



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES"

OFFICE, No. 46 1-2 Kneeland-street.

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VOLUME XVIII. NO. 1.

HE COMETH.

The voice of my beloved! Behold he cometh.—
Cant. 2:2.

'Tis my Beloved's awful voice!
He comes! He calls me to rejoice;
'Tis he himself, my soul! and none but he;
I know him by his wounded side;
I know him for his robes are dyed,
Dyed in that precious blood he shed for me.

He comes,—I'm filled with holy fear,
I blush and weep as he draws near;
Although I see a pardon in his hand,
I feel my sorrows melt and move,
Because I've sinned against such love,
Against a friend so glorious and good.

He comes! I deeper sink in shame;
I love and venerate his name,
And wish, Oh how much wish! to love him more:
O for a flaming seraph's zeal!
O for that warmth that angels feel
Like them I'd live and love; like them I would
adore.

SUSANNAH HARRISON.

The Exalted Lord.

BY JOHN CUMMING, D.D.

"Him hath God exalted with his right hand
to be a Prince and a Saviour, for to give repen-
tance to Israel, and forgiveness of sins."—
Acts 5: 21.

Concluded.

Let us notice how essential to repentance and remission of sins is evangelical truth. Christ must be exalted in order to give remission and repentance. Hide Christ from the people, and repentance is impossible. When the sun's rays are not vertical the leaves drop, and winter sets in; but when the sun comes to his meridian in summer, all things burst into greenness, beauty, and blossom. The hiding of Christ as the only Saviour is followed by nature continuing just as Adam left it; but to bring nature in its deepest corruption under the beams and glorious light of the Sun of Righteousness is instantly to make to bud, and blossom within it the fragrant flower, the forgiveness of sins, and repentance toward God. Let us read and preach Christ all day.

All genuine repentance makes its first and deepest impression in the humbling of the heart and having struck deep here, it goes forth in the reformation of all that is wrong—cutting off, if needs be, a right hand, and plucking out a right eye, and casting out and abjuring all that dishonours and grieves God. And such is the thoroughness of this repentance, that he who repents of sin as such, repents of and renounces all sin,—taking to himself all the shame and sorrow, and yielding up to God all the glory. It is very true we want the power to repent—this is from God. Christ gives it. But it is no less true we have within our reach abundance of the means of repentance. Right views of Christ the Saviour lead to faith and confidence in Him; and right views of sin lead to its renunciation. This is repentance not to be repented of—godly sorrow. God commands, "Repent." Christ is exalted to give what God demands. Let us turn from all our evil ways. Let us turn to God now, in the accepted time and day of salvation. Every day in the future to which we adjourn the duties of the present, leaves us a day more to repent of, or a day less to repent in.

A great encouragement to us to seek from Christ these inestimable blessings, is the fact that he is exalted especially to give them. This is the very object for which He is exalted. Now, whatever a man's office may be, we expect him to fulfill the obligations of it. A physician, a

lawyer, a clergyman, feel bound to discharge their respective duties in virtue of the official positions they hold. Our Blessed Redeemer sustains towards us a lofty office, a voluntarily accepted obligation; and it is impossible that any earnest applicant can retire from His presence denied the very blessings which Jesus is exalted to bestow.

It is also His glory to grant these things. He is not only faithful and just, but He is glorified in granting pardon and repentance: more so than in creating worlds. In every recipient of His gifts and graces, He seeks the travail of his soul and is satisfied, as well as the joy set before him for which he endured the cross, despising all shame. A redeemed sinner yields more glory to God than millions that need no repentance. There is greater joy in heaven over one sinner that repenteth than over ninety and nine just ones that need no repentance. Thereby and therein mercy and truth, righteousness and peace, are set forth with an intensity, a harmony, and a resplendent glory such as they never can otherwise attain to.

Let us apply to Him. Let us earnestly and from the heart appeal to him. Well has one written, "Christ satisfied God to the uttermost, and, therefore, He can save sinners to the uttermost. The blood of Christ who satisfied the justice of God, may satisfy the conscience of an awakened sinner."

"There is no honor like a relation to Christ—no riches like the graces of Christ—no learning like the knowledge of Christ,—and no persons like the servants of Christ. Christ executes the office of a prophet in our effectual calling, of a priest in our justification, and of a king in our sanctification. Let us then hear Him as our prophet, rely on Him as our priest, and obey Him as our king. Think not the worse of Him for His manger and cross. As He ceaseth not to be man in His highest state, so He was God in His lowest. His words were oracles, and His works miracles. His life was a pattern—His death, a sacrifice—His resurrection, glorious—His ascension, triumphant—His intercession, prevalent—and His coming again will be magnificent. All the angels in heaven adore Him; all the devils in hell fear Him; and all the sons and daughters of Adam must stand before Him. Own Christ's person—love His Name—embrace His doctrine—obey His commands—and submit to His cross." There is a close and inseparable connexion between forgiveness of sin and true repentance. The latter is not the cause, but the consequence of the former. A too common idea is prevalent, to the effect that repentance is a sort of right or title to, or qualification for forgiveness; this is not so. If there be sequence at all, repentance results from forgiveness. Sin is felt in all its evil, in proportion as pardoning love is realized in its freeness and fulness. This only is certain, the one is never felt in the absence of the other. God has joined the two. Man cannot really, though he may in imagination, separate them.

How important is the fact of a risen and ascended Lord! It is the coronation of his sufferings—the complement of the cross. What he purchased on Calvary "by His agony and bloody sweat," He gives from His throne in virtue of his royal prerogative and power. It was as necessary that he should rise and reign as that he should suffer and die. If He had never died,

forgiveness would not be possible—it he had not risen and sat down at the right hand of God the Father, forgiveness had not been bestowed. By His death and sacrifice, He makes forgiveness possible; by His resurrection and ascension, He makes forgiveness actual. Such was the depth of our ruin, that we needed a divine sacrifice. Such is the extent of our weakness, that we still need a divine application of it. The more we learn of the fulness and freeness of the Gospel, the more we learn of our own ruin, and weakness, and sin. The height of God's law is the measure of the depth of man's depravity. To talk of a human Saviour indicates a very inadequate apprehension of the extent of our alienation from God. None but Deity can save, atone, or pardon. The Deity of Christ necessarily results from what we are by nature, and what it is requisite to do to us, in order to rescue and deliver us.

Are we looking up to this exalted Lord? Do we not only feel our need of what He has to give, but earnestly and daily implore Him to bestow upon us pardon, repentance, and peace. "Ask, and ye shall receive: seek, and ye shall obtain: knock, and it shall be opened unto you." There is no denial to earnest applicants: no disappointment to them that trust and hope in His name. What may be the altered circumstances of the future, it is impossible to say. But the welcome offered to the worst, the forgiveness provided for the guiltiest now, are great and present truths; we cannot too eloquently press, or too heartily close with and accept the precious truths of a once crucified and now risen and glorified Lord. The great guilt of those who hear and read these great truths and yet perish, is not so much their having broken a holy law—heinous as such offence is—but their having neglected so great salvation, and having trodden under foot and counted an unholy thing the blood of the everlasting covenant. It is not a broken law, but a rejected gospel that is the savour of death. It is despising the remedy that leads to the greatest ruin.

If we have felt the great truths which are here unfolded, and if we have given them hospitality and welcome in the intellect, the conscience, and the heart, we shall feel it an instinctive duty to promulgate and teach them. Love is active: true religion is ever missionary.

The simplicity of the gospel is its greatest glory. The directness and the distinctness of its appeals are its remarkable peculiarities. Just as he is, the sinner is invited to come to Christ, in order to be made what he should be.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come.

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
With fears within and foes without,
O Lamb of God, I come.

Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea all I need in thee I find:
O Lamb of God, I come.

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,

Because thy promise I believe,
O Lamb of God, I come.

Just as I am, thy love unknown
Has broken every barrier down,
Now to be thine, yea thine alone,
O Lamb of God, I come.

The Way To Heaven.

Said a dying Christian "I don't know the way." It was not, however, the language of unbelief. A dark cloud had cast its shadow over her mind, and the clear light was for a moment obscured. But the sun still shone as clearly as ever, and when the shadow had passed away, the sky was cloudless and serene, and in her bosom there was peace.

The Saviour spoke to her, and his words were, "I am the way, the truth and the life." And it was enough; she need no more. In early life she had chosen Jesus for her portion, and though now but in the youth of womanhood, yet, by trial and suffering, her faith had been strengthened by renewed evidences that He whom she trusted would never forsake her. The voice of the Good Shepherd was heard; she knew it, for she was one of his sheep, and He called his own by name.—Now her eyes are closed in death. Her body rests in the tomb, and her spirit, washed, purified and sanctified by the blood of Christ, has risen to its Source.

There is a way to heaven. This way is made known in the gospel. Jesus is the way—the only way. By him we have access to the mercy seat. By him we are presented to the father. By him as the advocate, our cause is pleaded before the court of heaven.—By him, as our surety, we are delivered from the condemnation of the law. By him, as our High Priest and sacrifice, atonement is made for sin. And by him, as our Redeemer, we are made to sit in heavenly places, and obtain a title to the joys of heaven.

To know Jesus is to know the way. Though the night be dark, if He but be our guide, we cannot stray. Ever faithful and kind, he will supply all our need. Let us, then, ever cling to him. The voyager upon the trackless sea may be ignorant of his position, and of the course which he is pursuing, but he fears not. His confidence in the navigator is his hope; and sufficeth. Thus in the voyage of life, let faith in the Saviour ever keep us calm; and as the shores recede from view, and we find ourselves in the open sea, let us be "followers of them who, through faith and patience, inherit the promises," ever "looking to Jesus, the author and the finisher of our faith."

Not to know Jesus, is to be ignorant of the way of salvation; for there is no other name given whereby we can be saved. And many are there who really "don't know the way." They ever seek it, but never find it, for they seek it not by faith. They follow what they term the "light of reason," while they discard the "true light." When such are brought to the gates of death, they know not the way, not on account of the weakness of mental vision, but through the darkness of the natural mind, which understandeth not the things of the Spirit of God. They grope their way, but they are led from God, and far away from heaven. They are in "the broad road that leadeth to destruction." The Saviour calls, "I am the way." Let us heed the voice, and choose that good part which shall not be taken from us.—Exam.

Inferences—Legitimate Deductions.

An esteemed and venerable Christian writer who however has candidly avowed his superficial acquaintance with prophetic subjects, has hazarded the following observation: "Attempting to establish it [viz. the doctrine of the millennial advent] on inferences and deductions, is building on the sand, and not on the rock of truth. Whatever is an object of faith is always plainly revealed in the inspired word of God."—This is only one among the numerous lamentable evidences which exist of good men, and scriptural men in the main, being on some points so under the influence of prejudice, as to be led to denounce or disparage principles which are decidedly sanctioned by the word of God. Such is the case in regard to inferences and deductions: they are employed by the spirit of God to establish some very important points of doctrine on certain occasions; and how shall we therefore presume to make light of them?

We have recently had one instance before us in the case of St. Paul, arguing as to the extent and character of Christ's authority in his millennial kingdom, viz., "that when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him." What is this but an inference and deduction, drawn from the consideration, that he that delegates a power must still be greater than he to whom it is delegated?

Another instance is, where our Lord proves to the Sadducees the important doctrine of the resurrection from the fact that God said to Moses in the bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." This is an inference or deduction, to the effect, that as it would be contrary to the majesty and dignity of Jehovah to be the God of those whom death would effectually destroy, so they must be presumed as living unto God, and as eventually to be restored to life in the body. (Matt. 22, 31-32.) And this is an argument which the Sadducees were evidently rebukeable for not considering.

A third instance may be taken from the epistle to the Hebrews, relative to that rest which remaineth to the people of God. The argument by which the apostle urges it on those to whom he writes, is the circumstance, that in the Psalms the Lord warns his people not to harden their heart, and reminds them of that generation with whom he was grieved in the wilderness for forty years, and "unto whom he sware in his wrath, that they should not enter into his rest." Psalm 95:7-11. From the fact that a practical use is made of this "after so long a time," the apostle infers, that it could have no reference to the Sabbath rest instituted at creation, nor to the rest of Canaan into which they were led by Joshua; but to some future rest which must still remain to God's people.

One other may be noticed in Matthew 5:11.—"Rejoice and be glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." This is given as a reason for rejoicing, in addition to the assurance that there is a reward for the persecuted in heaven. But there is no obvious comfort in the statement, unless we resort to the principle of inference and deduction. Then the consideration, that God should have permitted the wicked to persecute and trouble the righteous, leads to the necessary inference, that there must be a day in reserve of righteous retribution, when the Lord will recompense tribulation to them that trouble his people, and to them that are troubled he will recompense rest, when the Lord Jesus shall be revealed from heaven,—evidently that "rest that remaineth." Rom. 2:5-10; 2 Thess. 1:6. The persecutions, therefore, which the righteous endure for righteousness sake, are to be taken as "a manifest token of the righteous judgment of God;" being "an evident token of perdition" to the ungodly, but to the saints a token "of salvation, that of God." 2 Thess. 1:10.

It is remarkable, that all the four instances here adduced contain arguments which have a reference to the rest which remaineth to the people of God; the resurrection which is to introduce the saints to the enjoyment of it; the judg-

ment of the wicked and recompense of the righteous therein, and the extent of the power delegated to "that man whom God hath ordained to judge the world."

These, however, are not the only class of topics in respect to which arguments are employed in the way of inference or induction: many others occur in the scriptures; I shall content myself with referring to two or three of a less obvious character, from which, nevertheless, very important conclusions are drawn. The superiority of the man over the woman, and the consequent propriety of the subjection of the latter, is insisted on by the apostle 1 Tim. 2:11-14 from the circumstances "that Adam was first formed then Eve; and that Adam was not deceived but the woman being deceived was in the transgression." The incongruity of polygamy, and especially of divorce, with the order and law of nature, is asserted by our Saviour on the ground that God in the first instance made man a male and a female, for which cause the man was to cleave to his wife, Matt. 19:3-8; and that divorce, however it might have been winked at on account of the hardness of the heart of the Jews, was a departure from the order constituted of God "at the beginning," and from which therefore the mind of God was to be inferred. So the duty of setting apart a seventh portion of our time for rest from labor and for the worship of God, is declared from the fact of the work of creation having been effected in six days, and God's having rested on the seventh day and hallowed it. And, once more, it is intimated to the people by Moses, that they ought to abstain from making graven images or other representations of the Deity, on this deductive and inferential ground, that when the Lord spake unto them in Horeb, they saw no similitude but only heard a voice. Deut. 4:12-16.

Now from these examples it is most evident, that the principle of arguing from inferences and deductions in regard to the doctrines of God is most legitimate, scriptural and important.—*Rev. J. W. Brooks.*

An Eastern Story.

As a man just released from the rack stands bruised and broken—bleeding at every pore, and dislocated in every limb, and raises his eyes to Heaven and says, "God be praised. I suffer no more!" because to that sharp agony the respite comes like peace—like sleep—so we stand, after some great wrench in our best affections, where they have been torn up by the roots; when the conflict is over, and the tension of the heart string is relaxed, then comes a sort of rest—but of what kind?

To trust religiously, to hope humbly, to desire nobly, to think rationally, to will resolutely, and to work earnestly—may this be mine?

"Jesus," says a Persian story, "arrived one evening at the gates of a certain city, and he sent his disciples forward to prepare supper, while he himself, intent on doing good, walked through the streets into the market place.

"And he saw at the corner of the market some people gathered together looking at an object on the ground; and he drew near to see what it might be. It was a dead dog, with a halter round his neck, by which he appeared to have been dragged through the dirt; and a viler, a more abject, a more unclean thing, never met the eyes of man.

"And those who stood by looked on with abhorrence.

"Faugh!" said one stopping up his nose; "it pollutes the air." "How long," said another, "shall this foul beast offend our sight?" "Look at his torn hide," said a third; "one could not even cut a shoe out of it." "And his ears," said a fourth, "all dragged and bleeding!" "No doubt," said a fifth, "he hath been hanged for thieving!"

"And Jesus heard them, and looking down compassionately on the dead creature, he said 'Pearls are not equal to the whiteness of his teeth!'"

"Then the people turned towards him with amazement, and said among themselves, 'Who is this? this must be Jesus of Nazareth, for only he could find something to pity and approve

even in a dead dog;' being ashamed, they bowed their heads before him and went each on his own way."

I can recall, at this hour, the vivid, yet softening and pathetic impression left on my fancy by this old Eastern story. It struck me as exquisitely humorous, as well as exquisitely beautiful. It gave me a pain in my conscience, for it seemed thenceforward so easy and so vulgar to say satirical things, and so much nobler to be benign and merciful, and I took the lesson so home, that I was in great danger of falling into the opposite extreme—of seeking the beautiful even in the midst of the corrupt and the repulsive.—*Mrs. Jameson.*

Call to Prayer.

Dear Christian, do you realize and appreciate this sublime and wonderful power? Are you really and truly in earnest in choosing a life of godliness? If so, then and then only will you begin to understand something of the nature and design of prayer. Are heaven and hell to you fixed and eternal realities, or mere speculations and dreams of the imagination? Do you expect to escape the one and secure the other? Tell me, oh tell me upon what do you rest your expectations? Are you united to Christ by a living faith? If so, heaven is no dream, hell no idle fancy or mere speculation. They will be and must be to you living realities. And if this be true to you, can you see the souls of multitudes rushing madly into the pit of everlasting burnings, while you have such blessed hopes and glorious anticipations clustering around your heart? Awake! awake, dear Christian. The promise is as true and real at this moment as when first uttered; that our Heavenly Father "is more willing to grant his Holy Spirit to them that ask him, than earthly parents are to give good things to their children." "What other influence will secure the conversion of the sinner and how can this blessed and wonderfully glorious agency be secured? Prayer will secure this blessing; and who but you, dear Christian, can truly pray? And will you refuse? The judgment seat of Christ is before you, and the responsibility of your refusal must be unflinchingly met there. Ponder the matter. Decide, decide quickly! Be an earnest Christian.

Prayer will give lively exercise to your faith; prayer and faith will secure the love of Christ shed abroad in your heart; a holy zeal will be awakened within you, the enemies of the gospel will fall on your right hand and on your left.—God will be glorious in his own work, and the devil defeated in his plans.—*Christian Observer.*

"I Read Nothing but the Bible."

Indeed, do you really read that, friend?

When we hear persons say they read nothing but the Bible, we suspect something wrong.—And we have noticed individuals making this assertion very ignorant of the sacred Scriptures and their practical truths; loose in their morals and close-listed in their charities.

The Bible should be the great book, the first book, the book of books. No book or periodical should interfere with our regular or careful study of this rich and inexhaustible fountain of life.—No day should pass without bending the knee before the inspired volume. And yet who is there in his right mind that would willingly forego the pleasure, the delight, the edification, the real and lasting benefit derived from human authors? How frequently is the soul kindled to a holy flame by reading sermons, pious memoirs, the writings of Bunyan, Wesley, Whitfield, Doddridge, Edwards, Taylor, Payson and numerous other works of a similar character, daily issuing from the press. A religious weekly or monthly also, elevated in its tone, giving recent data of God's dealings, and the various important incidents, are valuable auxiliaries of life and salvation. How can we pray or act intelligently, fervently and successfully while ignorant of God's providential dealings, his turnings and overturnings?

The truth is, in most cases, that those who tell us they read nothing but the Bible, read

this blessed volume less, and less to purpose, than those who read other authors and are well posted on the reforms, the cause of missions, temperance, peace, moral reform, freedom, and the emancipation of soul and body. These pretended Bible readers, to the exclusion of what God and man are doing in the world, are not the people alive to the cause of Truth in the salvation of a lost world. Our reading good authors good books and periodicals tend, greatly to elevate, edify, purify and sanctify, and lead us to the Bible with renewed zest, a fresh and increasing desire to study it more attentively, prayerfully and profitably.

Away with the excuse, the false plea, the mere subterfuge, so frequently in the mouths of these pretended Bible readers.

"By their fruits ye shall know them."
Golden Rule.

The Voices of Nature.

Our Saviour has made such free use of all created things to illustrate spiritual truth, that we are warranted to consider everything as a parable; so that by all the things seen, we are instructed concerning the things unseen. Father and mother, brother and sister, husband and wife, parents and children, the sun, wind, water, rain, hail, storm, tempest, earthquake, birds, lilies, food, raiment, shepherds, sheep, goats, trees, rocks, mountains—in short, everything with which we come in contact, by "a still small voice," suggests to us heavenly and divine things. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

Is it not characteristic of a Christian growing in grace, advancing in sanctification, when he more and more habitually, by the every-day things of life, is reminded of the heavenly; when from every event and every object, he extracts a sweet more delicious than the honey from the dead carcass of the lion? As he walks the streets, does his eye rest upon the mansions of the rich; he instantly is reminded of the house not made with hands, eternal in the heavens. Does he look upon a great city expanding, and becoming more and more the depository of the products of the world, he is reminded of that city which lieth four square, its length, breadth, and height equal which God hath prepared for them that love him, and into which the wealth of the universe shall flow. Do the clouds let down their treasures; he thinks of the great rain when the Spirit shall be poured out like floods upon the earth. Does the thunder startle him; he says: "The voice of the Lord is upon the waters, the God of glory thundereth, his voice breaketh the cedars of Lebanon and shaketh the wilderness." These are but parts of his ways—the mere whisperings of his voice; "but the full thunder of his power who can understand?" Does the lightning flash; he thinks that, as the lightning which shineth from one part of heaven to the other, so shall the coming of the Son of Man be. Does he enter his home, weary with his day's labor, and loving voices greet him; he thinks of the end of life, and the saints' home, and the welcome that there awaits him, where they rest from their labor, and their works do follow them.—*N. Y. Obs.*

Chastening in Love.

"Blessed is the man whom thou chastenest."
—Ps. 44:12

O Saviour, whose mercy, severe in its kindness, Has chastened my wanderings, guided my way. Adored be the power which illumined my blindness,

And weaned me from phantoms that smiled to betray

Enchanted with all that was dazzling and fair, I followed the rainbow, I caught at the toy; And still, in displeasure thy goodness was there, Disappointing the hope, and defeating the joy.

The blossom blushed bright, but a worm was below;

The moonlight shone fair, there was light in the beam;

Sweet whispered the breeze, but it whispered of woe,

And bitterness flowed in the soft flowing stream.

So cured of my folly, yet cured but in part, I turned to the refuge thy pity displayed; And still did this eager and credulous heart

Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven,

Would be bright as the summer and glad as the morn;

Thou showedst me the path—it was dark and uneven

All rugged with rocks, and all tangled with thorn.

I dreamed of celestial rewards and renowns;

I grasped at the triumph which blesses the brave;

I asked for the palm-branch, the robe, and the crown;

I asked—and thou showedst me a cross and a grave.

Subdued and instructed, at length to thy will,

My hopes and my longings I fain would resign;

O give me a heart that can wait and be still

Nor know of a wish or a pleasure but thine

There are mansions exempted from sin and from woe,

But they stand in a region by mortals untrod;

There are rivers of joy, but they roll not below;

There is rest, but it dwells in the presence of God.

Sir Robert Grant.

English Version of the Scriptures.

The English version of the Scriptures now in use, is itself the result of repeated revisions. In the preface to the Bishop's Bible, (A. D. 1568), a distinct reference is made to early Saxon versions, and there are still extant parts of the Bible in Saxon, translated by Bede, by Alfred the Great, and by Elfric of Canterbury. Early Saxon MSS. of the Gospels are still preserved in the libraries of the British Museum, and Corpus Christi College, Cambridge.

The first complete translation of the Bible was made by Wycliff, about A. D. 1380. It existed only in MS. for many years, but the whole is now in print (New Testament, 1731; Old Testament, 1748). The work was regarded with grave suspicion; and a bill was introduced into the House of Lords for suppressing it; but through the influence of John O'Gaunt, this was rejected. In 1408, however, in a convention held at Oxford, it was resolved that no one should translate any text of Scripture into English, as a book or tract, and that no book of the kind should be read. This resolution led to great persecution, though there is reason to believe, that notwithstanding, many MSS. of Scripture were at that time in extensive circulation throughout England.

The first printed edition of the Bible in English was published by Tyndale, the New Testament in 1526, and the Bible in part, in 1532. Tonsall, Bishop of London, and Sir Thomas More, took great pains to buy up and burn the impression, but with the effect thereby, of enabling the translator to publish a larger and improved edition.

On the death of Tyndale (who died a martyr to the truth), Miles Coverdale revised the whole, and dedicated it to King Henry the 8th, A. D. 1535, and in 1536, John Rogers, who had assisted Tyndale, and was then residing at Antwerp, reprinted an edition, taken from Tyndale and Coverdale. This edition was published under the assumed name of Thomas Matthews. A revision of this edition again was published (A. D. 1539), by Richard Taverner.

The Great Bible appeared A. D. 1539. It was Coverdale's revised by the translator, under the sanction of Cranmer. It was printed in large folio. For the edition of 1540, Cranmer wrote a preface, and it is hence called Cranmer's Bible. It was published 'by authority.'

During the seven years of king Edward's (VI) reign, eleven editions of the Scriptures were printed: but no new version or revision was attempted.

During the reign of Mary, was published the Geneva Bible, A. D. 1557—60. Coverdale and others who had taken refuge in Geneva, edited it, and added marginal annotations.

Archbishop Parker obtained authority from Queen Elizabeth, to revise the existing translations, and with the help of various bishops and others, published in 1568 what was called the Bishop's Bible. It contains short annotations,

and in the smaller editions (from 1589,) the text is divided, like the Geneva, into verses.

The same text was afterwards printed (in 1572), in a larger size, and with various prefaces, under the name of Matthew Parker's Bible. It continued in common use in the churches for forty years, though the Geneva Bible was perhaps more read in private.

The Remish New Testament, and the Douay Old Testament, form the English Bible of the Romanists. The former was printed at Rheims (A. D. 1582), and the latter at Douay A. D. (1609—10).

In 1603, King James resolved on a revision of the translation, and for this purpose appointed fifty-four men of learning and piety. Forty-seven only undertook the work, and in four years (from 1607—11), it was completed. The text, as thus prepared and printed in 1611, is the authorized version.

THE GOSPELS IN THEIR MUTUAL RELATION.

The word Gospel means good news, and corresponds exactly to the Greek term, by which this portion of Sacred Scripture is distinguished.

The Gospels were written at various times, under the guidance of the Holy Spirit, by the men whose names they bear. They give not a complete history of the Saviour's life, but such facts and discourses as explain the nature, and prove to different readers the Divine origin of the Christian system. The four books make really not a biography, but a memoir, and only one. They form one Gospel—a "four-sided Gospel," as Origen called it—and by their marvellous unity and diversity are adapted to interest and instruct every class of character in every age.

The first Gospel (by Matthew), was intended for Jews. He therefore gives no explanation of Jewish customs or topography. The genealogy of our Lord he traces through his reputed father to Abraham, and shows how the New Testament is the fulfilment of the Old. The second Gospel (by Mark) was written for the instruction of Roman converts. Jewish customs and places have consequently explanations appended. Narrative is preferred to discourse, and the writer dwells rather on the actions than on the teachings of our Lord. His Gospel is thoroughly practical, and though he has added but twenty-four verses which are not found in the Gospels of Matthew or Luke, the whole is admirably adapted to the energetic business habits of the Roman people. The third Gospel was written by Luke, for the use of the Gentiles generally. Here, again Christ appears under a new aspect, not as the minister of the circumcision—his character in Matthew—nor yet as the lion of the tribe of Judah, "Lord of all power and might"—his character in Mark—but as the Saviour of the world. His genealogy is traced through his mother to Adam, the head of the whole human family. While Matthew tells of the twelve apostles who were sent to Israel, Luke speaks also of the seventy disciples who were sent as to the nations of the earth. Several parables are found in this Gospel alone, and among them the good Samaritan and the prodigal son—the one humbling to Jewish pride, the other cheering to the Gentile penitent. Jewish customs and chronological statements are made intelligible to a foreigner, while the fulness of his record of the discourses of our Lord meets the curiosity of the Grecian character. In the fourth Gospel, we have something that meets the higher speculative tendencies of men; correcting what was false in the Jewish and heathen systems of religious philosophy, and completing what was deficient in previous revelations. None has spoken so fully of the Divine character of our Lord, or of the inward spiritual life which springs from union with him. As Matthew's Gospel was called the material one, so John's was called the spiritual, or Divine.

Thus it is that the Gospel stands "four-square," with a side fronting each side of the spiritual world: Matthew, addressing the Jew, reveals the Messianic king; Luke, the Greek, reveals the man; Mark, showing the power and vital force of truth; and John its attractive and subduing love. Matthew exhibits chiefly the Jewish and subordinate; John the spiritual and Divine, in our Redeemer; Mark, his authority over nature

and devils; Luke, his personal history as man. In all combined, Jesus is represented as the Messiah, the Teacher, the Pattern, the Brother, and the God.

NATURE WITHOUT REVELATION.

Such everywhere is nature without revelation, man without God. The evils thus traced in Greece, re-appear in India, and in the midst of our western civilization. Man without the Bible, and man rejecting the Bible, tend (the latter most rapidly), to the same condition; and it is that condition which the Gospel is intended to relieve. Its essence is the life and work of our Lord. He was man; sinless and holy, as man once was. He obeyed the law which we had broken, and in obeying expounds and enforces it. He died in our stead, showing what our sins deserved, and how they all may be cancelled. In our nature, and as our representative, he conquered death and ascended to God, a pledge and proof of our ascension. In heaven, he forms the bond of union between God and men, blending his Divine nature, our own, and ready to employ the fruits of his ministry, both his power with God, and his fellow-feeling with our infirmities for our profit. . . . He was God, the brightness of the Father's glory, the express image of his person, the eternal God in human form, thus realizing the yearnings of many for some object of reverence and love. In his acts, he showed what God is, how tender, how holy; revealed those relations which we already know that he sustains to man, and disclosed others even more adapted to impress our hearts. That he was Creator and Preserver, men had gathered from his works; that he might become Judge they feared. But here he is seen as our brother, our Redeemer, our Friend. The Law-giver becomes obedient to his own law, and bears its penalty; his position assuring to us the sufficiency of his sacrifice. None knew so well man's guilt, and none knew so well the requirements of his own government: the first is cancelled; the second honored by his suffering. In effecting the great end of his mission, he has moreover performed a work, that has in it the elements of all power; over man, and with God. "Lifted up," he "draws all" unto him; and ascending on high he receives gifts for men, repentance and remission of sins; holiness and eternal life. The gospel is, in one word, a revelation of man, and of God; of new relations, and of perfect morality; of eternal life, demonstrated not by argument, but by facts, and above all, of a system of reconciliation, which harmonizes, enforces, and explains all its other disclosures, and fits it to become "glad tidings of great joy, unto all people." It is the utterance at once of infinite sufficiency, holiness, and love.

THE RUSSIAN CHURCH.—Father Gagarin, a Russian Jesuit, has recently published in Paris a work on the state of the Grecian Church in Russia. A correspondent of the *Independent* says:

According to Gagarin, the Russian Church is in such a state of bondage that she can render no important service to the nation; she is only a means in the hands of the Emperor of keeping the people in subjection. She loses day by day more ground in the hearts of the people.—The higher classes of society are infected by Voltairean infidelity, which recedes from Europe and settles in Russia. The system of public instruction is borrowed from the German universities, and pervaded by the poison of Hegelian philosophy, which corrupts the spirits instead of enlightening them. All the various schools of modern infidel philosophy have as many and as fanatical adherents in Russia as in western countries of Europe. The statesmen are aware of the necessity of restoring some vitality to the clergy, and of securing to it some influence in society. A plan is talked of, of abolishing the Holy Synod—that supreme Ecclesiastical Board which, in the name of the Emperor, presides over the administration of the Church—of convoking a General Council, and re-establishing the dignity of a Russian patriarch, which was abolished under Peter the Great. As a Jesuit, Father Gagarin sees the only remedy for the helpless condition of the Russian Church in a union with Rome, an event which he considers

not only easy to be accomplished, but also as perhaps near at hand. He thinks that the Czar and the clergy would be able to lead over the whole Church to Rome, and that the clergy is already prepared for such a measure, by a strong movement in its midst resembling English Puritanism.

Revival of the African Slave Trade.

We find in the *Savannah Morning News* of Dec. 11, a report of the debate in the Southern Commercial Convention on the day previous, on the resolution in favor of removing the restrictions from the African slave trade. This debate presented some features of great interest, and we lay before our readers a synopsis.

Mr. Jones of Georgia advocated the resolution on the ground that the South was in danger of losing her sceptre of strength and power, on account of the high price of negroes, and the efforts which were making in other countries to cultivate cotton. The culture in India and Brazil was increasing, and if Walker succeeded, as he hoped he would, Nicaragua would soon come in competition with us, the price of negroes would soon count by thousands instead of by hundreds, and the South would be driven from the market, and become the weakest of the weak.

Mr. Spratt of South Carolina also advocated the resolution, asserting that it was wrong to suppose that the removal of the restrictions would necessarily revive the slave trade. Many in favor of the one, might not favor the other. The great object of the removal of the restrictions was to take the question from the control of Congress, the organ of the North. Let the South, he said, be independent upon this question, free to legislate upon the subject as her interests might prompt. It was necessary to repudiate the action of Congress in this matter.

Mr. Andrew Hunter of Virginia denied that it was competent for the convention to act upon the subject, and declared that it was a great moral question, upon which the South should ponder long before it placed itself in an attitude of defiance not to the North alone, but to the whole civilized world. He wanted the matter discussed before the people in all its bearings. Let at least one calendar year be allowed for its consideration by the public, and by the people of the South, before any body of men were called upon to pass upon so grave a question.

Mr. Richardson of Maryland regretted that the subject had been brought before the convention. They had been told by the gentleman from Georgia (Mr. Bethune) yesterday, that all that was necessary to make the South independent and prosperous was the repeal of the tariff. Now another gentleman from Georgia had proposed a panacea, and they were gravely told that the whole strength of the South lay in her slave labor! He did not think the middle of the nineteenth century was prepared for such a commerce. He thought there had been enough of controversy in the country on the question of slavery, and in the name of humanity trusted the firebrand would not be thrown in their midst.

Mr. Gholson of Virginia warned the convention against agitating a subject which so far from advancing the interests of the South would do more to strike them down than the agitation of any other subject which it was possible for him to conceive of. It would drive from the South the sympathies of thousands who were now willing to stand by her and support her institutions.

Mr. Mason of Alabama defended slavery as founded on principles of immutable truth, and should vote against the resolution—not on account of immorality, but on the ground of inexpediency.

Mr. Funsten of Virginia opposed it on similar grounds.

Mr. Goulden of Georgia defended his resolution against charges which had been made outside, that it was ill-timed, and that it would prejudice Mr. Buchanan's administration. He did not think so. He believed in his inmost soul that slavery was an institution from God, and that it could be defended. This African slave trade was the great bugaboo to frighten women and children—a very Pandora's box of evils. If

that was a great and damning crime, he said, "what worse was it than was done every day in their midst, when they went to Virginia and took the negro from his home and family, and brought him to work their rice and cotton fields? He thought it was straining at a gnat and swallowing a camel. If they were right in the matter of slavery, now was the time to say to the North and to the whole world, that they would have their rights, their whole rights, and nothing but their rights.

Mr. Cropper of Virginia declared that he should vote against the resolution, but wanted to hear the views of gentlemen upon the subject.

Mr. Kean of Virginia agreed entirely in sentiment with the gentleman from Georgia in reference to the African slave trade, but differed with him as to the propriety of pressing the consideration of the subject at the present time.

Mr. McLeod of Texas believed he could say that the feelings of the people of Texas were in accordance with the strongest sentiments expressed here in respect to the institution of slavery. He rejoiced that they had not heard in the convention any attack upon the institution.

This closed the debate. The vote upon the question was called for by States, and a recess of twenty-five minutes was taken in order to allow time for consultation among the delegations.

The question being on taking the resolution from the table, the vote stood as follows: In the affirmative, South Carolina, 8; Tennessee, 6; Texas, 4—Total, 18. In the negative, Alabama, 9; Georgia, 10; Maryland, 8; North Carolina, 10; Virginia, 15; Tennessee, 6; Louisiana, 6—Total, 64. The Tennessee delegation were united against the resolution itself, but were divided upon the question of discussing it at this time. It will thus appear that only South Carolina and Texas were in favor of the resolution.

It will not fail to be noticed that the opposition to revive the slave trade was based upon the ground of inexpediency. Only Mr. Richardson of Maryland heartily denounced the African slave trade. Mr. Hunter of Virginia seemed to recognize the iniquity of the traffic, but was willing to discuss the question. Mr. Goulden of Georgia, the mover of the resolution, certainly hit the nail square on the head when he maintained that the African slave trade was not worse than the inter slave trade. It is that demoralizing traffic which has so blunted the moral sensibilities of a portion of the people of the South that they can discuss this proposition to renew the African slave trade solely as a question of expediency.



The Advent Herald.

BOSTON, JANUARY 3, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE NEW YEAR.

Thoughtless must he be who has no serious thoughts, as he stands between the old year and the new.

As he looks on the past, he reviews its joys and sorrows, its hopes and its disappointments;—and he as he looks forward to the future, he can but realize the uncertainty of every thing that this world promises. The past records time mispent, sins committed, opportunities misimproved, and mercies abused. Shall the future be only the repetition of such a past? Happy is he who sees written on the past, repentance for all short-comings and for all departures from duty, gratitude for the blessings and favors received, and renewed resolves to watch more closely those portals of the heart through which Satan with the most adroitness en-

ters. If remissness of duty is a prevailing characteristic what better time can there be, than on the opening of a new year, to endeavor to reverse all that is derelict in the past, and to rely with more steadfastness on the only Arm that can guide and direct.

In accordance with time honored custom, we extend to all our readers the kindest wishes of the season. May you all have during the coming year, and during all your days whether more or less, the approbation of Heaven. May your walk and conversation be such as God shall approve and bless. May you each and all realize your dependence on God's forgiving love, through Christ Jesus our Lord.

And may a sense of this soften all your asperities, your judgment of evil doers, forgiving others even as you hope for Christ to forgive you.

What an important space in time is that which we occupy! How momentous are the events which prophecy unfolds before us! How rapidly time revolves! And how swiftly does one important event tread upon the heels of another! The occurrences of centuries seem crowded into the compass of weeks, and it would seem if Thomas Goodwin D. D., could say two centuries ago, that with much more emphasis may we say now, "that we live in the extremity of times, when motions and alterations, being so near the centre, become quickest and speediest; and we are at the verge, and as it were within the whirl of that great mystery of Christ's kingdom, which will, as a gulf, swallow up all time; and so the nearer we are unto it, the greater and more sudden changes will Christ make now hastening to make a full end of all."—*Time of the end*, p. 316.

Who can say what will be the occurrences of the coming year? And who can say what they will not be? May you dear reader, and may we, each and all, cultivate the Christian graces of meekness, patience and love, of faith and hope, of gentleness and forgiveness, of humble trust in Jesus as the Saviour of sinners; and of ardent love for his coming kingdom. And then, though skies may lower, though poverty may pinch, though adversity may assail, and friends prove treacherous, they cannot destroy the assurance, that,

"There remaineth at the end
Such a Home and such a Friend,
Such a crown and such a throne,
And such a harp of heavenly tone.
Such companions, such employ,
Such a world of hallowed joy."

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. RAINBOW, round about the throne of Jehovah, Ezek. 1:28; Rev. 4:3:—Symbolic of the glory of God: Ezek. 1:28, "This was the appearance of the likeness of the glory of the Lord."
3. RAINBOW upon the head of the cloud robed angel, Rev. 10:1:—Symbolic of the glory of the truth, and the hopeful promises which the symbolized agency was commissioned to unfold.
3. RAM, with two horns, the higher of which came up last, Dan. 8:3, 4:—Symbolic of Medo-Persia: (v. 20) "The Ram which thou sawest, having two horns, are the kings of Medo-Persia."
3. RED, the color of horses with riders, Zech. 1:8; Rev. 6:4; and of the great seven-headed, ten-horned sea-monster, Rev. 12:3:—Symbolic of the sanguinary character of the empire symbolized by the dragon, and of the moral character of the agencies symbolized by the horsemen.
3. REED, for the measurement of Jerusalem, &c., Ezek. 40:3, 5, Rev. 11:1; 21:18:—Symbolic of the revealed will of God respecting the things symbolized, with which they must be compared and made to conform.
3. RIMS, three, in the mouth and between the teeth of the bear, Dan. 7:5:—Symbolic of the kingdoms conquered by Medo-Persia, viz., of Lydia, Armenia, including the tribes of Northern Asia, and Babylon: (v. 5) "And they said unto it arise, devour much flesh."
3. RIVER, the Euphrates, Rev. 9:14; 16:12:—See Euphrates.
3. RIVER, of the water of life, Rev. 22:12:—Symbolic of the life renewing and sanctifying influences, which are essential to the continuance of the saints in holiness forever.
3. RIVERS of waters, upon which the star fell un-

der the third trumpet, Rev. 8:10; and on which the third vial was poured, 16:4:—Symbolic of the smaller nations, which like tributary streams discharge their waters into the sea.

3. ROBES of white, given to the souls of the martyrs, who, under the fifth trumpet, cried, "How long O Lord, &c., Rev. 6:11; and in which were clothed those who stood before the Lamb, 7:9, 13, 14:—Symbolic of the spotless character of the redeemed, when justified through the blood of Christ.

3. ROD, of iron, with which the man-child should rule all nations, Rev. 12:5; 19:15:—Symbolic of the severe judgments which Christ will inflict on the incorrigible.

3. ROD, of an Almond-tree, which buds and blossoms early in the spring—Jer. 1:11:—Symbolic of God's word, and that (v. 12) He would "hasten," "to perform it."

3. ROLL, of a book, written within and without with lamentations, mourning and woe, Ezek. 2:9, 10:—Symbolic of the sentence pronounced against Israel by Jehovah.

3. ROLL, a flying one, ten cubits by twenty, Zech. 5:1-3:—Symbolic of "the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it."—See Book.

3. SACKCLOTH, in which the two witnesses were clothed for 1260 days Rev. 11:3:—Symbolic of the depressed and mournful position of the Scriptures and the church during the period of Papal supremacy, in which they emitted but little light amid the surrounding darkness.

3. SACRIFICE, the daily, that the exceeding great horn should take away, Dan. 11:—Symbolic of the Jewish daily service, the typical nature of which should be terminated by the death of Christ,—the great Sacrifice.

3. SANCTUARY, that was to be trodden under foot, Dan. 8:13:—Symbolic of the land of Judea, the Lord's sanctuary, that (Luke 21:24) "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

3. SCARLET, the color of the beast on which the woman was seated, and of the robes in which she was arrayed, Rev. 17:3, 4:—Symbolic of the apostate and sinful character of Decem-regal Rome, and of the Papal hierarchy which controlled its civil powers—contrasted with the white linen which enrobed the bride of Christ: Isa. 2:1—"Though your sins be as scarlet, they shall be white as snow."

3. SEA, towards the east, the waters of which shall be healed, Ezek. 47:8:—Symbolic of the people who shall inhabit the vale of Jordan when the Dead Sea shall be restored as before the curse.

3. SEA, the great sea, upon which the four winds of heaven strove, and from which the four beasts came up, Dan. 7:2, 3; which the winds were withheld from blowing upon, Rev. 7:1; which became as blood under the second trumpet, 8:8; from which the beast arose 13:1; and on which the second vial was poured, 16:3:—Symbolic of the inhabitants of the territories on which arose the four universal empires.

3. SEA, of glass before the throne, Rev. 4:6; and on which those stood who had the harps of gold, 15:2:—Symbolic of the area to be occupied by the redeemed, like the glassy pavement of the new Jerusalem, when they shall have come off victorious over death and hades.

3. SEAL, set on Satan when cast into the abyss, Rev. 20:3:—Symbolic of the immutability of the sentence on Satan, and the certainty of his not being released from imprisonment till the end of the 1000 years.

3. SEAL of the living God, with which the hundred and forty and four thousand were sealed, Rev. 7:2; and on the foreheads of those who were not to be hurt under the fifth trumpet, 9:4:—Symbolic of the evidence manifested by Christians at those epochs that they were the children of God, and the certainty that God will finish the good work He has begun in them.

3. SEALS, the seven that closed the book in the hand of Him who was seated on the throne, and which were opened by the Lion of the tribe of Judah, Rev. 5:1, 9:—Symbolic of the obscurity in which was veiled God's purposes respecting the future, and the revelation of which, by Christ, was symbolized by His loosing the seals and opening the book.

3. SEALED persons, the 144,000 of all the tribes of Israel, Rev. 7:4; and who subsequently were seen on mount Zion, with the Father's name on their foreheads, 14:1-5:—Symbolic of those in all departments of the Christian church, who manifest their conformity to God's will under the sixth seal, and are changed from among the living to immortality at Christ's appearing.

3. SEAT, the throne of the wild beast on which the fifth vial was poured, Rev. 16:10:—Symbolic of the imperial authority which was subverted in France at the downfall of Napoleon, in 1814, 15 and which shrouded that kingdom in darkness.

3. SEATS, the thrones on which were seated the four and twenty elders around the throne of Jehovah, Rev. 4:4:—Symbolic of the subordinate authority with which the redeemed of the race, represented by the elders and living creatures, will be invested. They unite in the new song: (6:10) Thou "hast made us unto our God kings and priests; and we shall reign on the earth." See thrones.

3. SEETHING-POT, the face thereof being towards the north, Jer. 1:13:—Symbolic of the evil instrumentalities which God was about to bring upon the land of Israel from the north country.

3. SERAPHIM, with six wings, Isa. 6:2:—See Cherubim.

3. SHEAVES, those of Joseph's brethren, making obeisance to his, Gen. 47:7:—Symbolic of them and him, in the relation that they should sustain to each other of prince and subjects: (v. 9) "His brethren said to him shalt thou indeed reign over us? or shalt thou indeed have dominion over us?"

3. SHINAR, the land into which the ephah with the woman was borne, Zech. 4:11:—Symbolic of the lands of their captivity into which Israel should be scattered, if they failed to comply with the conditions on which they were restored from the land of Shinar.

3. SHIPS, in the sea, the third part of which were destroyed under the second trumpet, Rev. 8:9:—Symbolic of the cities of the Roman Empire, that were plundered and burnt by the Vandals under Genseric.

To be continued.

NEW BOOKS.

"THE LAWS OF HEALTH: or Sequel to the House I live in. By Wm. A. Alcott, M.D. Designed for families and schools: Boston, Published by John P. Jewett & Co. Cleveland, O: H. P. B. Jewett. New York: Sheldon, Blakeman & Co. 1857."

This is an octavo vol. of 425 pages, which contains a vast amount of excellent instruction respecting the preservation and recovery of health, by rules of diet, exercise &c.

"SABBATH TALKS with Little Children on the Psalms of David."

This is a juvenile work from the same houses as the above. It is well adapted to the purpose for which it is designed.

"THE BOSTON ALMANAC" for 1857.

"THE JUVENILE ALMANAC" for 1857.

These useful little annuals, are by Damrell and Moore, and George Coolidge, and published by John P. Jewett & Co. The former is too well known to need additional commendation. The latter is a new aspirant to favor, and appears very well for one of its age—its appearance being juvenile, like those for whom it is designed.

"OLD MOLL AND LITTLE AGNES, or the Rich Poor and the Poor Rich. By Mrs. Madeline Leslie. Boston: Shepherd, Clark & Co. 1857."

This is a work of fiction, in which the author, under the garb of an attractive story, inculcates practical virtues, and correct moral teachings.

"THE HOUSEHOLD ANGEL IN DISGUISE, by Mrs. Madeline Leslie. Boston: Shepherd, Clark & Co. 1857."

This, like the others of Mrs. Leslie's works, aims to combine entertainment and moral instruction. She is a graceful and successful writer in this department of literature, and has established herself as a candidate for popular favor.

"BOOK OF PSYCHOLOGY, Historical, Philosophical, Practical. By Laroy Sunderland. New York: Stearns & Co. 25 Ann street."

This book treats of amulets, charms, enchantments, spells, fascinations, incantations, magic, mesmerism, philters, talismans, relics, witchcraft, extasy, hallucination, spectres, trances, illusions, apparitions, clairvoyance, somnambulism, miracles and spiritualism.

We cannot endorse the theory of Mr. S.; but he has bestowed much thought on these subjects, and respecting some of them he is doubtless correct. He should not, however, have included *miracles* in his category. He who made the laws of nature, can, at will, suspend, or cause them to act in, other directions.

THE Emperor of Russia, it is said, has resolved to introduce the Gregorian calendar into Russia, and thus to do away with the difference of 12 days between the old style and the new. This change will greatly aid the development of commerce.

The position which I occupy in connection with

8. **The Time of the End.** This is a Cyclopedia, containing matter on the whole Advent question

The Waldenses have been making great progress in Italy since 1848. Their present number is estimated at 30,000. In Sardinia, since liberty of conscience has been secured by the King to his people, the work of evangelisation is going forward. One minister in Turin during the first six months of his labour there, had 200 applications for admission into his church, 80 of whom were received. The Protestant Church in Turin numbered last year 300 communicants, all of them converted Romanists. Several colporteurs are sustained by this

ACCOUNTS FROM JERUSALEM, of the 12th, show that the old jealousies of the Latin and Greek communions flourish with unabated vigor around the sites which Christian traditions have consecrated. The Latins continued to regard with suspicion the projects of encroachment of the Greeks, and the protection given them by Russia. It was supposed that the latter would soon resume the designs on the holy places which the war had obliged her to suspend. The Greeks, however, had made certain concessions to the Latins with respect to the celebration of Divine service at the holy places. In different parts of Palestime a number of families, who had separated from the Roman Catholic Church, had rejoined it.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

MINISTERIAL RESPONSIBILITY.

"I AM pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."—Acts 20:26, 27.

No man ever felt more intensely than the author of this text, "Woe is me if I preach not the gospel." None ever equaled him in immense labors and sacrifices. Yet he asserts that having faithfully declared all the counsel of God, there his responsibility ended. But a general public sentiment, at this day, extends ministerial responsibility over a much wider field.

Has the church become lukewarm and worldly-minded? "The ministry must be lacking either in gifts or graces, or both." If sinners persistently refuse the offer of salvation, "The ministry must be sadly deficient in the spirit of revivals." If the world in general plunges deeper and still deeper in rebellion against God, the cry on every tongue is, "What is the ministry doing?" I give an extract for illustration.

"The mellow light of the gospel is penetrating the earth; and if ministers, members and friends of the church and humanity will do their duty faithfully and now, then will the sun of righteousness arise with healing in his wings, bearing the gospel of life and peace throughout the habitable globe; and then will the earth take a universal jubilee. Let the grand festival come. Let the morning trumpet soon announce the glorious epoch. Then will righteousness spring out of the earth, and God's peaceful reign be universal."

This extract is given because it is the embodiment of sentiments echoed a thousand times every day throughout Christendom, by pen and speech, in prayer and song. Divested of the figures of rhetoric, in which it is expressed, the doctrine is this: The ministry and church are responsible for the world's conversion, and so soon as they preach and live faithfully, by that means will "God's peaceful reign be universal."

But I deny that the Saviour, or inspired men, ever taught it either directly or indirectly, so far as their teachings have come down to us in the canon of Scripture.

But first we will notice some minor objections.

1. This theory induces the measuring of ministerial faithfulness and success, by the number of conversions reported. Hence, overheated, protracted efforts through a sainted mother and dead-body gospel—resulting often in scores and hundreds of ephemeral "conversions" duly "noticed." "To the friends of Zion through your most excellent paper. To God be all the glory." But many of these converts are never afterward found, but by an examination of the last year's church book.

2. It virtually ignores man's free agency, by supposing an overpowering influence of the spirit and word which shall secure universal submission to the gospel.

3. It involves the Almighty in glaring partiality in favor of the last generation of men, by committing him to their unconditional salvation.

4. The history of the eminently pious in all past ages is against it. Abel was a faithful man, but his only brother was a fratricide. Enoch walked with God three hundred years, still the world all the while ripened for destruction.

The Lord said unto Noah, "Thee have I seen righteous before me in this generation." Yet all flesh corrupted his way; and the earth was filled with violence. He preached righteousness one hundred and twenty years, but only succeeded in saving himself and house.

Abraham, the friend of God, and father of the faithful, failed to dethrone idolatry wherever he sojourned. Job's bosom companion bid him curse God and die.

Indeed through all the earlier ages, instead of a moral conquest attending the godly example of prophets and saints of old, their uniform legacy was a liberal contribution "of trials, of cruel mockings and scourgings, yea moreover of bonds and imprisonments. They were stoned, they were slain with the sword. They wandered about in sheepskins and goat-skins, being destitute, afflicted, tormented."

Eighteen centuries ago the world was favored for many years with the apostles' example, of the Deity himself manifested in the flesh, who spake as never man spake, and yet how few comparatively obeyed his divine message? But through their representatives the civil and religious world, by unanimous acclamation voted him from the earth and elected Barabbas. His apostles, possessing the gift of working miracles, and preaching by direct inspiration, were little more successful. One of them most pointedly repudiates this whole theory, by declaring that "all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse."—1 Tim. 3:12, 13.

To say the least, it is the height of presumption, bordering hard on blasphemy, for the present generation of comparative imbecile dwarfs in holy things, to claim the power for themselves or their successors, to accomplish what the Saviour of the world, with his holy apostles, neither did nor claimed to do. There is a much larger proportion of vain ambition in all this than "faith."

None of the faithful men of God, since the apostolic age—not all of them together, have accomplished this supposed triumph. All around us, and every day do we see instances of the purest and most earnest piety in the same communities, and families where iniquity reigns. It is notorious that some of the most pious and gifted among those holding the high places in the church are often called to mourn over the incorrigible profligacy of their own sons.

5. But the most objectionable feature of this theory is, it is diametrically opposed to the plain teachings of the word of God.

The Scriptures nowhere promise the conquest of the world in the present dispensation by the preaching of the gospel nor by any other means. I freely make this assertion, and shrink not from its proof. Away with all mere human reasonings. Away with all traditionary legends. Clear the arena of all such intrusive obstructions. What saith the Scriptures?

Does the evangelical prophet declare that "The heathen shall cast their idols to the moles and bats?" "The Lord of hosts shall make unto all people a feast of fat things?" "That he will take away the rebuke of his people from off all the earth?" That "the wilderness and solitary places shall be glad?" and that "The wolf and the lamb shall feed together, and the lion eat straw as the bullock?" It is when those heathen shall go into the clefts of the rocks for fear of the Lord. When he will swallow up death in victory. When the Lord will come with vengeance, and when he creates a new heaven and a new earth. (Isa. 6:2; 25:35, and 65.)

Does Daniel give us assurance that "The stone cut out of the mountain shall become a great mountain, and fill the whole earth?" It is not by a gradual rolling growth of that stone for many centuries, until earth's nations are all absorbed in it, but by one sudden stroke of exterminating judgment; the clay and iron, the brass and silver, and gold, are dashed in pieces together, and become as chaff before the summer threshing-floor, and the wind carries them away. (c. 2.)

Does he announce the glorious era when the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High?

It is not accomplished by the metamorphosis of the non-descript monster with his decem-regal horns into an innocent lamb; but by his utter destruction, and his body being given to the burning flames. "When one like the Son of man comes in the clouds of heaven, whose throne is like a fiery flame, his wheels of burning fire—the judgment sits, and the books are opened." (c. 7.)

Does Israel's songster sing of the heathen given to the Son for his inheritance, and the uttermost parts of the earth for a possession? In the same breath he declares of these identical heathen, "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."—Psa. 2:8, 9.

Does the Patmos seer announce the "kingdom of this world become the kingdoms of our Lord and of his Christ?" It is not until the seventh trumpet sounds, "and the time has come to judge the dead and to destroy those who destroy the earth."—c. 11:15-18.

Does he describe the ushering in of the thousand years of Messiah's reign? It is preceded by the coming of the King of kings, the universal destruction of his enemies; the casting of the beast into the lake of fire and brimstone; the chaining of the devil and the resurrection of the righteous dead. (c. 19:19, and 20:1-5.)

This scripture deserves more than a passing notice. Here only is the millennium—the thousand years—mentioned. In chapter 19 "the King of

kings and Lord of lords, whose name is called the "Word of God," leaves heaven: "For the armies which are in heaven follow him." He comes to the earth, because the kings and armies of earth meet him at the battle of Armageddon. How, we demand in the name of truth, by what principles of sacred hermeneutics can all this terrible imagery be made to signify the gentle work of grace and love? "Ruling the nations with a rod of iron."

The solar angel summoning "all the fowls that fly in the midst of heaven to feast upon the flesh of all men, kings and captains, bond and free, at the supper of the great God," are singular figures to represent the world's conversion!!

But they are thus used as the world is never to be converted, because thus the enemies of God are vanquished, and the millennium introduced. "Horses and them that sit on them," share the same fate—fowls eat their flesh. If the riders are converted, their fiery chargers must here become prepared for some celestial pastures.

Besides we have here the overthrow of the great anti-Christian beast-papacy. Modern tradition says that will be regenerated; if so, whoever is not found written in the book of life, and the devil that deceived them will be regenerated also, for all alike "are cast into the lake of fire and brimstone," with this difference only, the "beast" meets his fate at the beginning, the others at the close of the millennium. (c. 19:20; 20:10, 15.)

It is admitted that Christ's second coming and the resurrection of the righteous will be synchronous events. Well the millennium is here preceded by such a resurrection. The souls or persons of them that were beheaded for the witness of Jesus, &c., lived and reigned with him a thousand years, but the rest of the dead lived not till the thousand years were finished. Now, if this first "living," or resurrection is not literal, the second, that of the rest of the dead cannot be literal, and we thus destroy the idea of a literal resurrection altogether. Again, if the first is spiritual, the rest of the dead must live spiritually, and then we have universal salvation.

And further, if those who "live first" are merely converted, there will be no conversions during the thousand years, for "the rest of the dead lived not till the thousand years were finished." But all agree that those who are raised post-millennially, were literally dead; but they are the remainder or "rest" from among whom the first class were raised. Then this first class must also have been literally dead.

In confirmation of this it is said, that a part of them at least, "were beheaded for the witness of Jesus," &c. Now it is clear, that they suffered spiritual death, became alienated from God, and that too for their eminent piety, or that they suffered literal death for the "word of God," &c. Now we must judge of the nature of a resurrection by the nature of the corresponding death. E.g. The national death of the Jews implied that their resurrection would be national (Ezek. 36:7). The spiritual death of the prodigal son, implied that his resurrection would be spiritual. So the literal death in the case of the martyrs of Jesus, implies that their resurrection will be literal.

Indeed the general scope of the Scriptures, not only does not favor the idea of a gospel triumph, but proves the very opposite. The Saviour himself declares that at the close of the present dispensation, the world shall be as it was in the days of Noah and of Lot, when almost universal iniquity prevailed; that he will come upon them as a thief in the night, and that all the tribes of the earth shall mourn.

Inspired apostles describe the closing up of this dispensation as being very far from a millennial evening of holiness and safety; but kings of the earth, and captains, all men, bond and free, shall fly to the rocks and mountains to hide from the presence of the coming King.

But in Matt. 13th, by the parable of the tares we are informed that there will be a mixture of good and evil from the very first of this dispensation, all the way down to its close. The good seed is sown at its beginning by the Son of man. It represents the children of the kingdom; but soon tares, children of the devil, spring up among them, and they grow together until the "harvest," the end of the world.

The apostle Paul, in 2 Thess. informs us that the mystery of iniquity had begun its work in his day, only some power hindered its development; that when it was removed, then the man of sin should be revealed, and should continue to sit in the temple of God "until the Lord should consume him with the spirit of his mouth, and destroy him with the brightness of his coming."

If, as some suppose, to "consume with the spirit of his mouth" signifies Christ's converting power, then of course he threatened the church at Pergamum with a terrible conversion!! "Repent or

else I will come unto thee quickly, and will fight against thee with the sword of my mouth." (Rev. 2:16.)

But the man of sin is destroyed by the brightness of his coming. It would seem that the apostle intended to express the personal, literal advent of the Saviour, so unequivocally in this passage that all cavil would be forever silenced. For this purpose he employs two words, *epiphania*, and *parousia*, the former occurs but six times in the New Testament, the other twenty-four times; and unless this instance is an exception, they are invariably used, the former to signify Christ's literal appearing, the latter a coming: so that his personal advent is expressed in this passage with a double force.

Having demonstrated by a sufficient array of Scripture quotations, selected almost at random from innumerable equally unequivocal passages, that the gospel dispensation, is to contain throughout, a mixture of good and evil, children of the kingdom with the children of the devil, the church of God with the man of sin, down to the personal advent of the Son of God, the conclusion is irresistible, that the ministry cannot be responsible for the world's entire conversion.

A. BROWN.

FEAR NOT.

FEAR is an inherent quality of the mind: it is the natural propensity of every human being. Man is ever fearful of some real or anticipated evil which threatens to destroy his peace or mar his happiness: and who can wonder that it is so, when he is situated in a world where there is so much indeed to be feared. If we look back to the irrecoverable past, it is filled with scenes that were calculated to excite fearful apprehensions; if at the present, surely it abounds in enough to call into exercise this emotion, and if we take a prospective glance into the uncertain future, have we any reason to suppose that what will be, will be so different from that which has been, that there will be no cause for fear? Yet amid all this there is a class who are exhorted to "fear not." Yes, it is the blessed prerogative of the Christian to occupy a position where he can say amid all the scenes of sorrow and strife, commotion and perplexity with which he is surrounded, "I fear not." It is not only his inestimable privilege, but also his imperative duty thus to feel. And when we see a professed Christian always fearful (like the mere worldling) what the consequences will be if this should take place, or that should come to pass, or this cherished hope should be blighted, may we not infer that (if a Christian at all) he has not attained to that state of confidence in God which should be the distinguishing characteristic of all who have become his sons by adoption. O why is there such a lack of trust in the sure word of Jehovah? it cannot be because they have ever failed. Ah, no; it is because of the deep rooted unbelief of the human heart. He is continually calling upon us not to fear, but to place implicit confidence in him; yet how much are we like his ancient people, who with such remarkable manifestations of the power of God before their eyes, were so often fearful and unbelieving.

All who put their trust in God, may hear him saying to them, as to Abraham of old, "Fear not, I am thy shield and thy exceeding great reward." And with such a shield how can we fear? Are we in affliction, and is it so deep that we can almost adopt the language of the Psalmist, and exclaim, "All thy waves and thy billows are gone over me," (Psa. 42:7,) hear the voice of our Father, saying, "Fear not, for I have redeemed thee: I have called thee by my name, thou art mine: When thou passest through the waters I will be with thee: and the rivers, they shall not overflow thee."—Isa. 42:1, 2. Do perplexities obstruct our way, so that at times we know not what course to pursue? the same paternal voice says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Isa. 32:8. Are the disciples of Christ fearful at any time lest their hopes of a future reign with him should be disappointed, how like sweet music do the accents of his voice fall upon the ear, "Fear not little flock it is your Father's good pleasure to give you the kingdom."—Luke 12:32. Are any almost overcome by the fear of man, which the wise man truly saith "bringeth a snare," (Prov. 29:25,) let such realize, how much the praise of God is preferred before that of man, and that it is far better to share in the reproach of Christ, than to gain the applause of the whole world. And should the scenes of other days return, and even life itself be required for our adherence to the truth, we are not to fear them "that can kill the body," but can do nothing more. And should we be called to "walk through the valley of the shadow of death," it should be our privilege to say

with Israel's ancient bard, "I will fear no evil, thy rod and thy staff they comfort me."—Psa. 23:4. Truly a most exalted state is that of him who can say, "I fear none of these things." But though the Christian should be devoid of that fear which harrasses the man of the world, there is a fear, viz., that of God which is continually before him, which is the beginning of all true wisdom; and in proportion as this exerts its influence over him, so will he rise above all other fear.

Many are the blessings, and great is the reward of him who thus fears God. May we be found among those that fear him and keep his commandments, that when the solemn scenes of the last great approaching day shall burst upon our astonished vision, we may not be found among the "fearful and unbelieving," but among those who "shall enter in through the gates into the city, to go no more out forever;" where corroding fear shall never enter, for all the causes of fear will be done away, and therefore their effects can never more be known.

"Christian, the warfare will now soon be o'er; Soon thou wilt rest where thy foes come no more; Do not fear, do not fear. O, if thou would'st through the battle endure, Keep on thine armor, and all thy robes pure; Do not fear, do not fear."

S. A. GORTEN.

Manchester, Dec. 1856.

THE FOUNDATION OF CHRISTIAN HOPE.

WHAT is the foundation of Christian hope? We know that faith is the "ground or confidence" of the action of Christian hope; but there must be a primary foundation on which both faith, and the "ground or confidence" of the action of hope, and, finally, hope itself must rest. The apostle mentions this foundation, Heb. 6:17-18—"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." Here, the apostle makes it appear, that hope rests on the "promise" and "oath" of God; which he calls "two immutable things." How full of assurance, then, is our "blessed hope!" The promise of a faithful God must fail, the oath of the eternal and holy One must be made void, before our hope can fail! O glorious, certain hope! Mortals make promises which they are often unable to fulfil—our God never. Mortals promise and change their minds afterward—our God never. Men sometimes swear to that which they cannot fully comprehend, but to our God all things are "naked and open." "He knoweth the end from the beginning." Thus built upon the unfailing promise and oath of God, our hope becomes to us, in this sinful, changing, stormy world, "as an anchor to the soul, both sure and steadfast," while it enters "into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." There is, then, but one foundation, and one hope. And the one hope is "that blessed hope;" "the hope of glory;" "the hope of eternal life;" "the hope of the gospel;" "the hope of the righteous;" "the hope of Israel;" "the hope in Christ;" "the hope of righteousness;" "the hope of salvation;" "a lively hope;" "my hope;" "hope toward God;" "this hope;" "which hope;" "our hope;" "hope for that we see not;" "the hope that is in you;" "hope in his mercy;" "the hope of his people." In view of the foundation and reference of Christian hope, well may we pray, "Let me not be ashamed of my hope." Let not our hearts despond. Our God has spoken, and he will make it good. The faithful one has promised, and his promise shall not fail, either in manner or time. The holy One of Israel hath sworn, and "though heaven and earth pass away," he will not forget his purpose. Take courage drooping, trembling, fearful one! "Underneath" thee "are the everlasting arms!" "Thy God" is "thy glory!" Hope evermore!

EDWIN BURNHAM.

BRO. HIMES:

I MUST say a word in commendation of the *Herald*, that the course pursued in its publication, on the subjects of religion, politics, &c., meets my warmest approbation, and its weekly visits afford me much pleasure, and many spiritual blessings. I don't see how I could get along without it, as it is the only source I have of hearing from those pilgrims scattered up and down on the earth, who are looking for and hasting unto the coming of the day of God, and according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness. Your brother, in the blessed hope,

THOMAS BROWN.

McConnel's Grove, Ill., 1856.



Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Middlebury, Nov. 8th, 1856, aged 64 years, brother URIAH ARNOLD.

Brother Arnold was a resident of this town, where his family still reside. He was a man of somewhat eccentric habits, and of very marked characteristics in every particular. There was a certain native independence about him that led to the expression that, "Arnold had not the fear of man before his eyes." And in defending what he believed to be truth, one unacquainted with him might construe his zeal into rudeness, his attachment to truth into bigotry. But the uniform kindness of his nature, would upon acquaintance dispel any such feeling if it had been previously entertained. Some thirty years since he became the subject of renewing grace, together with his companion and two of his children, during a general revival of religion in this town. Before our brother was affected the work had proceeded to such an extent that the common expression was, "the ministers are frightening everybody into religion."

But when he yielded to the spirit of grace, the tone was changed; it was admitted to be the work of God, "for man had not frightened Arnold." Men left their workshops, their teams in the field, and their various avocations, to go and see the wonderful works of the Lord; and a large class of minds were affected who could not be reached before. He united with the Methodist Episcopal church and remained in that connection till about the fall of '44, when in the midst of the most determined opposition on his own part, he became affected with the doctrine of the pre-millennial advent near at hand, he turned right around and like Saul of Tarsus, he began to build up the way he had once persecuted. He continued his association with the Adventists till his death. Without going into particular history, suffice it to say, when I came to this place I found our friends in a low state, and our brother also. But about the first of July last, he began to be particularly engaged. With the aid of others he succeeded in establishing and sustaining meetings more frequently than formerly, his prayers were fervent, his exhortations earnest, so much so that it became a common remark, that brother Arnold was doing his last work. His business (he was a millwright) called him from home much of the time. But Saturday night he always quit work time enough to get to the prayer meeting. Sometimes (going eleven miles) it would be late when he arrived, but passing directly by his own home without his supper, he would come directly to the prayer meeting, and his expression would be, "it is more than my meat and my drink to do the will of my Master, and to finish his work." The Sabbath evening before his death, he was peculiarly engaged. "My brethren," said he, "Jesus will not live in glory and leave me behind." He spoke particularly of the resurrection, in reference to himself, as though he had a presentiment of falling asleep before he saw his Lord in glory. That week he worked at Middlebury. During the forenoon Saturday, he remarked to the lady with whom he boarded, that he must finish his work by three o'clock, that he might get home to the prayer meeting. He little thought his work was so nearly done. He was making a large vat for the paper mill, and about noon it was placed on rollers to be moved to its place. While moving it became inclined to one side, and a violent gust of wind striking it at the moment turned it over, and our brother being on the lower side attempted to step out of the way, but caught his foot and fell across a stick of timber, the vat falling directly upon him and killed him instantly, and without a groan, with but a single sigh his spirit fled to God who gave it. But he went like a shock of corn fully ripe. He died at his post, with his armor all on. On the following Tuesday, the funeral services were attended at the Baptist meeting house in this place, and the writer preached a discourse to a large circle of mourners and sympathizing friends, from Isa. 11:25.

D. BOSWORTH.

Bristol, Vt., Dec. 15th, 1856.

PRAYER—"He who prays as he ought, will endeavor to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is utterly inconsistent with the love of, and reserve for, any sin."—Owen.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Bile, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it, and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEE.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KILGORE.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARP.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed),

THOMAS A. DEXTER.

S. H. KENDALL.

SAMUEL MAY.

THOMAS C. AMORY.

march 8

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkling, M. D.

Amos Lee, Esq., Monterey, Ja., writes, 8d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the four humors which breed and grow distemper, soothe sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also the formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief, were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent physicians and men of science have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellow-men.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a full stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness, partial blindness, neuralgia, and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make mere profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compare with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.25. Sent by mail for 20 cts. 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; and Chestnut St.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague, it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and fever. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing fever, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year.

Agents.

ALBANY, N. Y., W. Nichols, 185 Lydian street.
BURLINGTON, IOWA, James S. Brandaburg.
BASCOS, Hancock county, Ill., Wm. S. Moore.
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THE ADVENT HERALD

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AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e., 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. For sending for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Brompton, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, JAN. 3, 1857.

PROSPECTUS OF THE ADVENT HERALD
FOR THE YEAR 1857.

With the year 1857, the *Advent Herald* enters upon its eighteenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, is permitted, during the year to discuss in full in the *Herald*, and in successive articles, the various questions that are vital to the cause we cherish.

A series of articles entitled "The Earth, its Curse and Cure," were commenced in the *Herald* in Jan. 1856, but were interrupted late in the season. It is purposed to resume that series at an early day. In the progress of that series, quite a number of interesting questions were considered; but to complete it, a large number of others will come under consideration, which will involve the nature of the Second Advent, the Millennium, the resurrection, the Saints' Inheritance, &c., &c.

A Commentary and analysis of the figures of the Book of Zechariah has been commenced and its publication in the *Herald* is purposed soon. And particular attention will be paid to the laws of figures, and the principles of interpretation.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during seventeen years of arduous toil. It was the first periodical of the kind ever published in America; and it has kept steadily in view the great question for the discussion of which it was originated.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the

seventeen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons. Large numbers of those who have hailed its weekly issue, are now slumbering in the dust of the earth till the resurrection morning.

Other friends have become advanced in years or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith.

Who shall fill the places of these? There are accessions of new friends; but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill the places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness. We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors, and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place.

All the present subscribers of the *Herald* will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the *Herald*, God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation. JOSHUA V. HIMES.

The Baptists of the South are making the endeavor to have but one well-endowed and well-officed theological institution in room of the many now in existence. The *New York Chronicle* thus speaks of this movement:—"Since 1820, the Baptists have established ten theological institutions, which now contain 105 students, and 24 professors. The annual supply from all these is estimated at 35; the annual demand, on the other hand, for the maintenance of the ministry, is 600."

THE EFFECTS OF THE CONCORDAT.—The Vienna Correspondent of the *Independence Belge* says, it is beyond doubt, that since the publication of the Concordat, numerous persons in Silesia, Moravia, and Bohemia have embraced the reformed religion. A paper published in the north of Germany says, that M. de R., one of the richest manufacturers in Hungary, has embraced the evangelical religion, together with three hundred of his workmen.

LOCUSTS AT SHANGHAI.—Letters from Shanghai mention an extraordinary flight of locusts, which had passed over the city, continuing several days, and coming apparently from the northwest. On the afternoon of the 17th of September they literally darkened the air for about an hour, but all day it was one continued flight. Millions fell into the river. The French frigate *Virginie* saw them, it is said, fifty miles out at sea. There had been abundant rains, but locusts had ravaged the grain crop frightfully, and altogether the season had been most unfortunate for the poor Chinese.

This is a threefold mystery; a Gospel published in the midst of an ungodly world; a little church preserved in the midst of devils; and a little grace kept alive in the midst of corruptions.

ANOTHER MURDER AT THE PRISON.—On the 15th of December, the Deputy Warden of the Charlestown State Prison, Galen C. Walker, was murdered by being stabbed in the neck by a prisoner. On Monday last, Dec. 29th, two weeks only after the former murder, the Warden, Solon H. Tenney, was murdered by another prisoner in the same manner, being also stabbed in the neck, and dying almost instantly. He had been married but twenty days.

To Correspondents

BRO. HIMES:—Will you favor us with your view of the last verse of the 10th chapter of Luke? "But one thing is needful," or as Whiting translates it, "There is need of one."

If I mistake not, Dr. Clarke was of the opinion that it referred to one kind of food.

The "one thing" needful referred to, is doubt-

less "that good part" which Mary had chosen—the better portion, which is obtained only by faith in Christ.

BRO. HIMES:—What is the sacrifice by which the saints have entered into covenant with God, as mentioned in the following passage?

PSA. 50:5—"Gather my saints together unto me: those that have made a covenant with me by sacrifice."

ANS.—The sacrifice referred to is that of Christ, which was typified by the services of the law. To enter into covenant by that sacrifice, is to give the heart to God through faith in that blood which cleanseth from all sin.

IN WANT, of a copy of Whiting's Testament. Have any of our friends, or agents a copy on hand that they can spare?

BILLS.—We have delayed to send bills till after the New Year, that all might have a chance to send their dues without them. All indebted therefore after this time, will duly receive their bills of indebtedness.

DEDICATION NOTICE.—Providence permitting, our chapel in Brookville, town of New Haven, Vt., will be dedicated to the worship of Almighty God, Thursday, Jan. 22d. Brn. Clark, Buckley, Farrar and Ross are expected to be present. Other ministering brethren who can are invited to be with us. Services will commence at 11 o'clock A.M. D. BOSWORTH.

Bristol, Vt., Dec. 18th, 1856.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likenesses of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by mail at 50 cts. each; or the three together for \$2.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.
WORKS OF REV. HORATIUS BONAR, of Eng., viz.:		
<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"

3. *The Glory of God filling the Earth*

4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"
<i>Advent Tracts, bound. Vol. 1</i>	.25.	.05.
" " " " " 2	.33.	.07.
<i>Facts on Romanism</i>	.15.	.03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Marrant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

Otis G. Smith will preach in Lake Village, N. H., Sunday, Jan. 11th.

If the Lord will, I will preach at Pittsfield, N. H., Sabbath, Jan. 4; at Newton, N. H., Sabbath, 11th; at Rye, Sabbath, 18th; at Exeter, Sabbath, 25th.

JOHN KNOWLES.

My P. O. address is Whitefield, N. H.

W. H. EASTMAN.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Mrs. P. A. Bliss—It was rec'd. on the 2d of December, and paid to No. 828.

T. Smith—"Correct."

P. F. Jennings—Does the *Herald* go to your address elsewhere than at Charleston? You did not say in your note.

Geo. T. Havens—You are correct in your supposition—you being credited to \$67.

S. Foster—Have charged you the \$4.75 and credited \$30 E. Rich—Have credited you \$2 on *Herald* to \$67, and sent you by mail \$4.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrears, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Milwaukee gives notice that the *Herald* is not taken from his office by R. ANDREWS, who owes \$5.50.

The P. M. of Caledonia, Elk Co., Pa., gives notice that the following three persons do not take the *Herald* from that office, viz.

MILTON CHASE, who owes \$2.65
SAMUEL SPENCER " 4.50
CHARLES CADWELL " 3.81

The P. M. of Peacedale, R. I., returns the paper sent to GIDEON W. ALLEN, who owes 8.50

RECEIPTS

UP TO DEC. 30TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited was paid. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

D Y Dyer 815, Mrs E P Robinson 802—50 cts. due, N Gorten 846, M Batchelor 841, L Allen 841, J Higgins 841, J Kinney 841, E Seabury 841, J Hoover 833, H Hollister 822, M L Jackson 815, F Gale 841, M A Moses 841, S O Berry 815, F M Berry 820, W Page 846, J Colby 841, S V Gove 841 and 25 on G to 126, A Kinney 841—each \$1.

E Sheldon 841, and \$1.21 for book sent the 29th ult. A P Lester 867, S Sherwin 867, I M Aldrich 867, Mrs M Everett 867, L A Lang 867, and 50 cts. for 2 G's, to 126, O L Aldrich 867, L Robinson 841, and 25 for G to 132, L B Cole G to W S to 126, and H to G Shurtleff to 867, P Johnson 815, S Pierce 815, S King 867, J Brooks 867, R Rounds 894—\$1 cts. due, Miss E Knight 867, J L Hyde 846, T S Brown 867, Mrs M Couch 867, T E Putney 829, P Sensor 826, I Conover 867, E Conover 867, G W Shaw 867, G Tilley 823, J Smith of Pachogue, 846, E Gillet 867—the G was paid for to 110 when it was stopped, have resumed, and 50 cts. will pay two cts. to end of year, E Pettit 872, Dr G W Kittell 867—each \$2.

D S Niles 820, H C Ball (3 cts) 841, S K Lowe 867, and 25 for G to 120, E Sheak 798 and book—each \$3.—Thos A Wilmot, 885; L Durent, 841—each \$4.—H. Oswald 898, J V Bowen 885, F Storv 820—each \$6.

L D Thompson 815, —\$1.50, and \$5 on account, J Hunt 815—\$3.50, R Bush 785—\$2.50, J Bush 784—\$2.50, N Grove, G to 120—25 cts.

ADVENT



HERALD

J. Y. HIMES, Proprietor.

WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES

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WHOLE NO. 817.

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UPHELD BY CHRIST.

Upheld by Him, I smile at death.—Henry Martyn's Diary.

When heart and flesh despondent sink
And from life's warfare faint would shrink,
An upward glance brings heavenly cheer;
Upheld by Him I smile at Fear.

When life appears a sea of woe,
And all its waves my soul o'erflow,
To Him I flee for sure relief;
Upheld by Him, I smile at Grief.

When troubles like a mountain rise,
And comfort from my bosom flies,
I to the mercy-seat repair;
Upheld by Him, I smile at Care.

When earthly treasure fails and fades,
And chilling poverty invades,
He every needed good will grant;
Upheld by Him, I smile at Want.

When faith grows dim, and from its sight
My star of hope would veil its light,
Grace bids a beam of joy shine out;
Upheld by Him, I smile at Doubt.

When wasting anguish and disease
Upon my suffering body seize,
My murmuring lips shall not complain;
Upheld by Him, I smile at Pain.

When time with me shall reach its close,
And in the grave I seek repose,
With joy I'll yield my failing breath;
Upheld by Him, I smile at Death.

Warning Words.

BY JOHN CUMMING, D.D.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."—HEBREWS 3: 12, 13.

ST. PAUL in this solemn warning makes allusion, in all likelihood, to that strange character, raised up in the providence of God, the King of Egypt, as a memorable specimen of unprecedented hardness of heart, and inveterate obduracy of temper. His heart was, by nature such as ours are now, and such as ours would finally and forever be, if it were not for the grace of God. The very reason why Scripture records occasionally so dark and unattractive histories, is, no doubt, that we may draw from those histories instructive and suggestive lessons.

There is no such thing in our world, or in its history, as a dumb fact. Every fact in creation and providence is full of suggestive and instructive eloquence; waiting for the listening ear to hear it, and the teachable heart to profit by it. This blessed book contains, not only precepts to direct, promises to cheer, and truths to comfort, but warnings, cautions, anxious remonstrances, and commands. In the passage prefixed, we have one specimen at least of the most important and practical of the cautions contained in any portion of the whole Scripture—"Take heed"—you of the nineteenth century; you who are the loudest professors; who think all is right because all is quiet,—lest, undetected and unsuspected by yourselves, there may be beating in any of your bosoms a heart, which, if placed in the same light, and exposed to the same ordeal, and shown upon the same stage as that of Pharaoh, would perpetrate not only equal, but greater and yet more terrible, atrocities—"Take heed, brethren, lest there be in any of you an evil heart of unbelief."

We are placed in a world where such cautions are necessary, and their repetition by us a sacred duty. In heaven there will be no caution

given or required, because there is no possibility or place of stumbling. On earth, we need, not only directions and guides, but cautions. We are in a cold, uncongenial air, every atom of which is negative, and from every pure feeling, and clear faculty, and holy affection within us, the life-current would constantly be drawn off, were it not fed, and sustained, and guarded by the presence and munificence of God himself. We cannot, in this fallen world, keep our convictions always clear; nor preserve our confidence always steady; but we may, at the least, take heed, lest there be in any of us an evil heart of unbelief, in departing from the living God.

It is here desirable to notice a distinction, not imaginary, but real, between unbelief and hardness of heart. Many of us are constrained to say, "Lord, we believe; help our unbelief;" and yet, there may not be that hardness of heart which was the brand and damning characteristic of Pharaoh. But, just as anger, unwatched, ends in malice, and lust unmortified in the works of the flesh, so unbelief, incident to all Christians on earth, will evolve, if unrepressed, in its ultimate evil fruit, hardness of heart. Unbelief is the root, hardness of heart its legitimate development and fruit; the one is a sin, the other sin, indeed, and the result of sin, but an awful fortune also. The one is a crime, the other, hardness of heart, is its penalty. Culpable neglect of caution in relation to the one, becomes, in the other, the judicial infliction of God, who punishes tolerated sin by judicial blindness and hardness of heart.

Our hope of victory is at the point of incipient unbelief; the first development may be watched and weeded out, at least to a great extent, though all its evil fruits may not be wholly destroyed in this life. The upas-tree that distils blight and mildew on all that is beneath it, might have been destroyed when it was a sapling, or uprooted when it was little more than a seed; but when it has grown to be a great tree, it needs, what still is possible to faith, other treatment in order to destroy it. Let us, however, as a more practical course, endeavour to show what are some of the signs and symptoms of primary unbelief; and secondly, what are some of the evidences of its secondary effect—departing from God.

Some will probably say, How strange a religion must that be which makes hell and heaven, life and death, depend upon belief! If it were mere intellectual belief, there would be a show of sense in what is here objected; but the word translated "belief" in our Bible, or sometimes translated "faith," means, not simply intellectual credence, but also heart confidence; it means, not only belief in a thing, but belief in truth as directing, toning, and regulating our conduct. A man believes that two and two are four, but that exercises no moral influence upon him; whereas he who believes that Christ died for him, not only believes in it as an historical fact, but as something that modifies his feelings, and makes him, by its reflex influence, a happier man. In other words, the right translation of the Greek word "belief," is trust, or confidence. Confidence is not an immaterial or indifferent thing; it is of immense value in this world. I do not think God should be blamed by us because he makes that which is very valuable in this world of great importance in the world

to come. Exhaust our confidence in each other, and society must fall to pieces; exhaust our confidence in a bank, it becomes a Tipperary or Royal British concern, and every sane man withdraws his money immediately; destroy our confidence in an insurance office, and it will soon fall to the ground. We thus see, that confidence is of great importance in this world; and why should any blame Christianity because it lays so much stress upon it in reference to the things of the world to come?

Let us attempt now to show how this unbelief develops itself in human heart. It is very difficult of detection. One can easily detect any gross and palpable violation of law, but this unbelief begins a cold and spreading spot in the heart, a blight at the core, which it is difficult at first distinctly to trace and expel. Pride, covetousness, vain-glory, any of the more vulgar passions of humanity, it is comparatively easy to see; but this subtle and seductive principle, that begins in some hidden nook of the heart, and grows in depth and breadth till ultimately it gives its tone and colour to the whole life, it is difficult at first to detect. In its grossest forms, it is easily traced. What are some of these? Its first gross and vulgar form will be that of positive rejection of all religion. The man who looks upon the stars that shine from the sky, or gazes on the flowers that burst from the earth, and says, in his lunacy, "No God," is a specimen, a rare but a real specimen, of unbelief in its worst state. His is zero. Somewhat, but slightly superior to him is the man who reads the Bible, listens to its glad music, is impressed with its magnificent thoughts, and is struck with its force as it writes itself upon the brow of each of the centuries of the world; and yet say, at the conclusion, "No Christianity," or, that the Bible is not true. Such surely is a gross form of unbelief. Its air is that mephitic vapour in which one can scarcely suppose immortal beings can live; it is the moral zero at which all life dies, death lives, and nature breeds perverse, all monstrous, all prodigious things.

To be continued.

Daily Blessings.

Daily blessings, direct from the Lord's own hand, are so numerous, and constantly and regularly supplied, that we forget they are daily, hourly gifts from the Lord's mercy. We live.—He gives us life. We breathe—and every instant breathe the air that God alone can form. "He formed the earth and made it" for our abode. He forms our food, and "gives us water of the rain of heaven."

Without all these we could not be. Were he to withhold either, we should perish. He gives the days and seasons in their order, and all for us. If the Lord should sometimes forget us, as we forget Him; if He should forget to make the sun rise as often as we forget to thank Him for its light; if He should forget to send the shower, and make the grass to grow, and the harvests to ripen, as often as we forget that they are His, the last we would be accomplished upon a thankless world. We forget to read His Word—forget to pray to Him, forget to keep his commandments, forget to teach our children by precept and example to worship and obey him, forget at meals to thank him for our daily bread, forget his Sabbaths; are tardy and habitually behind

time assembling at his house for Sabbath worship; forget to love him, and to deal justly with our fellow-men, and then are discontented and half angry if we do not receive at his hand all that our vain wishes crave. Were the Lord to deal by us as we deal by him and by each other, how little should we have! We receive our "daily bread," only because "His mercy endureth forever."

The fact that the Lord in his mercy operates by means, obscures our vision to the fact that He operates at all. And yet I doubt,—if every morning bread and fruits and choicest dishes dropped down from heaven on our tables,—if then we would for any length of time think of them as the Lord's gifts. A few days and it would be an old story—a common thing—expected as a matter of course. Is our daily bread less than the direct gift of the Lord to us because his mercy gives it as a reward to industry? He formed the bed of the mold, he gave the seed, he gives the sun to warm, and the shower to fructify. He is the Great Chemist who formed the universe a mighty laboratory, wherein to work the wondrous changes we behold. Is he less God, and less our God, and less the giver of our daily food, because he forms it for us before our eyes, and allows our aid in doing it? Does he less give the luscious fruit, because he allows the tree to grow and blossom and bear its rich burthen within our garden, to bless our eyes with its beauty? Is bread the less his gift because he lets it grow in our fields, to adorn the earth and beautify the landscape with its green glades and golden waves? Did you ever think how desolate the world would be if God formed all our food and clothes in heaven and hung them in our wardrobe, or dropped our food every morning, ready cooked, upon our tables? No green fields, no fruitful trees, no flocks, no herds! A bald and barren desert wild would meet our deadened sense on every side! How pleased are children, and how grateful to their teacher, when he invites them to his study, his museum, and exhibits to them his experiments in chemistry; and how proud and pleased the boy who may be permitted to assist in some of the more easy and simple acts. Is he not more grateful for the honored privilege? And yet how strange that men complain because the God of Chemistry works out his wonders before their eyes, and honors them by giving them some easy parts to do.—N. J. Messenger.

God's Patience.

There is no more wondrous subject than this:—"The patience of God!" Think of the lapse of ages, during which that patience has lasted—6000 years! Think of the multitudes who have been the subjects of it—millions on millions, in successive climes and centuries! Think of the sins which have all that time been trying and wearying that patience—their number—their heinousness—their aggravation! The world's history is a consecutive history of iniquity, a lengthened provocation of the Almighty's forbearance. The Church, like a feeble ark, tossed on a mighty ocean of unbelief; and yet the world, with its cumberers, still spared! The cry of its sinful millions at this moment entering "the ear of the God of Sabbath," and yet, for all this, "His hand of mercy is stretched out still!"

And who is this God of patience? It is the

Almighty Being who could strike these millions down in a moment! Who could, by a breath, annihilate the world! Nay, who would require no positive or visible forthputting of his omnipotence to effect this, but simply to withdraw his sustaining arm!

Surely, of all the examples of the Almighty's power, there is none more wondrous or amazing than "God's power over himself." He is "slow to anger." "Judgment is his strange work."—He "visits iniquity unto the third and fourth generation." He "shews mercy unto thousands of generations!" God bears for 1500 years, from Moses to Joshua, with Israel's unbelief; and yet, as a pious writer remarks, "He speaks of it but a day;" "all day long have I stretched out my hands to a disobedient and gainsaying people." What is the history of all this tenderness? My thoughts are not your thoughts; neither are your ways my ways, saith the Lord.

My soul! How great has been God's patience towards thee! In thine unconverted state, when a wanderer from his fold with what unwearied love he went after thee; notwithstanding all thy waywardness, never ceasing the pursuit "until he found thee!" Think of thy fainting and weariness since—thine ever-changing frames and feelings; the ebbings and the flowings in the tide of thy love; and yet, instead of surrendering thee to thy own perverse will, his language concerning thee is, "How can I give thee up?"—For a life-time, thy Saviour-God has been standing knocking at thy door; and his attitude is still the same—"Behold I stand!"

"But fainter than the pole-star's ray
Before the noontide blaze of day,
Is all of love that man can know—
All that in angels' breasts can glow—
Compared, O Lord of Hosts! with thine,
Unwearied! fathomless! Divine!"

How should the patience of Jesus lead me to be submissive under trial! When he has so long borne with me, and shall not I "bear with him!" When I think of his patience under a far heavier cross, can I murmur when he murmured not? Nay I will check every repining thought and looking up, in confiding affection, to "the God of all patience." "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety!"—*Night Watcher.*

Infant salvation.

"I shall go to him."—2 Sam 12:23.

Few, but big with meaning, are these words of the inspired prophet,

"I shall go to him." Whoever may doubt or call in question infant salvation, David believed it, and comforted himself by the faith of it. "I shall go to him."

How strange that any, with the Bible in their hand, should be found calling in question what the Holy Spirit plainly teaches in the above Scripture. David, the inspired prophet of God and speaking by the Spirit of God, says, "I shall go to him." Besides, special promises are made to children. No threatenings of eternal misery are found in the Word of God against them.—Nineveh was spared for their sake.

They are not subjects of a judgment to come. They have done no "deeds in the body." It is only they who have, who "shall appear before the judgment seat of Christ to give account," etc. The Apostle speaks of a generation (infants) who have not sinned after the similitude of Adam's first transgression. Christ says—and will not that satisfy every one—"Of such is the kingdom of heaven." Observe he does not say that such will make a part of the kingdom; but the kingdom mainly consists of such. Of such is the kingdom of heaven.

The following epitaph was found on the tombstone of four infants.

"Blind infidelity, turn pale and die;
Beneath this stone four infant children lie.
Say, are they lost or saved?
If death's by sin; they sinned, for they are here;
If heaven's by works, in heaven they can't appear;
O reason! how depraved.
Reverse the sacred page, the knot's untied;
They died 'cause Adam sinned;
They live 'cause Jesus died."

That is, imputation of Adam's guilt slew them.

Imputation of the righteousness of Christ saved them.

Infant salvation is the doctrine of our Zion which has been taught and sung in holy song by her sainted fathers.

Cheer up, bereaved, heart-stricken christian parents, weeping your infants dead; the separation is not everlasting. Soon you will be with them to adore him, who, by his blood, made them and you "kings and priests unto God and his Father forever."

Another Gospel.

The smaller number of those things which the Gospel will warrant us to regard as requisite to the Christianity of Churches and men, the more of both can we conscientiously embrace with the feelings of cordial and unmitigated brotherhood.

I am accustomed, in meditating upon this matter, to take my stand where, as it seems to my apprehension, the Apostle Paul took his. If ever he referred to what is to be considered fundamental, he referred to it when he said, "though we, or an angel from heaven, preach any other doctrine unto you than that we preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other Gospel unto you than that ye have received, let him be accursed." Whatever that Gospel was, to which the Apostle thus solemnly referred, it is obvious that no man and no Church that rejects it can properly be Christian.

On a subject, involving consequences so momentous, it would be presumptuous to speak but with caution and candour. Honesty and faithfulness, however, equally demand that what we do think should be declared with explicitness. "To the law and to the testimony;" guided we trust, by that, we do not hesitate to say, that we consider the apostle, to refer, as the whole tenor of the epistle shows, to the doctrine of justification—justification on the exclusive ground of faith in the atoning sacrifice of the Son of God.

The whole argument of the apostle is directed not, perhaps, against a verbal and actual, but against an implied and virtual, denial of this doctrine, by a primitive perversion of it, which seduced the Galatians from the simplicity of Christ; and this circumstance imparts an additional importance to the truth itself, and additional force to the apostolic anathema. "By the works of the law shall no flesh be justified."—"Christ has redeemed us from the curse of the law, being made a curse for us."

Whoever, therefore, denies this doctrine, and seeks, in whole or in part, to be justified by law, "Christ can profit him nothing." He preaches or believes "another Gospel, which is not another," and, in the language of the apostle, "Christ," in regard to that man, "has died in vain."

The awful consequence inevitably results—awful to contemplate—awful to express—that, whatever else he may believe or disbelieve, he is not united to "the Head of the body," and therefore he cannot be included in the unity of that body itself.

If a society denies this doctrine, whatever may be its external form,—whatever it may have or whatever it may not have, as to other things—however simple or however splendid its ritual ceremonies—it, also, has abandoned the faith for "another Gospel," and has put itself in a position, in which it is impossible to recognise it as an integral part of the Christian community.

This grand fundamental doctrine involves in it as it seems to us, the divinity of Christ, and the necessity of renewal and sanctification by the Spirit; but it does not involve either of the classes of opinion which distinguish Calvinists and Arminians; nor has it anything to do with a particular form of Church government. It may be held in connexion with great variety of sentiment on subordinate points; and it may be preached as fully and as scripturally, by the ennobled episcopal bishop of a place, as by the plain congregational bishop of a people.—*Rev. T. Binney.*

A good man never boasts of his goodness.

Words For Wayfarers.

Follower of Christ! WHAT ART THOU DOING for thy fellow men? Daily one and another, and another, snatched from beside thee, sink beneath the dark waters of eternity. Hidden from thy sight, by those sullen, speechless waves, they mysteriously, noiselessly hurry whither thine eye cannot follow them. Many who commenced this year with thee, are now seen no more.

Eternity veils them from thy sight. Their season of probation ended, they have gone to their reward. Their pilgrimage over, they have entered upon their irrevocable doom.

It may be that as one or another rises before thy memory, a consciousness of guilt makes thy soul quiver—and as conscience holds that one before the shrinking eye, uncalled by thee the prayer, "Deliver me from bloodguiltiness," rises but half acknowledged to thy lips. Repress it not! Turn not away from a sight of the dreary record of unrecognized and unmet responsibilities. Suffer not thy heart to be soothed by the delusive sophistries of sloth.

That thine example has been on the side of God and religion is well, but let the question come home to thee—yea, ask thou thyself, "What am I doing for my fellow men?" Alas! alas! Shall not my brother's blood be found within my skirts? Have I not suffered him to walk in the way of death unwarned? Have I not forborne to testify for Christ, and gone silently by his side, knowing that Hell gaped for him?

If it be so with thee, then let it be so no longer. No longer fail to clear thyself of bloodguiltiness. Set thyself with all the earnestness of an awakened spirit to lead thy fellow men to God.

THINK! Think of Eternity—of heaven and of hell. Think until thy soul is filled with everlasting joy and woe. Think of the precious soul. Look upon it—weigh it—measure it—test its worth by the measure thou hast found in eternity. Think of the Day of Judgment. Summon thy soul to the bar of God. Confront it there with thy neighbors and thy friends. Think! God hath not made thee and fashioned thee for thoughtlessness.

SPEAK! Speak to thy brother, for he is traveling with thee to the bar of God. Speak to thy friend, for eternal joy or woe must soon be his. Speak to thy kinsman. A week, a day, an hour, may sever him from thy companionship. Speak to the stranger, for he may have no friends to point him to the Lamb of God. Speak earnestly. Speak lovingly. Speak wisely. Yea, speak as Christ spake to dying men.

PRAY! Pray, that thy thoughts may burn and thy heart be hot within thee. Pray, that thy love may move thy lips. Pray, that thy words may be wise, and that thou mayest speak aright. Pray that the Holy Spirit may attend thine effort, and crown it with success. Pray truly. Pray earnestly. Pray believingly, to Him who heareth prayer.

Think, that thou mayest feel and speak and pray.

Speak! lest thy deeds belie thy thoughts and prayers.

Pray! lest for lack of prayer, thy thoughts and words, unblest of God, fail fruitless to the ground. *Follower of Christ! Be up and doing.—Presbyterian.*

The Flood.

BY BERTIE'S MOTHER.

'Hast thou marched the old way which wicked men have trodden! Which were cut down out of time, whose foundations were overflown with a flood: which said unto God, Depart from us: and what can the Almighty do for them?'—*Job 22:17.*

The last plank at length was laid, the last nail driven, and that ark finished! How beautifully contrived to contain so many! How exquisitely planned to endure so much! And no wonder, for the great Designer was the Architect of the heavens and the earth.

Many were the curious idlers who hung about it, and looked on; but never entertained the thought of sheltering within it. No, no—the sun

shone brightly in the deep blue heavens; and at night the moon and all the myriad stars spangled the broad expanse above; seed-time and harvest, summer and winter had not failed. There was no sign of change. The rivers were as much within their banks, and the broad seas within their boundary, as at the time when first it received its commandment. The troops of loungers who from time to time, surveyed the progress of Noah's strange ship, laughed outright at the wild scheme. Noah seized every opportunity afforded to him to warn the wicked to turn from his evil ways and live! As his work was so near completion, and the allotted time almost expired, he grew more and earnest still; urging them in deep concern to flee from the wrath to come, crying out to them in affectionate remonstrance, as they put their fingers in their ears and turned away—"Turn ye, turn ye! for why will ye die!" But he might as well have addressed the stones, for they would not hear. Satan had whispered in their hearts, "Ye shall not surely die!" and they believed the lie; but God, the God of truth and love, they believed not, thus making God a liar! "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger." They knew not God, nor acknowledged him in any of their ways; one turned to his farm, another to his merchandise, and all to sinful pleasure. They were eating and drinking, marrying and giving in marriage; they planted, they builded; and said in the pride of their heart, "Who is the Lord that we should obey his voice?" "Let him make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" Thus they stretched out their hands against God, and strengthened themselves against the Almighty; they rushed upon the thick bosses of his bucklers. "Therefore hath he enlarged himself, and opened her mouth without measure; and their glory, and their multitude, and their power, and he that rejoiceth, shall descend into it!"

Noah now proceeded to lay up in the ark a store of food, both for himself and his family, and also for the beasts and birds and creeping things which God had told him to take into the ark. "This did Noah according to all that God commanded him, so did he."

And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in this congregation. And Noah and his wife, his three sons and their wives, went into the ark. And of beasts, and of fowls, and of everything that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and female of all flesh where in is the breath of life, as God commanded him; and the Lord shut him in!

The day of grace was gone! The harvest was spent, the summer was ended, and the world was not saved! O the long suffering and forbearing love which, amidst the aggravating contradiction of sinners, the provocation of continued cursing, bitterness and blasphemy—and despite of their idolatry and infidelity, still waited the long, long term of the hundred and twenty years, even to the knell of the last moment before the resisted and insulted Spirit took his reluctant flight, and "ceased to strive with man!"

The Word of God declares—"He that, being often reproveth, hardeneth his neck, shall suddenly be destroyed, and that without remedy!" That day of destruction had arrived. The Lord arose, he was wroth, "that he might do his work; his strange work; and bring to pass his act, his strange act." "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water; the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heavens: the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea, and thy path in great waters, and thy footsteps are not known." Now "were all the fountains of the great deep broken up, and the windows of heaven were opened." And amidst the lightnings and thunderings might be heard the voice of God—but, alas! it was no longer

the voice of remonstrance or of beseeching. And he said, 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded, but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they had hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices.'

'How strange!' exclaimed the awakening world, as they beheld the rivers overflowing their banks and inundating the plains, sweeping away whole villages in their swelling torrents. The ocean has long since passed its sandy barriers, and every moment the swelling waves roll near and nearer still. It reaches the towns and cities! Palaces and temples are swept away in the desolating flood. Thousands and tens of thousands perish amidst the ruins! Some are overtaken in their flight to the mountains, a few have reached them, but the waters are rising up their steep sides. They look across the wild waste of waters; the ark is floating over the foaming surge in safety! They call to remembrance their faithful monitor. 'Oh that we had hearkened!' burst from their quivering lips. The ark approaches them—they extend their arms—they cry for help. Noah is at the window, his eyes are bedimmed with tears of tender compassion—but the door is shut! As it sweeps past them, with one desperate effort to reach the roof, they leap, and sink into the boiling billows! One wild shriek pierces the ears of Noah—it is the last! and all is still. The flood has covered the peaks of the highest mountains; there is nothing to be seen of the late teeming world, but the wild watery waste below—the blackened skies above. But wind and waves have charge concerning that lonely ship, to bear its precious burden—that floating fragment of a world destroyed—buoyant above the havoc of the whole.

Do you ask, if the earth shall be again destroyed? Hear the word of the Lord—and O, like Noah, believe him true! I refer you for a reply to Matt. 24:29-31; Luke 17:22; 1 Pet. 3.

Man's Need of God's Law.

Vanity, which in the most various forms and shapes, with the most diversified turns and disguises, mingles in our self-examinations, throws a false light over everything, and blinds our clear judgment of the true relations in which we stand, and of the plain demands of right and duty. For this reason, it is necessary that man should hold fast to the firm prophetic word. When he arrives at a point where he sees diverging ways, he must neither blindly obey external influences, nor seek to find the right path by self-reliant investigation. Investigation. By such speculations every evil passion is awakened in him, as error selects these cross-ways for the orgies of his natural demons. Sensuality, selfishness and vanity, strive to lead his judgment astray, and with the best will in the world his examination will never result in a fair estimate of what may be said on both sides. He should rather, in such cases, surrender his reason, which through the awakening of those evil impulses, is preserved from rendering a truthful testimony to the guidance of his faith. He should ask what is the Lord's will here? and not seek the answer in himself, as if his own heart were a dwelling-place of the Holy Spirit, since if that were so it would not have been necessary to put the question, but he must seek the answer in the commands of God as they are given him in the pure and clear revelation of the Divine law. Such a law standing there in its firm decisiveness, in its simple grandeur, leaving no room for perversion or casuistry, however men may turn and twist it, tolerates no addition and no subtraction without being changed entirely and made to contradict itself, and such a command without exception, such a guide pointing only in a single direction, such a positive yes or no, must decide without compromise.

Without such a stronghold of law it comes to this, and it has already come to this, that every man has his own system of morality, and that this morality, is a Janus head with two faces, and eyes which regard as gray to-morrow what they hold to be green to-day. If you appeal to the voice of conscience, this is nothing else, if indeed it deserve the name you have given it, than a living stream of water from the rock of the law, and if it is not that, there is less confidence to be placed in it than a weathercock, which at least has the advantage of pointing out the direction from which the wind blows. The clear, pure, revealed Word of God, which is not to be made or modeled according to circumstances, should be for thee an immovable Sinai. At the sound of his voice through the clouds, let all other voices be hushed, and however flatteringly they may whisper around you in the very tones of truth, still they are false in proportion as they differ more or less from the plain open sense of the law. Do you think of consequences? a smiling sunshine beckons to you, if for once you will interpret the commands of God so narrowly and strictly, or will clothe it in a form of more agreeable truth. On the other hand, heavy clouds hang around thy path, and prepare to discharge their hail-stones and lightning upon thee and thine, upon the harvest of those nearest thee, if without trembling and hesitation, thou still remainest steadfast to the letter of the law. Remain steadfast unto death, that thou mayst win life. Thou shalt counsel thy precious soul, that she may be able to stand before the Judge of the quick and the dead. Let him care for the consequences. They are in the hands of an Almighty God, a merciful Father. They are not thy concern. But it is thine to be found faithful. Let this suffice thee, even if experience did not show how often calculations of consequences prove erroneous, how the day brings forth night, and night the day. Still must all things, be they poverty or riches, success or misfortune, life or death, work together for good to him who can say, "Here am I, Lord; thy word is a lamp to my path."—*Biernatzki*.

The Christian a Slave to Tobacco!

My brother! I wish to show you that your habit is at war with religion, name and thing.

1. Religion bids you to be cleanly and gentlemanly in demeanor. But, tell me, is the common use of Tobacco a cleanly and becoming practice? Snuff it, and it makes your nose a mere dust-pan: chew it, and it soils your lips and teeth, and makes your mouth a nauseous distillery; smoke it, and it pollutes flesh and breath, earth and air; makes the chest a sort of volcano, and the mouth a crater venting smoke and fire. Is this gentlemanly or decent? When Gouverneur Morris returned from France, a doctor of Divinity, notorious as a smoker, said to him: "Mr. Morris, do gentlemen smoke in Paris?"—"Gentlemen," said Mr. Morris, "Gentlemen, doctor, smoke nowhere!"

2. Religion bids you crucify fleshly lusts, and exercise self-denial. Is not this a hurtful lust, a vile appetite, an unreasonable self-indulgence, totally at war with purity and self-denial? Said Dr. Harris, "Tobacco is a lust of the flesh, an agent of Satan, by which he is now destroying more bodies and souls than any other agent." Said a good man, "My Tobacco is a lust, which is getting the mastery of me; I will drop it, if it take the flesh from my bones." He did so. Brother, I pray you do likewise.

3. Religion bids you, as a steward of God to make a proper use of money. Your habit is expensive, and worse than useless. If you are well, this poison can do you no good; hence every cent you spend for it is a waste which dishonors God; it is "money for that which is not bread." If you have used it for some time, a child can show you that you have squandered an enormous amount of money.—money needed to raise drooping hearts, and to fill the world with light and love.

4. Religion bids you to use time, strength, and life, to the best purpose. The Earl of Stanhope maintains that the victims of this narcotic spend one twentieth part of their time—two years of forty—in its indulgence. What right

have you, my brother, to waste years or months in this manner? Is this "redeeming the time"? What right have you to enfeeble your body by this emasculating drug, when its energies, in full force should be given to God and the good of our perishing race? What right have you to use a drug whose tendency is anti-vital, and which may cut short your life ten years or twenty?

5. Religion bids you give the world a good example. It has been said that ninety-nine victims in a hundred acquire this habit from infectious example. Be this as it may, the example of men in your position is inexpressibly powerful and pernicious. It has power to sweep multitudes of young men down to death. "Father," said a little boy, "why do you chew tobacco?"—"Because I love it," was the reply. The son chewed it, learned to love it, and thus ruined his health, and embittered his whole life with disease. I saw a little boy with a cigar, puffing like a steam engine. "Why do you smoke?" I enquired. "Father smokes, and I'll smoke, sir," was the reply. The cry on every hand is, "Cure fathers, cure church-members, cure men of influence; when they drop it, we will follow suit!"

6. Religion bids you to be a thorough temperance man. Rum and Tobacco are twin demons. Tobacco creates an unnatural appetite, which craves alcoholic stimulants, and the gratification of this appetite leads to drunkenness. Smoke-shops and dram-shops, sots on Rum and sots on Tobacco, have usually been identical; and Temperance can never triumph whilst Tobacco intoxicates the million. Come, my brother! no longer declaim against Alcohol whilst a slave to Tobacco; no longer make yourself the song of the drunkard by intoxication on your quid or pipe.

Religion bids you to be pure and Christ-like. To use Tobacco is defiling, is demoralizing: it is a heathenish abomination, and you cannot respect yourself as its victim. Do you think you please Christ by using it? Do you think Christ would have allowed John to lean on his bosom, had he used it? Are you willing this should be written on your gravestone: "Here lies a Christian who cut short his life by the use of Tobacco"? Is this epitaph becoming for a Christian? *GEORGE TRASK.*

Fitchburg Mass. 1856.

Mohammedan Persecution

OF PROTESTANTS IN PALESTINE.

It will be seen that the subjoined copy of a memorial recently addressed to Lord Stratford de Redcliffe by the Protestant community of Jerusalem corroborates the statements recently made in reference to the existing state of things in Turkey:—

"To His Excellency Lord Stratford de Redcliffe, Her Britannic Majesty's Ambassador to the Ottoman Porte."

"We, members of the congregation of Protestant Christians in Jerusalem, beg respectfully to call your Excellency's attention to the present distressed condition of our brethren the Native Protestants of Nablous, who have been obliged to fly their homes and seek refuge in Jerusalem from the outrages of Mohammedan persecution."

"Your Excellency, we presume, has already been officially furnished with a detailed account, through the British Consul of Jerusalem, as well as through Christian friends in Constantinople, of the fearful riot which took place among the Mohammedan population of Nablous, in the month of April last, of which the death of a dervish in a casual encounter with an English subject, was the accidental origin. That event, which is universally acknowledged to have been the result of accident, and which at any other time, would have produced a partial sensation, made the pretext of a general and furious outbreak of Mohammedan fanaticism, which vented itself in acts of violence against the persons and property of the Christian inhabitants without discrimination."

"The Protestants, however, suffered more severely than the other Christians. One of them, the father of the Prussian agent, was murdered, another, the servant of the Rev. Mr. Zeller, of

the Church Missionary Society, was dangerously wounded, and all were placed in imminent peril of their lives. The school-room of the Mission was broken into and nearly destroyed, and a large stock of Bibles and school books torn and scattered. The house of the missionary was plundered, and valuable books, furniture, and wearing apparel either destroyed or carried off by the rioters. The sufferers, seeing that they could not expect security for themselves in Nablous, had no other alternative than to seek a temporary asylum in Jerusalem, where they have been kindly received and lodged by the bishop. Five months have now elapsed since they have been driven from their homes and deprived of the ordinary means of gaining their livelihood in their respective callings, and as yet no legal measures have been taken to bring the rioters to justice, and to indemnify the sufferers for the losses and injuries they have sustained.

"It is but justice towards our persecuted brethren to repel the unfair attempt which has been made by an Ultramontane journal of Paris to prejudice their cause, by giving a false color to these disturbances of Nablous, as having been provoked by the imprudent demonstrations of the Protestants, and that the hostility of the Moslems was particularly directed against them; whereas it is notorious that the Moslems, whose prejudices had been previously inflamed by the promulgation of the Hatti-Scheriff, were actually ripe for an outbreak before the accidental death of the dervish had occurred, and that the fury of the rioters was indiscriminately directed against all Christians without distinction. The houses of the English, French, and Prussian agents were all forced open and plundered, and their national flags, which had then been hoisted for the first time to signify the birth of an heir to the Imperial House of France, were also torn down and trampled under foot by the mob. The Greek Church, together with the house of the Greek Priest, were at the same time broken into, ransacked and damaged. The priest was obliged to make his escape and save his life by flight."

"It is with feelings of deep sympathy with our suffering brethren of Nablous, not unmixed with apprehension for our personal safety as well as that of the Protestant communities existing in other parts of Palestine and Syria, that we turn with confidence to your Excellency for protection in these perilous times and circumstances. We are fully sensible of the necessity of the greatest caution, forbearance, and prudence on our part towards Moslems, in avoiding every demonstration that would needlessly irritate their pride, prejudices, and jealousy. Such, we are persuaded, is the sentiment that pervades the Protestants of these countries, but we cannot be answerable for the conduct of other Christian communities who may be disposed to make an ostentation and offensive display of their newly-acquired liberties, and which may at any time provoke a repetition of the riotous scenes of Nablous; for the excitement is not confined to that place, but extends widely throughout the Moslem population, which seems determined to resist the execution of the Hatti-Scheriff. The measures to be adopted for restoring the poor outcasts of Nablous to their houses and indemnifying them for the losses and cruel treatment they suffered, we confidently leave to your Excellency's superior wisdom and experience, but we respectfully suggest that a tardy justice would both weaken the effect of a vindication of the law on the offenders, and encourage impunity for a repetition of similar outrages in other quarters."

Our Paper.

DEAR BROTHER:—It is painful to me, in the extreme, to see so much apathy among our people, everywhere I go, about our church paper. If there was more vital piety among our ministry and membership, I am sure they would feel more solicitous. I know what is going on among us in various parts of the United States. What can be done to elicit that interest that should be felt? I hear some complain of poverty—not able to pay for the paper. Can buy ten or fifteen dollars' worth of tobacco a year, though that is

worse than wasted; and as much in jewelry for their children, to increase their vanity! When will the time come that professors of religion will take as much interest in the religion of Jesus Christ as they do in politics? Many can pay for two or three political papers, but "can't" pay for a church paper! Many can spend two or three days assisting to raise a liberty pole to sustain a political party, and give three or four dollars to buy a flag to be ribboned by the wind blowing it about, but can't pay two dollars a year for a good church paper. Lord, revive thy work of grace in our hearts, (not in our heads,) and we can do better. Amen—amen.



The Advent Herald.

BOSTON, JANUARY 10, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

SYMBOLIC DICTIONARY.

Short and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. **SICKLE**, in the hand of Him who sat on the white cloud, with which the earth was reaped, Rev. 14:14-19:—Symbolic of the instrumentality by which the elect shall be gathered from the four winds of heaven.

3. **SILVER**, in comparison with gold, as the constituent of the breast and arms of Nebuchadnezzar's metallic image, Dan. 2:32:—Symbolic of the inferiority of Medo-Persia, compared with Babylon. Said Daniel to the king, (vs. 38, 9) "Thou art this head of gold: and after thee shall arise another kingdom inferior to thee, and another third kingdom of brass"—See Gold, Brass, Iron and Clay.

3. **SMOKE**, of incense that ascended with the prayers of saints, Rev. 8:4:—Symbolic of the acceptance in heaven of the prayers offered by the saints on earth.

3. **SMOKE**, from the glory of God, that filled the temple when no man could enter, Rev. 15:8:—Symbolic of God's justice and sovereignty, when there will be no more intercession with Him to refrain from the execution of his purposes.

3. **SMOKE**, that came out of the bottomless pit, under the sounding of the fifth trumpet, Rev. 9:23:—Symbolic of the false doctrines with which the moral atmosphere was darkened under the agency of Mohammed and his followers, and which were of Satanic origin.

3. **SMOKE**, mingled with fire and brimstone that issued from the mouths of the horses under the sixth trumpet, Rev. 9:17, 18:—Symbolic of the influence which the Turkish invaders should exert over the Eastern empire—analogue to that of smoke in the natural atmosphere.

3. **SMOKE**, of the torment that "ascendeth up forever and ever," of those "who worship the beast and his image" Rev. 14:11:—Symbolic of the evidence of their punishment, and of its compatibility with eternal justice that will be apparent in their condemnation.

3. **SMOKE** of the burning of great Babylon, Rev. 18:7, 18; and that rose up forever and ever, 19:3:—Symbolic of the evidence of the infliction of judgments on the Papacy, as the burning of a distant city is made evident by the smoke that rises from its conflagration.

3. **SMOKING FURNACE**, Gen. 15:17:—Symbolic of the refining, instrumentalities, by which Jehovah would sanctify to himself those of the seed of Abraham whom he should redeem.—See Lamp.

3. **SONG**, that no man could learn but the hundred and forty and four thousand, which were redeemed from the earth, Rev. 14:3:—Symbolic of the joyful ascriptions of praise and thanksgiving of the living at Christ's coming, who will be translated without being subjected to death—in which particular they will be favored above other Christians.

2. **SONG**, of Moses the servant of God, and of the Lamb, in which will unite all the victors over the beast, Rev. 15:2:—Symbolic of the ascriptions of praise in which all the redeemed will unite at the second advent.

3. **SORE**, noisome and grievous, that fell on those who had the mark of the beast, under the first vial, Rev. 16:2:—Symbolic of the grievous mental maladies that resulted from the noxious principles and opinions that were inculcated previous to the outbreak of the first French revolution about A.D. 1785.

3. **SOUND**, of the wings of the locusts under the fifth trumpet, Rev. 9:9:—Symbolic of the terror and consternation which accompanied the movements of the hordes of Saracens in the countries they invaded.

3. **SOUND** of a millstone, that should be no more heard in great Babylon, Rev. 18:22:—Symbolic of the evidence of its prosperous existence, that should cease to be manifested.

1. **SOULS**, under the altar, of them that were slain for the word of God, and for the testimony they held, and which under the fifth seal, cried "How long?" Rev. 6:10:—Symbolic of the souls of the martyrs, and of others who have fallen asleep in Jesus, eagerly anticipating the epoch of their resurrection.

1. **SOULS**, of them that were beheaded for the witness of Jesus, &c., living again at the binding of Satan, Rev. 20:4:—Symbolic of the souls of the martyrs, &c., the saints, re-clothed with their resurrection bodies: v. 5, "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

To be continued.

OUR LORD'S PARABLES.

A PARABLE is a similitude, taken from natural things to instruct us in the knowledge of things spiritual.

So much of Christ's teaching was in parables, that it is said, (Mark 4:34) "Without a parable spake he not unto them." And his use of them was for the purpose of communicating instruction in a manner that should be intelligible to those willing to be instructed, while its import would not be apprehended by those who were so wedded to their own theories and superstitions as to be opposed to any correction of their opinions. When the disciples inquired (Matt. 13:11-13) "Why speakest thou unto them in parables? He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand."

It is characteristic of Christ's parables, that they are never fabulous, as was that of Jotham, spoken to the men of Shechem, (Jud. 9:7); nor are they ever frivolous, as the Jews judged the words of Ezekiel to be, and which called forth his exclamation (20:49) "Ah! Lord God! They say of me, Doth he not speak parables?"

The parables of Christ were always true in themselves—not necessarily historical verities, but narrations that accorded with facts in their respective spheres or conditions. They were derived from well known things, or from admitted truths. For it is a condition of such illustrations.

1. That they shall be clearer and more intelligible than that which they illustrate; for otherwise they would throw no light upon it.

2. That they shall never be dubious or absurd; for then, instead of instructing, they would obscure the truth. And

3. That they shall convey real instruction, aside from the subject which they illustrate, so as to make a deep impression on the mind, and thus forcibly illustrate the agents, acts, objects, results, conditions, &c., to which the corresponding agents, acts, &c., of the parable are analogous.

Christ's Parables comprise Allegories, Comparisons, Precepts, and Proverbs.

The principle of interpretation is the same in all Christ's parables. For when he was asked of the parable of the sower, he said (Mark 4:13)

"Know ye not this parable? and how then will ye know all parables?"

The most instructive of the parables uttered by Christ were

1. PARABOLIC ALLEGORIES.

Under this head may be placed the following, viz.,

- The Sower, Matt. 13:3-8; Mark 4:3-8; Lu. 8:4-15
- The Wheat and Tares, Matt. 13:24-40.
- The Unmerciful Servant.
- The Laborers in the Vineyard, Matt. 20:1-16.
- The Two Sons, " 21:28-32.
- The Unthankful Husbandman, " 33-45.
- The Wedding Garment, " 22:1-14.
- The Ten Virgins, " 25:1-13.
- The Ten Talents, " 14-30.
- The Two Debtors, Luke 7:41, 42.
- The Good Samaritan, " 10:30-37.
- The Foolish Rich Man " 12:16-21.
- The Unfruitful Fig-tree, " 13:6-9.
- The Great Supper, " 14:15-24.
- The Prodigal Son, " 15:11-32.
- The Unjust Steward, " 16:1-8.
- Dives and Lazarus, " 19-31.
- The Importunate Widow, " 18:1-8.
- The Pharisee and Publican, " 18:9-14.
- The Nobleman Journeying to a far country, & his return, " 19:11-27.

(To be continued.)

Spiritualism vs. Christianity.

The following letter, lately received from a son of a late subscriber to the *Advent Herald*, illustrates how odious the doctrines of Christianity are to the human heart, when it has fully submitted itself to the "Seducing Spirits," of which Paul prophesied, and which were to come in the last days teaching doctrines of the departed. This heresy is still fast spreading, and is leading many souls down to perdition. The church will never make any headway against it, until Christians shall take the Bible view of the rapping phenomena, and admit its reality, but show its demoniacal origin.

REV. J. V. HINES.—Dr Sir.—Enclosed you will please find one dollar, the amt. indicated in the Business Notes of this week's issue of the *Advent Herald* as the indebtedness of Mrs. D.—to your paper, to the first of January 1857—and you will please discontinue it after that date.

Mrs. D. (my mother) has removed to the vicinity of L., and before she left requested to have the paper paid for and discontinued, which request I gladly comply with, as I have personally a strong antipathy to your journal, which dislike I also entertain for all other publications of the Orthodox stamp, as I may term them.

For yourself personally I entertain none but the kindest feelings, but I utterly abhor and detest the dark and baleful teachings and inculcations (as I consider them) of such publications as yours and those of the Orthodox Press and Pulpit generally.

I confidently believe that in the advancing light and progress of the present age, all such publications as yours must sooner or later become extinct, and be classed among the things that were, and I trust that time may soon come.

My mother's name has been a long time among the list of subscribers to the *Herald*, and I know nothing to the contrary but that she still adheres and believes in the doctrines it inculcates, and do not know but she would still receive and read it with pleasure if it were convenient for her to do so. In the foregoing remarks I only speak for myself. Perhaps you will understand more fully the position I occupy in regard to religious matters if I state that I am a Spiritualist and am deeply imbued with the benign teachings of our beautiful faith, which I believe is destined to become universal, and that the world will ultimately be redeemed and regenerated by its power and holy influences.

Hoping you will pardon me for trespassing so much upon your time and patience, and that you will regard me as one who desires to be sincerely your friend, I remain yours &c. A. P. D.

To Correspondents.

A CORRESPONDENT writes: "Just look at Isa. 57:13, and Ezek. 36:8-12, and 20:40-42; and then think of brother Litch's position before the convention."

Well, we have "looked," and "thought;" but we do not see our correspondent's point. We approve of the view taken by brother Litch, and advocated by the *Herald* for the last six years, viz., that all unfulfilled and unconditional promises to "Israel," will be fulfilled to such of them as have a part in the first resurrection, or are changed from mortality to immortality at Christ's appearing.

We think brother Litch has been misapprehended in his position: which cuts up Judaism by the roots, recognizes the pious of Israel as Israel, and

gives them their own land in the regenerated earth, and places them on a common level with the redeemed of all lands, who will have free access to the restored sanctuary, from which shall go forth the law, and unto which "all nations" shall "flow," in the resurrection state.

An inquirer wishes you to give your views on John 14:2: "In my Father's house are many mansions . . . I go to prepare a place," &c.

The many mansions may refer to all the abodes of holy intelligences, of which this earth, when redeemed from the curse, is one. And the Saviour has gone away that he may prepare this place for the redeemed of our race, so that the meek may inherit the earth.

FOREIGN NEWS.

THE PERSIAN WAR.—There are in the English and foreign journals a number of statements relative to the Persian war, any one of which would be very interesting if true, but all of which cease to be important from their contradictory character. We append some of these, to show the current of opinion:

"The Constantinople correspondent of the *Constitutionnel* affirms that the negotiations between Feruk-Khan and Lord Stratford de Redcliffe have been brought to a favourable close, his lordship having solemnly promised 'to calm down the irritation of his Cabinet, and to make Lord Palmerston hear reason,' provided the Persian Ambassador at Paris would give up his project of going thither, and Feruk Khan having after long negotiation accepted the stipulated condition.

On the other hand, the correspondent of the *Pays* writes that the conferences will not lead to any arrangement, and that for the present they have been suspended to enable Feruk-Khan to refer to Teheran for fresh instructions. There is the same contradictory intelligence with reference to the intentions of Russia. The Paris correspondent of the *Morning Post*, however, emphatically says—There is no longer any doubt that Russia will support the Persians, if called upon to do so. News from that quarter speaks of the Shah having demanded aid. The *Pays* remarks that if Russia were to transport an army to Astrabad, which she might do in a few hours by means of her flotilla in the Caspian Sea, the success of the English expedition would be extremely doubtful, but then the consequences of such a step on the part of Russia would be very serious and might perhaps lead to an open rupture between England and Russia. The *Pays* hopes that this extremity will be avoided, but it thinks that the solution of the difficulty depends entirely upon the Cabinet at St. Petersburg. Persia, it admits, has, by taking Herat, most undoubtedly broken its engagements with England, and can only re-establish friendly relations with that Power by giving up the conquest. But whether she will abandon it or not depends entirely upon the counsels the Shah may receive from Russia, and consequently it is only upon the wisdom of the Emperor Alexander that we can rely to still in the bad complications, the consequences of which it is impossible to measure."

BERLIN, DEC. 18. A belief exists in good quarters that the rumor of Russian assistance for Persia being in preparation is far from unfounded.—It will assume the shape of a force intended against Khiva and Bokhara, so as to defeat any questions. It is known that several American officers in the Persian service have been compelled to retire and their places have been filled by Russians.

PRUSSIA AND SWITZERLAND.—It has been stated that the Paris *Moniteur* has published an explanatory article on the Neuchâtel question. The substance of this article is thus stated:

The King of Prussia, it appears, addressed the Emperor Napoleon, stating, in impressive terms all the interest he felt for men compromised in his cause. He begged his Majesty to claim that they should be set at liberty, and at the same time gave assurance of his own conciliatory disposition. The French government, happy in being able to stop a conflict between the two powers, asked for the liberation of the Neuchâtel prisoners, so as to prevent any armed conflict, and to obtain a final settlement of the question. This concession would impose a sort of obligation on France to prevent an appeal to arms, and make efforts to obtain from the King a settlement conformable to the views of Switzerland. "Unhappily these wise counsels were not appreciated; the advice of France was rejected by the Federal Government, which preferred gratifying the demagogic influences which agitate around it to following friendly suggestions." The *Moniteur* concludes with these words:

"Thus France met with moderation, a sincere desire to terminate a delicate question, and a courteous deference for political situation, on the one

side; on the other, on the contrary, an obstinacy much to be regretted, an exaggerated susceptibility, and a complete indifference to her counsels.—Switzerland, therefore, must not be astonished if, in the course of events, she should no longer find the good will which she might so easily have obtained at the cost of a very slight sacrifice."

The French official journal thus bears out the declaration that the quarrel between the Swiss Confederation and the King of Prussia has arrived at a critical point, and that the next step, unless prevented by powerful intervention, must be actual hostility. The King of Prussia gets more excited every day and his resentment increases as the trial of the Neufchatel prisoners is approaching. In some quarters the king's great anxiety to prevent the trial is attributed to a desire to prevent damaging revelations, and there are rumors that a Prussian force of 100,000 men is being put on a war footing. Frederick William, is resolved to have a pardon of the royalists previous to trial; the Swiss Government is determined not to pardon until after trial; and therefore the valiant Prussian King threatens war and the seizure of a "material guaranty." The Swiss, of course continue their preparations for the defense, and there is no indication that the proceedings against the prisoners will be abandoned.

THE THEATRE.—Dr. Rush told a friend that he was once in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre in the evening.

"What, madam!" said he "do you go to the theatre?"

"Yes," was the reply; "and don't you go, Doctor?"

"No, madam," said he, "I never go to such places."

"Why, sir, do you not go? Do you think it sinful?" said she.

He replied, "I will never publish to the world that I think Jesus Christ a bad master, and religion an unsatisfying portion, which I should do if I went on the devil's ground in quest of happiness."

"THE DECLINE OF CATHOLICISM." In Austria there are more than three and a half millions Protestants. In France there are many Protestants, who are protected by law, and the annual Papal revenue has sunk, since the revolution, from \$30,000,000 to about \$20,000,000. In Sardinia the King has gone steadily onward in the reformation of Papal abuses—maintaining his way at the risk of excommunication, and granting religious liberty to all denominations. In Tuscany much disaffection has long existed. In Naples the King has firmly resisted the Jesuits, and shows some independence of the Vatican. In Spain the waning of Rome's power is unmistakable, and the Government has effectually confiscated the conventual property. In the Canadas, the Valley of Mississippi, the Floridas, Texas, it has succumbed to Protestant Governments. In Brazil, Chili, and Central America, liberal sentiments are advancing; while New Granada, Venezuela, and the Argentine Republic, have formally proclaimed liberty of worship. In Mexico, the estates of the Church have been confiscated to the amount of about \$50,000,000.

SCIENTIFIC COINCIDENCE. The "red planet, Mars," had an occultation Feb. 14, 1854, the only recorded observations of which are two, one by Dr. Kane, while frozen up in the Arctic Sea, and the other by Col. Fremont, while in an almost equally desperate situation, across the Rocky Mountains. The coincidence was remarkable: both were enveloped by snow and ice, and reduced to extremities for food, and they were beyond the aid of their fellow men: yet both were seizing on each phenomenon of nature to glean something valuable to science and to mankind.

MISSOURI BORDER RUFFIANISM.—One of its rewards. We are informed that the President of the Pacific Railroad Company of Missouri recently paid a visit to England, with a view to procure a loan for the benefit of the road upon the security of the mortgage bonds of the company. On presenting his proposals and securities to British capitalists, he was gravely and peremptorily informed that they could not reciprocate. They had heard of the lawlessness of the people of Missouri, of their invasion of, and crimes committed in the Territory of Kansas, and were fully of the opinion that transactions with such a people would be too palpably unsafe to be advisable. Remonstrance was useless; they had made up their minds; the whole moneyed interest of Great Britain was with them, and the President of the Pacific Railroad was forced to return home with an empty pocket.—*Cincinnati Commercial*, Dec. 8.

TRUE WORSHIP. "The singers in the public congregation should praise God in their hearts, or they cannot escape the sin of taking his name in vain. Their work is professedly a part of the worship prescribed, and it must needs be a mockery if it be not an act of religion. We cannot, therefore, regard it as anything short of a most grievous and dangerous inconsistency, when the House of God is desecrated by a choice of music, and a style of performance, which are rather suited to the opera than the Church,—when the organist and the choir seem to be intent only on exciting the admiration of the audience by the display of their artistic skill; and the entertainment of the concert-room is taken as a substitute for the solemn praises of that Almighty Being who readeth the hearts, and trieth the reins of the children of men."

THE COOLIE TRADE. The trade in Coolies is quite prosperous in Cuba, and is carried on to the profit and with the consent of the British government and scores of British subjects. It is to all intents as much a "traffic in human flesh" as the trade in negroes. Coolies are bought, sold, and stolen. When in Cuba they are transferable, have a fixed tariff of prices, and since 1851, when the traffic commenced, the prices of these persons have increased from \$100 to \$276 each. The only difference between the African and Coolie trade is as to the term of servitude. The terms of the Coolies are invariably long, and few of them survive it; or should they stand the climate and the labor for eight or ten years, the remuneration is so small that they necessarily consent to renew the contract of servitude.

SINGULAR ACCIDENT.—A young lady, daughter of Hon. B. P. Bailey of Corning, died a few days since, from a singular accident. She was passing along the sidewalk when a man brushed past her, hitting her a sharp blow on the temple, probably with his elbow. The young lady fell, and the man went on without so much as looking back. Miss Bailey soon recovered sufficiently to walk home, and was apparently as well as usual for a day or two, but an attack of fever said by the physician to be consequent upon the blow, supervened, and the patient died.

MURDER AT BROOKLYN.—On Sunday, Dec. 28. Cornelius Cannon, a farm servant, was riding home from church, and, overtaking a stranger named John Wesley Layman, asked him to ride.

The offer was accepted, and when in a quiet spot, Layman placed a pistol to Cannon's head, and shot him. Layman left the body by the side of the road and drove off, but was subsequently arrested. The prisoner was perfectly unconcerned about the murder, and stated that he had bought the pistol a short time before for the purpose of killing somebody.

SEVERE ACCIDENT.—In this city last week an Irishman 22 years of age, named James O'Brien, seized a sled from a lad on the Common, and jumping upon it started to coast down the hill, when he came violently in contact with one of the iron seats, knocking out his front teeth and badly bruising his face. He was properly cared for, and in all probability will not again seize a lad's sled, without first asking permission.

"OLD GRUBER."—"One of the most outspoken of Methodist preachers was 'Old Gruber.' He was a real 'Hard Shell.' On one occasion he assisted in divine worship where a young Presbyterian clergyman preached violently against some of the doctrines of Methodism. Brother Gruber was asked to close the services with prayer, which he did, and, as is customary, prayed for the minister. 'Oh, Lord,' said he, 'bless the preacher who has preached to us this morning, and make his heart as soft as his head is, and then he'll do some good.'"
—*Ex. paper.*

A man who could thus irreverently address Jehovah, shows that either his own head or heart were very defective.

GOD COUNTS.—A brother and sister were playing in the dinner-room, when their mother set a basket of cakes on the tea-table and went out.

"How nice they look," said the boy, reaching to take one. His sister earnestly objected and even drew back his hand, repeating that it was against their mother's direction.

"She did not count them," said he.

"But perhaps God did," answered the sister. So he withdrew from the temptation, and sitting down, seemed to meditate. "You are right," replied he, looking at her with a cheerful, yet serious air, "God does count. For the Bible says, that 'the hairs of our head are all numbered.'"
—*S. S. Advocate.*

It is rare that a public officer in England is removed, yet the Postmaster General has ordered the removal of a postmaster in the county of Kent, on no other ground than that of being discourteous to those who had business with his office.

A poor woman named Sullivan, in Milwaukee, whose husband was temporarily absent, recently applied to a city constable for wood, to keep her from freezing. He replied by telling her to go to the poor house. She was expecting her husband soon, and thought she could bear up until he returned, but the following night was a bitter cold one, and in the morning she was found dead, with her children crying around her.

During the past year, 195 persons have lost their lives by railroad accidents, and 629 have been wounded. Of this number 26 were engineers, and 58 firemen. This is a large increase over 1855. During the same period there have been 29 steamboat accidents on rivers, lakes and bays, killing 358, and wounding 127 persons. An increase on the number killed during the preceding year.

The California *Advocate* reports that the Rev. Mr. Shuck, of the Baptist church, and for many years a missionary in China, is succeeding in his mission among the Chinese in Sacramento. He has a native Chinaman to assist him, who is said to be an eloquent preacher in his own language. Recently several Chinamen have been converted and taken into the Church. Mr. Shuck has erected a neat house of worship expressly for the Chinese.

The subject of congregational singing was discussed at the late Episcopal Convention at Philadelphia. The Bishops advocated that the congregations should no more sing by proxy than pray by proxy.

During the last twenty-five years 6773 men have been executed in Italy for political offences. Of this number 1712 suffered in the Two Sicilies. Austria has been most brutal, for in Lombardy the executed exceeded 4300.

Twenty-two men have died during the year over 100 years old, and the same number of females. A slave woman in Virginia attained the age of 127: another in Louisiana 124, and one 120.

During the past year thirty revolutionary soldiers have died. The number on the pension list in July last was 514.

George Rouse, a boy six years old, was killed in Bennington, Vt., on the 19th. He had caught hold of a wagon to jump on, but finding it impossible to keep pace with it, let go his hold, and was thrown with great force backwards, his head striking upon a stone, breaking his neck.

The new Chief of Police of New Orleans has adopted a novel mode of notifying the public of the personal appearance of the light fingered gentry. It is to fasten their hands behind them, place a poster upon their backs with name, profession, etc., and parade them about the hotels and public places.

A policeman has been suspended for five days by the Mayor of Brooklyn, for neglecting to pay his debts.

PROSPECTUS OF THE ADVENT HERALD FOR THE YEAR 1857.

With the year 1857, the *Advent Herald* enters upon its eighteenth volume—it having been first issued in 1840.

To those who have been familiar with its past history, that is a sufficient guarantee of its future course. To others a word is necessary, in explanation of its position.

The object of this periodical is to chronicle passing events, to note the Signs of the Times, and to discuss the great question of this age—the evidences of the near approach of the Fifth Universal Monarchy, and of the nature of the kingdom that is to be set up.

The position maintained in this paper, is, that the fifth kingdom, predicted in the prophecies, is to be a real dominion, that it is to extend "under the whole heaven," that it is to be set up in the new earth described by Peter, (2 Ep. 3) "wherein dwelleth righteousness," that it is to be given to the resurrected saints, and that it is to continue forever—as it is to be ushered in by the personal advent of Christ, the restoration of this earth to its paradisaic state, and the resurrection of the just; which events may be continually looked for as imminent. As the popular belief makes this kingdom merely a spiritual reign of righteousness before the Saviour's coming, thus deferring the

expectation of that event to a distant day, and promising a long period of uninterrupted peace, it is evident that if unsustained by Scripture, the prevalence of it is perilous to the salvation of souls; and therefore these become great and practical questions, which Christians should candidly investigate, and decide according to the Scriptural testimony. And hence the importance of sustaining a journal devoted to this object.

We shall endeavor, as heretofore, to present the Scriptural teachings on the various questions connected with the second advent; and we purpose, is permitted, during the year to discuss in full in the *Herald*, and in successive articles, the various questions that are vital to the cause we cherish.

A series of articles entitled "The Earth, its Curse and Cure," were commenced in the *Herald* in Jan. 1856, but were interrupted late in the season. It is purposed to resume that series at an early day. In the progress of that series, quite a number of interesting questions were considered; but to complete it, a large number of others will come under consideration, which will involve the nature of the Second Advent, the Millennium, the resurrection, the Saints' Inheritance, &c., &c.

A Commentary and analysis of the figures of the Book of Zechariah has been commenced and its publication in the *Herald* is purposed soon. And particular attention will be paid to the laws of figures, and the principles of Interpretation.

We hope to make the *Herald*, more than ever, rich with the thoughts and words of the mighty dead and living, who have turned their attention to the prophecies and given expression to their faith and hope. We shall also give judicious selections of an instructive and practical nature from various authors.

We invite contributions to our columns of mature and well digested thoughts of students of prophecy, whether they coincide with or oppose the views we advocate—always reserving the privilege of defending our own views whenever they are assailed.

On the appearance of labored articles against the Second Advent, it is proposed to give them entire in these columns, with a reply on another page. This lays before the reader the arguments on both sides of the question, which can be found in no other journal of the day.

This paper has now been sustained during seventeen years of arduous toil. It was the first periodical of the kind ever published in America; and it has kept steadily in view the great question for the discussion of which it was originated.

It is believed that this paper is still needed as a teacher and defender of the truth; but to sustain it will require that its friends, one and all, put their shoulders to the wheel and do what they can to continue and increase its circulation, that it may stand on a firm and stable basis. During the seventeen years of its existence, one half of the average life time of a generation, death has made sad inroads among its early friends and patrons.—Large numbers of those who have hailed its weekly issue, are now slumbering in the dust of the earth till the resurrection morning.

Other friends have become advanced in years or are become pecuniarily or otherwise disqualified for the exercise of the active interest which characterized their early support. While of others their first love has become cold, they have gone to the support of rival or opposing interests, or have entirely departed from the faith.

Who shall fill the places of these? There are accessions of new friends: but to continue for the *Herald* the sinews of its existence in full strength and vigor, there needs to be raised up for its support many additional ones, to fill the places made vacant by death and desertion, and also to give it a position far in advance of its past usefulness.—We will therefore request all who are interested in its continuance to circulate it among their friends and neighbors; and to speak a good word for it among those likely to be interested in its teachings.

By suitable effort almost any reader can get an additional one to it; and it would seem that our subscription list might be doubled, by a little labor in every place.

All the present subscribers of the *Herald* will please to accept of our thanks for their past support; and we would respectfully solicit a continuance of their favors. It always saddens the heart of a publisher to have discontinuances from those for whose pleasure and benefit he endeavors to labor.

Above all, the prayers of our readers are solicited that by means of the *Herald*, God may be honored, his truth advanced, and that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

JOSHUA V. HIMES.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE POWER OF THE CHRISTIAN HOPE.

CHRISTIAN hope is not a mere nominal matter. Far from it. It possesses a vitally practical existence. It accomplishes something. It leads its possessor to act. It creates the mind of man morally anew. It, spiritually, raises the dead. It brings "life and immortality to light" in the affections of the soul. In the mind where it exists, joy, peace, and comfort must exist. It is a "blessed hope," of blessed action, and blessed results. Happy the children of hope!

1. Christian hope purifies. "And every man that hath this hope in him purifieth himself even as he is pure." This scripture does not contain a command. It is not written, I command him to purify himself. It is not an exhortation. It is not, I exhort him to purify himself. It is not an injunction. It is not, I enjoin him to purify himself. It is a simple declaration of a matter of fact. "He that hath this hope in him purifieth"—does it—is now doing it—will continue to do it while he has the hope in him: he will regard the Saviour as the standard of purity, at which he will aim—will strive to purify "himself even as he is pure." This will be his continual desire and effort.

2. Christian hope embodied. "And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy ghost which is given unto us." When a man is not ashamed in a matter, he is bold in that matter: so if hope maketh not ashamed, it makes bold. "The righteous," who possess the hope, "are as bold as a lion." The man who hopes in God is ready to speak of his hope anywhere and everywhere; in the house of worship, in his family, by the way, in the crowd, with the few, in the cars, on the boat, at all proper seasons. Happy man! He walks on high places! His lot is a blessed one!

3. Christian hope comforts. What condition can the Christian be placed in, that his heart is not comforted and cheered by hope? Is he tempted and buffeted? he hopes for "a way of escape," and for final deliverance from all temptation, at the coming of his Redeemer. Is he in the midst of enemies? he hopes for a state of society when and where all shall be eternal friends. Is he poor and needy? he hopes for that land where "bread shall be given him, and his waters shall be sure." Are his friends, and the fond ones of his love dropping around him into the tomb? he hopes "they shall come again from the land of the enemy." Is he sick and feeble? he hopes for that world where the inhabitant shall not say, I am sick. Is he dying? he hopes that "them also which sleep in Jesus will God bring with him." Is he encompassed with a multitude of various evils? his hope of future good makes "all things work together for" his "good" in the present tense.

4. Christian hope saves. "We are saved by hope." As an anchor saves the storm-beaten ship from being driven on to the fearful rocks to be dashed to pieces, so our hope saves us in the midst of the evil influences, and perils, and trials, to which we are exposed in this world, that we are not driven from the work to which God has called us, and from our position of waiting for Him.

EDWIN BURNHAM.

The True Way.

"Come thou with us, and we will do thee good; for God the Lord hath spoken good concerning Israel."—Num. 10:29. All men are travellers, but not in the same road. Solomon observed, "There is a way that seemeth right to a man, though the end of it is death." And a greater than Solomon has added, "many there be that walk therein," giving this reason, "Broad is the way, and wide is the gate that leadeth to destruction."

This road, broad as it is, we see crowded every day with persons of various characters, tempers, and pursuits—persons in every period of life; yea, evidently near the hour of death. The sons of

dissipation, and the daughters of fashion, mingle with the thoughtless herd of rustics in the way of death and ruin. The covetous, groaning beneath the load of ill-gotten riches, sooner than unlock their chests to relieve the indigent, toil with them to the very border of the grave, though happily they cannot carry them beyond that boundary. Nor do mere moralists, boasting Pharisees, or hypocritical professors, travel heavenward: the road thither is too narrow, and the gate too straight to admit them. None, in a word, but penitent and believing sinners can ever enter there.

But as such, and among such company, if we are journeying to the place of which the Lord hath said, "I will give it you," let us, as Moses of old, invite our friends to bear us company; "Come with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

Remark, 1. God's people are the best acquaintances; their friends are sure to hear some good news; to have some salutary advice; happy are they who properly improve this privilege! But Jesus is the best of friends. It was well to be acquainted with the legislator, Moses, but far better to be acquainted with Christ the Mediator: the former entreats you to go to Canaan, the latter bids you come to "a better country, even a heavenly one."

2. See what encouragement there is for pilgrims: God "hath spoken good concerning Israel." Though the road is difficult, and unpleasant to flesh and blood, the journey's end will abundantly compensate; nothing less than a crown, a kingdom, there awaits us; and, notwithstanding there are many going, "still there is room." Hobab might yet go; we too may go. Christ has room enough for sinners. Two are better than one. "Go with us," cries the venerable leader, "to be eyes for us," the man, though a Midianite, might observe and be acquainted with something that Moses overlooked. But if Hobab may be of use to Moses, how useful may Moses be to Hobab! No doubt, the illustrious Israelite would entertain his relation with many profitable lessons from the law of God, and his gracious providence—point out many beautiful types of what was to be done for them in the person of the Messiah. And how pleasant, and advantageous is Christian communion; many a long hour may be beguiled by talking of enjoyments yet to come; and many a dark night made agreeable by discoursing of light and glory to be revealed. Come, then, let us pursue our journey, redouble our speed, and hasten homeward. "God hath spoken good concerning Israel."

M. M. M.

"Ripe for the Kingdom."

"I WANT to be ripe for the kingdom." This was the expression of one of earth's pilgrims while passing through scenes of trial and sorrow: for many years had she been endeavoring to travel the road that leads to the better land; and during her pilgrimage it had been her lot to experience peculiar trials and perplexities: but she could rejoice in them all, feeling that they were the means which God was being pleased to use to accomplish her strong desire to be made "ripe for the kingdom." Many times have I thought of the language of this dear saint, not only on account of the earnest manner in which it was expressed, but of how much it comprehends. To be "ripe for the kingdom," is the noblest desire that a rational being can feel; the loftiest aspiration of the soul; for when this is attained what is there to be desired beside! Then the warfare between sin and holiness will have been ended; the strife with all the opposing elements which hinder the Christian in his progress to the better land will have ceased; victory over all will have been gained, and a triumphant entrance into God's everlasting kingdom will be sure to all who have a fitness for it. O what a blessed glorious thought it is to the child of God, that amid all the trying scenes of the "present evil world," he may be, and indeed is, ripening for a sorrowless state—a joyful meeting with all the redeemed around the throne of God. When his soul is oppressed with cares, or perplexities obstruct his path, and tribulation's successive waves almost overwhelm him, still he can look above and beyond all and fear not, knowing that it is his Father's good pleasure to fit him for, as well as to give him the kingdom: yea, he can welcome all that has a tendency to wean him from this world, and to cause him to set his affections on the bright world to come, toward which we are fast hastening. O how rapidly are the wheels of bearing us onward to that period when the kingdoms of this world shall become the kingdoms of our God. Are we becoming fully prepared to enter there—to be one of that number who shall reign with Christ on the renewed earth? May we ever bear in mind that none but the pure and holy shall enter upon that blissful state of immortality—none but

those who are ripe for the kingdom shall share its glories. Let us so improve the time of our probation that we may in that great approaching day be found meet to be partakers of the inheritance of the saints in glory.

S. A. GORTEN.

The Closing Year.

By the mercy of God, we are brought to another way-mark in our journey, and it may not be unprofitable to take a retrospective view, and ask ourselves a few questions. However isolated any may be, the influence of example, eternity alone can unfold. However we are regarded, whether as Christians, fanatics, or heretics, we are nevertheless expected to have a high religious standard.

What though we may be able to converse with all fluency, on matters pertaining to the kingdom, and understood all prophecy, if our religious character is proverbially defective! Of what avail to ourselves or others, all our knowledge concerning the coming of Christ, if our personal Christianity hardly reaches the level of common morality? If we are as worldly-minded, and pleasure seeking as the majority of professing Christians, what wonder if it is said to us, "What do ye more than others?"

Do we study the Scriptures, or maintain that spirit of prayer as in days past? Do we endeavor daily to cultivate that simplicity and godly sincerity, which once characterized us? How is it to-day?

Just entering upon another year, shall we not "search and try our ways, and turn again unto the Lord," if we find we have in any degree departed from him? Can we not say in the sincerity of our hearts,

"Oft I've strayed, O God, from Thee:
Here a wanderer, I come,—
Let me now accepted be,
Looking for my heavenly home."

How important a time to renew our consecration, and endeavor the coming year, if spared, to pray more; to spend more time in reading of Him, of whom Moses and the prophets wrote—and run with greater diligence the Christian race, remembering the words of Jesus, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Though many are scattered, so that there is often no one with whom to meet but God, let the oft sung hymn be remembered, and its spirit imbibed, as the new year commences.

"Come let us anew our journey pursue,
Roll round with the year—
And never stand still, till the Master appear."
Ac—N.

Dec. 26th, 1856.

Letter from E. M. Kent.

BRO. HIMES:—As time rolls on, and we find ourselves still in this world of sin, and tossed by trials of various sorts, we often think of those that are so situated as to meet with those of like faith. It is truly heart sickening to see so many who profess godliness but are destitute of the true principles of religion. It appears evident to me that the world is as corrupt and wicked as it was in the days of Noah and Lot. People are afraid to come to the truth lest their deeds shall be reproved, and think that they shall escape the penalty by branding certain doctrines with an ism, but the day is fast hastening that will try men's souls.

I have thought that sin of the vilest kind prevailed to a greater extent here than in my native state, (York) from which we emigrated three years ago. We find it necessary to stick close to the "sure word" to be freed from the snare of the adversary, as the apostle has told us we should do well to take heed to, as unto a light shining in a dark place, until the day should dawn and the day star arise. It would be truly refreshing to hear again from the lips of some of our dear brethren in the East. We do earnestly pray that God would direct some servant this way. There is a large field of labor for some faithful servant of God.

We would like to inquire, had we a voice adequate, How goes the battle in many places (Onondaga county, New York) where we have so often met to worship God. Are the people of God active, and engaged, or are they slumbering on the threshold of the eternal world? Brother, and sister, we have all to encourage us we ever had, for the vision will speak and not lie, in God's own appointed time, and he appear to the salvation of his people.

When we think of the thousands that have been martyred for the cause of their blessed Master, and we may worship according to the dictates of our own consciences, while none dare molest us or make us afraid, we feel unworthy to lay any claims to the eternal inheritance; but Christ being the propitiation for our sins and short comings, we dare hope that we too may be accounted worthy to escape the indignation of a righteous Judge, and stand acquitted before the Son of man.

ELIZA M. KENT.

Extracts from Letters.

BRO. J. S. BRANDEBURG writes from Burlington, Iowa, Dec. 15th, 1856:—"Dr. Baird, of New York, is here lecturing upon the state of Europe, and how every nation is opening for the gospel, except two small ones, and they would soon be opened. I only heard him twice, yesterday. I think from what I could learn he thinks the world will be converted in less than half eighteen hundred years; yes, he said the way things are going now, in far less time. If he had turned to Matt. 24:14, he might have learned what would take place when all nations had the gospel. He did not produce one single text that I recollect, in either of his sermons, to prove his point—the world's conversion.

"Brother, the effect this kind of preaching has on me is to make me stronger in the faith of the Lord's soon coming. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;' and if all nations have the gospel, only these two small ones, and they are soon to be opened to its influence, how soon may it take place, and the Lord come. This evidence, with the four universal empires, Dan. 2:7, 8, St. John's vials, seals, trumpets, and Paul's reasons why the Lord could not come in his day, given in 2 Thess. 2:1-12, and in fact the whole Bible, show that we are near the end of this dispensation, and about to enter on that eternal state which will continue while eternal ages roll on. May the Lord prepare us for that inheritance which is to be given to the 'people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him.' May we examine ourselves to see if we be in the faith or no; for unless we have the spirit of Christ we are none of his. 'But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption.' I love the doctrine of grace, or that we are saved by grace through faith, and that not of ourselves—it is the gift of God, not of works, lest any man should boast. I love to talk about the imputed righteousness of Christ. I know it is true, I have felt its divine power. It just takes as much power to create us in Christ Jesus unto good works as it does to create a world. May God bless you and all his people of every name with abundance of grace, is the prayer of your old brother, who is quite lonely in the world since he came to Iowa in 1850. My son died in '51, my sister in '52, my wife in '53, my sister and brother-in-law in '55, my mother in '56, 86 years old, having been from 65 to 70 years a member of the Methodist church."

We shall soon get out of the land of the dead, into the land of the living. There we shall meet those who have gone before. Be of good cheer, brother B. The kingdom hastens, and when Jesus comes he will wipe away "all tears," and our sorrow and loneliness will end in everlasting joy.

SISTER MIRIAM BECKLEY writes from Berlin, Dec. 16th, 1856:—"Bro. HIMES:—I would like to say a word upon that communication in the Herald headed the 'Heaven Inspired Apparition.' The writer, I think, is entirely mistaken. God said to Satan, 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man. One that feareth God and escheweth evil.' God called Job a perfect man, and eventually gave him into the power of Satan, on this condition, that he was to spare his life. And what follows is clear, that the devil chose his instruments to afflict Job, and those three friends that he used as instruments were professedly pious, and the Temanite probably was the most pious of the three. I have often thought of him when reading the doings of our modern spiritualists. It appears to me from the whole narrative that it was a lying spirit that appeared unto the Temanite, for it said, 'Behold he put no trust in his servants, and he charged his angels with folly.' What angels did God charge with folly? None but those that were cast out of heaven. I have often heard this quoted as a strong passage against the doctrine of holiness. Then in the 15th chapter this Temanite says the heavens are not clean in God's sight. What! does God dwell in an unclean heaven? I cannot believe it.

"The book of Job has been for many years an interesting study to me, and the more I examine it the more interested I become, and the stronger I am in the fact that Job was what God called him, a perfect man, as perfect as any man can be, since Adam sinned. In the 22d chapter, the last we find the Temanite has to say, he shows he is governed by a lying spirit; for there he accuses Job of various sins. He says, 'Is not thy wickedness great and thine iniquities infinite,' and then

goes on to accuse him of sins that Job never was guilty of; and in the end Job had to pray for them, so that God could forgive them. Those three men acted under the power of the devil, and I wish I could see in print a correct exposition of that whole narrative."

BRO. S. H. WITHERINGTON writes from Springwater, Dec. 16th, 1856:—"Bro. Himes:—We as a church here in Springwater, prize the *Herald* very much. It has been conducted in a judicious manner in all the great questions touching the events of the day, and our prayer is that it may be liberally sustained. Our hearts were made to greatly rejoice when we read in the last number but one, that brother Himes was recovering from a sick bed. O let us praise the Lord continually for all his acts of mercy. The little church is this place and Conesus, organized under the labors of our beloved brother, Samuel Chapman, are steadfast in the faith, and are earnestly desiring to have preaching of the right sort, at least occasionally. I believe there is an effectual door open here in Western New York, and I have written to brother Chapman, if possible, to give us another call. May the Lord direct him or some other good brother this way, is our constant prayer. We are very much interested in the doings of the Conference which met Nov. 11th, in Providence, and earnestly hope great good will result from it, and that it may be the means under God of uniting the hearts of God's dear children. This from your unworthy brother, looking for redemption."

MERCIES RECEIVED.

The following list of mercies was drawn up by Mr. Matthew Henry, when he was a young man, and published in his life.

1. That I am endued with a rational, immortal soul, capable of serving God here, and enjoying him hereafter.
2. That having powers and faculties, the exercise of them has been in nowise obstructed by phrenzies, lunacy, &c., but happily continued in their primitive (nay happily advanced to greater) vigor and activity.
3. That I have all my senses; that I was neither born, nor by accident made, blind or deaf, or dumb, either in whole or in part.
4. That I have a complete body in all its parts; that I am not lame, or crooked, either through original or providential want or a defect, or the dislocation of any part or member.
5. That I was formed and curiously fashioned by an All-wise hand—nourished, and preserved by the same gracious hand till the appointed time.
6. That at the appointed time I was brought forth the living child of a living mother.
7. That I have been ever since comfortably provided for with bread to eat, and raiment to put on, not for necessity only, but for ornament and delight.
8. That I have had a very great measure of health, (the sweetness of all temporal mercies) and that when infectious diseases have been abroad, I have hitherto been preserved from them.
9. That when I have been visited with sickness it has been in measure, and health has been restored.
10. That I have been kept and protected from many dangers that I have been exposed to by night and by day, at home and abroad, especially in journeys.
11. That I have had comfortable accommodations as to house, lodging, fuel, &c.; and have been a stranger to want.
12. That I was born to a competency of estate in the world, so that as long as God pleases to continue it, I am likely to be on the giving and not on the receiving hand.
13. That I have had, and still have, comforts more than ordinary in relations; that I am blessed with parents such as few have, and sisters also, that I have reason to rejoice in.
14. That I have had a liberal education having a capacity for, and been bred up to the languages, arts and sciences; and through God's blessing on my studies I have made some progress in them.
15. That I have been born in a place and time of gospel light, that I have had the Scriptures and means for understanding them, and that I have had a heart to give myself to, and delight in the study of them.
16. That I have been hitherto enabled so to demean myself as to gain a share in the love and prayers of God's people.
17. That I was in infancy brought within the pale of the visible church in my baptism.
18. That I had a religious education, the principles of religion instilled into me with my very milk, and from a child have been taught the knowledge of God.

19. That I have been endued with a good measure of praying gifts, being enabled to express my mind to God in prayer not only alone, but as the mouth of others.

20. That God hath inclined my heart to devote, and dedicate myself to him and to his service, and the service of his church in the work of the ministry if ever he shall please to use me.

21. That I have had so many sweet and precious opportunities, and means of grace, Sabbaths, sermons, sacraments, and have enjoyed not only the ordinances themselves, the shell, but communion with God, the kernel.

22. That I have a good hope, through grace being chosen of God, I was in the fulness time, called, and that good work begun in me, which I trust God will perform.

23. That I have had some sight of the majesty of God, the sweetness of Christ, the evil of sin, the worth of my soul, the vanity of the world, and the reality and weight of invisible things.

24. That when I have been in doubt I have been guided: in danger I have been guarded; in temptations I have been succored; under guilt I have been pardoned; when I have prayed I have been heard and answered; when I have been under afflictions they have been sanctified, and all by divine grace.

25. That I am not without hope, that all these mercies are but the earnest of more, and pledges of better in the kingdom of glory.

26. Lastly, thanks be to God for Jesus Christ the fountain and foundation of all my mercies. Amen. Hallelujah. MATTHEW HENRY.

Broad Oak, Oct. 18th, 1662.

Spirit Hall at New Durham Indiana.

CAPT. J. DAVIS, a man about fifty-seven years of age—a wealthy farmer of New Durham, visited the spirit rooms of Mr. Coons, in Ohio, about a year ago, where he received a message to return and build, under his directions, a hall, where instruments of music might be placed at the disposal and use of spirits, and where the people might gather to hear and see the wonders which spirits could perform without the agency of human hands. Capt. Davis returned and followed their directions, the result of which is, that bands of disembodied men gather there and play the most charming music, and with a harmony truly divine. Let any one who wishes to know about all this, only spend the same amount of money in his railroad fare, as thousands now do for a week's cigars or lager beer, and they will see a pleasant country, besides the unfolding wonders of God's upper world.

Not more than a mile from Capt. Davis's, the Hon. Mr. Cathcart, late member of Congress, has built another house under spirits' guidance, which is open to the visits of man in and out of the body. These houses are multiplying all over the country.

At Dundee, in this State, is a circular house, erected by three wealthy men under the same tuition, and the most intelligent population of that region gather there weekly as learners in this great science, which promises to overshadow every one which has gone before it.—*Chicago Banker.*

And so they build churches, and are to become a distinct sect in religion. What is it, short of a miracle, for unseen agents to play on instruments as above affirmed! What could more truly fulfil the Scriptures? Rev. 16:14.



Obituary.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Boscawen, N. H., sister CHARLOTTE EASTMAN, daughter of Enoch Eastman, aged about 57 years.

She had been a member of the Christian church in B. for about twenty years. For the last two or three years, she was afflicted with a most distressing disease, such as few are called to suffer, and which a great part of the time appeared to be beyond human endurance; yet she bore her afflictions with Christian fortitude, only longing for the hour when she might bid this world of sorrows adieu. By her request the writer once administered the Lord's supper to her while she was confined to her bed. About the last words she ever uttered were,

"O Jesus my Saviour, to thee I submit,"

and then soon fell asleep in Christ, in the hope of a glorious immortality beyond the grave.

T. M. PREBLE.

East Weare, N. H., Dec. 27th, 1856.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.
16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed)

THOMAS A. DRYDEN,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

"Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkila, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman; the first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger.*

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce the best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, and impart healthy tone to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take, and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid action of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases, which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make mere profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut streets.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cts. a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness, such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cts. per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cysitis, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

E. D. Spear, the Indian Doctor, having removed to No. 86 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year

Agents.

ALBANY, N. Y. W. Nichols, 185 Lydian street.
BURLINGTON, IOWA. James S. Brandaburg.
BASCOS, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch,) Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
CINCINNATI, O. Joseph Wilson.
DUNHAM, C. E. D. W. Sornberger.
DUNHAM, C. E. J. M. Orrock.
DESBY LINE, Vt. S. Foster.
EDDINGTON, Me. Thomas Smith.
ST. ARMANDS WEST, O. E. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
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JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MORRISVILLE, Pa. Wm. Kitson.
NEWBURYPORT, MASS. Dea. J. Pearson, sr., Water street.
NEW YORK CITY. Wm. Tracy, 246 Broome street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, N. Y. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 216 Exchange street.
SALEM, MASS. Geo. W. Burnham.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUX, De Kalb county, Ill. Wells A. Fay.
ST. ALBANS, Hancock co., Ill. Elder Larkin Scott.
SHERBOURN FALLS, Wis. William Trowbridge.
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WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year at *sto close*.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bernumsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, JAN. 10, 1857.

AN IMPORTANT QUESTION.

How is the *Herald* office to be sustained in this time of need?

1. By the prompt payment of all that is due. This would settle the question. But as this is not likely to be done, we propose,

2. That as we have about \$1100 worth of books and tracts on hand, that an effort be made among our agents and friends, to put these in circulation. This would materially relieve us. See list of books on the last page.

3. The raising of 500 paying subscribers, would supply the means of paying in part bills now due against the *Herald*.

4. Several brethren have written to us on the subject of voluntary subscriptions. But I have felt a hesitancy about it, till of late, I find that I shall have to avail myself of any laudable measure to meet the claims of my creditors.

I have not been able to preach for more than three months, and I may be confined at home for as many months more, (though I hope not); yet I shall and must remain, till my affairs are all settled up.

Bro. J. B. Huse, of New York, wrote me in November last the following article for the *Herald*. I have hesitated to publish it till now.

DELINQUENT SUBSCRIPTION.

"Some months since a Christian Brother, expressed to me a desire to assist in making up to the publisher of the *Herald* a portion of his losses, by those who are unable, unwilling, or neglect to pay, and after consultation he proposed to give fifty dollars, provided five hundred could be raised. I immediately drew up a pledge, we both signed it, and sent it among the friends in this city and Brooklyn, asking them to give as the Lord might enable them, and upon my return to the city after a protracted absence I find that a number have contributed liberally, some fifty dollars, some twenty-five, and others promise a less amount,—in all nearly three hundred dollars is now pledged, on condition that the balance is contributed. I do hope that the health of the publisher and the consequent embarrassment of the office will be considered, and induce others to say what they will give to secure the whole, and as soon as the amount is subscribed it shall be collected and paid to the office.

"Contributors will direct, J. B. Huse, No. 294 West 14th St., New York.

"P. S. if any are disposed to enclose money, they will direct to the *Herald* office."

The above plan was proposed last summer, when I intimated that I should need help, this year, both in the office, and in my missionary labors.

Of the amount subscribed I have received, from Bro. Beers, of Brooklyn, twenty-five dollars, and of Bro. James Raisbeck, of Rockland Lake, N. Y., forty-five. The latter accompanied his with the remark, that it was his New Year's present. These brethren have my gratitude for their liberality. The balance is yet unpaid. I know nothing of the subscription now, whether it remains the same, or filled up. Perhaps Bro. Huse has been waiting for me to publish, that friends in other parts may have a chance to co-operate in the plan. It is now before them.

Brother Geo. Sutton, of Manayunk, Pa., a liberal and devoted friend of the cause, wrote me the following letter in December last, and made another proposal.

"Bro. Himes:—I am sorry to read of your embarrassment, after so many appeals to unworthy subscribers, and for all that, which they are indebted to you for. We should be honest. I have thought if a number of our noble free-hearted brethren, say two hundred, would advance and pay \$5 each, how much this would relieve you in your present financial difficulties. Now if this can be done (which I believe might be), I will be one of that number. Enclosed are five dollars, exclusive of the above proposal. I am a debtor to the *Advent* brethren for their writings and preaching, for the light and consolation I have received. I am, dear brother, yours, believing that Jesus Christ will soon take to himself his great power and reign. Geo. Sutton."

Should any like this plan they can put it into

practical effect.

These are some of the ways in which the *Herald* office may be helped. Let all choose their own way; but let every one do something.

ESTIMATE

OF THE ADVENT HERALD BY THOSE WHO READ IT.

We might fill many columns at this time with unsolicited epistles commendatory of the *Herald*.—But as a general thing we have avoided the publication of this class of letters. Yet while we are making the effort to increase our list, the attention of all interested may be justly called to the spontaneous testimony of its friends.

An old subscriber writes from Maine, Nov. 27th, 1856:

"Bro. Himes:—I prize the *Herald* highly. I am not acquainted with any other religious journal so interesting to the general reader as this:—to say nothing of the blessed truths it advocates. I feel that it ought to be sustained by us, as a denomination, and in such a manner, too, that it may have a more extensive circulation than it now has; that men may be more fully apprised of a judgment at hand, and that as shown by the dear Bible, and in a manner too that those who conduct it, may not anxiously suffer. Circumstances beyond my control render it difficult for me to do much for the prosperity of our cheering faith, yet I do what is within my power to distribute my papers that a few at least may know of our doctrine."

A poor brother in Canada West writes, Dec. 7th, 1856:

"My Dear Brother Himes:—I feel deeply indebted to you for your punctuality in sending me the *Herald*. God bless the proprietor.

"I feel it is of more value to me than house or land. The reason of my not forwarding you the money before is that I am a stranger in a strange land, sick and helpless for near three years, and reduced to the last penny. But blessed be our God I am almost recovered. I do thank God that ever the *Herald* was placed in my hands. O the treasures it contains! How often has my soul leaped for joy when perusing the columns of that weekly visitor."

There are many among the rich who would give thousands, for the happiness this brother enjoys and spend their thousands in vain to attain happiness. But this brother by the blessing of God spends only \$2 per year for his weekly feast.

A brother in New Jersey writes Dec. 24th, 1856.

"Dear Bro. Himes:—I inclose you your dues for your valuable paper for the coming year, that I may have the satisfaction of reading my own paper. In my opinion it is the ablest conducted religious paper of which I have any knowledge.

"I have been fortunately successful in procuring for you one subscriber, with pay in advance for one year.

"My prayer is that the *Herald* may largely increase its circulation, and that the glorious doctrine of our soon coming king to reign on the throne of David over a renewed Earth, may be more generally proclaimed through the length and breadth of our land. We would pray therefore the Lord of the harvest that he would send forth more laborers into his vineyard; and that you may speedily be restored again to health and your former usefulness in the cause of truth.

"I intend doing what I can for the *Advent* cause, and as I stand as it were alone, and can do little else, I will try to get subscribers for the *Herald*. The Lord preserve us to his heavenly Kingdom is the prayer of yours, looking for redemption."

A brother in Illinois writes Dec., 1856:

"I have but little of this world's goods, but if you want help to sustain the *Herald* I will cheerfully do more to keep it going on, as I feel I really cannot do without it, as it gives me more news of the Blessed Hope than I get from all other books and papers except the Bible itself.

Yours in the blessed hope."

These, beloved brethren are specimens of the letters we are daily receiving. They are very consoling to us who have laboured to feed the flock with wholesome food. We should like to hear from all interested in the *Herald*, and especially those who intend to give their aid in adding to the subscription five hundred. We will have a corner of the *Herald* where we can have our weekly talk on the subject till it be accomplished. Who will begin the list, and who is to send the largest number to make up the five hundred? We shall answer this interesting question when—of course—the work is accomplished.

PROVOKING.—To receive a dozen long letters in a week from delinquent subscribers, owing from \$5 to \$12.00 each, assuring us of their poverty, and that they cannot pay—and wish their paper stopped.

DISCOURAGING.—To have subscribers read our paper from one to five years, without paying for it, and then leave the place for parts unknown, without any notice to the publisher, or Postmaster. We did not reach his heart by our teachings—he must have been a way-side hearer.

RECEIVED.—From brethren in Barnston, C. E., a barrel of provisions, worth in Boston, at retail prices, \$15.00. Also from ladies in Low Hampton, N. Y., a tub of the best butter, worth here \$14.00. We sincerely thank our friends for these liberal and kind remembrances. J. V. H.

DEDICATION NOTICE.—Providence permitting, our chapel in Brooksville, town of New Haven, Vt., will be dedicated to the worship of Almighty God, Thursday, Jan. 22d. Brn. Clark, Buckley, Farrar and Ross are expected to be present. Other ministering brethren who can be invited to be with us. Services will commence at 11 o'clock A.M. D. Bosworth.

Bristol, Vt., Dec. 18th, 1856.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.35.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gleanings</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Deed</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.
WORKS OF REV. HORATIUS BONAR, of Eng., viz.:		
<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " Vol. 2	.33.
<i>Facts on Romanism</i>	.15.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.
<i>The Bible a Sufficient Creed. By Rev. Chas. Beecher</i>	Price, \$2.50 per hundred; 4 cts. single.
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.</i>	Price, 10 cts.
<i>Glorification. By Rev. Mourant Brock, M. A., of England.</i>	\$2.50 per hundred; 4 cts. single.
<i>First Principles of the Second Advent Faith.</i>	This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single. The postage on the above tracts is one cent each.

Appointments, &c.

Otis G. Smith will preach in Lake Village, N. H., Sunday, Jan. 11th.

If the Lord will, I will preach at Pittsfield, N. H., Sabbath, Jan. 4; at Newton, N. H., Sabbath, 11th; at Rye, Sabbath, 18th; at Exeter, Sabbath, 25th.

JOHN KNOWLES.

I. H. Shipman will preach at North Springfield, Vt., Sunday, Jan. 11th.

Elder D. I. Robinson will preach in South Reading, Mass., Sabbath, Jan. 18th.

Elder C. P. Dow's P. O. address is Saxe's Mills, Highgate, Vt., where he wishes all letters sent by correspondents in the States; or if from Canada, to Philipburgh, St. Armands West, C. E., as he has located in St. Armands. (Crisis please copy.)

BUSINESS DEPARTMENT.

BUSINESS NOTES.

W. A. Fay—There is due \$4 from Otis L. Weld. P. Stone has paid up. J. Beaman and J. Dodd are paid to Jan. 1, 1857—the money was rec'd.

R. W. Johnston—We have found the letter, and received \$4.84. Have sent the Time of the End, and deducted for that and the books had in 1853 and postage, \$3.13, and the bal. on your Her. to No. 815.

J. A. Heagy—We do not find the names of M. Sollenberger and J. Young, at New Kingston and Mechanicburg as you write, and so have sent them as new subs. there.—The Guide is sent regularly to Wm. Heagy, to Carlisle, and a copy goes in the same bundle to the School Room Ledger.

O. Rockwell—Sent books the 2d, and returned \$3 on the 6th.

I. H. Shipman—Have put the \$3 to your credit—the last being credited you a year since. This is for last July and this January.

D. Rupp—We do not find the name A. J. Rupp at Harrisburg; nor those of G. Freeze and Dr. J. W. Moffat at Shiremanstown, and so have entered them as new subscribers. As you do not say that they are new, please inform us if they go elsewhere?

J. Lull, \$3—It pays your *Herald* from 789 to 841, and that of E. J. from 815 to 841. There is nothing due on that of Mr. H.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offense.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Sheboygan Falls, Ill., gives notice that the *Herald* is not taken by W. WHEELER, who owes \$4.25.

RECEIPTS.

UP TO JAN. 6TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited was paid. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot, and the name. And sometimes those who write forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

H Curry \$41, R Flint \$41, Rev. W. Hathaway \$41, Wm. Plimley \$41, T Eastman \$15, H P Buttrick \$41, Sarah Serger \$70, R Reed \$41, E More \$46, W Gilman \$41, L Carrier \$41, L Choron \$34, R W French \$15, W A Fay \$44, J Yeomans \$17, J F Prayton \$17, M Sollenberger \$41, if N. S. J Young \$41, Rev S J Andrews \$41, A Loomis \$61, J Prince \$67, M Tewksbury \$20, Mrs C L Simpson \$41, B Dearborn \$41, Mrs B Rowell \$41, J S Nay \$41, C C Taylor \$41, C B Avery \$20 and G.—There were no May and June Nos. of the G. published; B Sheffer \$47, G Phelps, as you direct; A Turnbull \$15, E W Coffin \$67, M Winslow \$41, and G. to 126; A Gibson \$41, G W Haven \$62—50 cts due; J A Winchester \$41, M B Daniels \$41—each \$1.

S Palmer \$20, L H Cole from 794 to 846, I Barrett \$41, C Bryant \$72, D Smith of Sandwich Centre, \$20, S Dayton \$46, Mrs D Hunt \$67, J R Matthewson \$75, F Adams \$46, K A Hunt \$67, S D Howard \$72, L W Comstock \$67, G E Hooper \$72, and 24 cts. on G.; S Young \$67, J B Carpenter \$41, T B Carpenter \$41, R M Carpenter \$41, R Heagy \$67, J Heagy \$79, A Town \$74, W Clark \$15, J Clay \$41, N French \$67, R G Hill \$67, M Watson \$8 G's to No. 126 each for the 2 new; and 128 for the 6 old, A Brown \$67, A G Holcomb \$41, P Buck \$41, M Gatta \$64—sent paper, H M Stouffer \$67, D Rupp \$67—see business notes, A J Rupp \$67 if N. S. J Geo Freese \$67 if N. S. J Dr J W Moffat \$67, if N. S. J Dr L Huntzinger \$46, R Smith \$76, and G to No. 126—due \$1.25, P M Richardson \$67, Mrs B Davis \$67, B W Liscomb \$67 and 25 for G. to 138—there was none in May or June. They are issued on different days and could not go in same wrapper; L Morton \$20, C Bradley \$98, S K Partridge \$15, W Baker \$67, J Hayes \$72—each \$2. N Smith \$18, S Woods \$46, J Jewell (of Starkboro') \$34—each \$3—J H Culver (6 cops.) from 795 to 841—\$5—G W Mitchell \$41—\$1.12, S Atkinson \$41—\$4 c. B Ford—4 cts, Mrs Kender \$57—\$1.50, A P Barringer, on acct, \$10.

ADVENT



HERALD

Luke 9: 28-34.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES"

OFFICE, No. 46 1-2 Railroad-street.

WHOLE NO. 818.

BOSTON, SATURDAY, JANUARY 17, 1857.

VOLUME XVIII. NO. 3.

WE WOULD SEE JESUS.

TO MRS. SARAH A. BEEBE.

We would see Jesus—for the shadows lengthen
Across the little landscape of our life;
We would see Jesus—our weak faith to strengthen,
For the last weariness—the final strife.
We would see Jesus—for time's hand hath rested,
With its dark touch upon both head and brow;
And though our souls have many a billow breasted,
Others are rising in the distance now.

We would see Jesus—the great rock-foundation
Whereon our feet were set by sovereign grace,
Nor life nor death, with all their agitation,
Can thence remove us, if we see his face.

We would see Jesus—other lights are shading,
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are fading;
We would not mourn them, for we go to thee.

We would see Jesus—sense is all too blinding,
And heaven is too dim, too far away;
We would see thee—to gain a small reminding,
That thou hast promised our great debt to pay.

We would see Jesus—that is all we're needing,
Strength and willingness come with the sight;
We would see Jesus—dying, rising, pleading;
Then welcome, day, and farewell, mortal night.
Massena, N. Y.

Warning Words.

BY JOHN CUMMING, D. D.

Continued from our last.

Another form is that of doubting the extent of the inspiration of the Bible. One man says, Certain parts of Scripture are, no doubt, inspired. These I cordially accept, but other parts you do not expect me to believe. I like, very well the moral precepts of the Bible, but not its doctrines; I approve of the New Testament, but I do not like the Old. Disguise it as they like, this is the commencement of a progress that must land in the rejection of the whole Scripture as the book of God. The whole Bible is either the inspiration of the Almighty, or it is a fraud and a concoction of man. We must take it all as a lamp from the upper sanctuary, or we must reject it all as an emanation from beneath. There is no intermediate course consistent or possible. It is either God's revelation, or it is man's gross and scandalous imposture. All must rise or fall together; the very evidence that proves one part to be divine, proves the whole to be from God.

Another form of this unbelief is developed in those who reject the peculiar and distinguishing doctrines of Christianity. We are well aware that the Bible contains many truths which all other forms of religion contain. For instance, the existence of a God, a futurity, rewards and punishments are truths which mere Deism is forced to admit; Mahometanism also holds these in solution; and other systems of religion also recognise them; but in the Bible, in addition to all these, there are certain peculiar and distinguishing truths that constitute, distinctly and emphatically, Christianity, and prove it a divine and definite faith. There is, for instance, the doctrine of the Trinity—three Persons and one God; the Father is God, Jesus is God, the Holy Ghost is God, and yet there is, but one living and true God. There is Trinity, but not Trithemism. There is the Atonement, in which we have pardon, justification by Christ's righteousness, received by faith; regeneration by the Holy Spirit of God. These are truths peculiar to Christianity; unbelief hesitates at or repudiates these. But our first, and indeed, only question is, Are these in the Bible? It is no answer that we cannot comprehend them. I do not comprehend the Trinity. I cannot understand

how Christ can be God, and the Holy Spirit can be God, and yet that there is but one living and true God. The longer I think, the more I am perplexed, and the more I feel there is here mystery, that I cannot see through and comprehend. But we are bound to accept truths, not because we comprehend them, but because God has revealed them. My capacity is not the test or limit of truth. It is enough that God has clearly and unequivocally declared it in his own inspired and blessed Word. There are many things in this world which we cannot comprehend; many things we receive which we cannot understand; and were a finite creature, such as man is—with all his intellectual and moral grandeur and magnificence—to make his own finite and limited intellect the criterion and the meter of the inspiration and truth of the revelation of the Eternal, he would commit a piece of pride and blasphemy all but unprecedented in the history of the world itself. The very fact, that this Book contains incomprehensible truths is one of its presumptive credentials; because, if the Infinite and Eternal gives a portrait of himself, I must expect in that portrait a vastness, a width, and a height, which my finite mind will be wholly unable to overtake or comprehend. And it will be time enough for the Deist to say, "I cannot take the Bible, because of its mysteries," when he has explained the doctrines that he accepts. The mere believer in a God believes in eternity. But what do we understand of it? I can form an idea of a million years, and a million times a million years, but I cannot understand that, after the lapse of millions, and millions, and millions of years, I am no nearer the end, and no further from the beginning than when I began. And what do I understand of omnipresence? I can conceive a being here, but how can I conceive a being, at one and the same time, here, and there, and everywhere? I may have a dim, but not a thorough conception of a magnificent truth. All great truths, like great mountains, cast around them broad and deep shadows. Let us be thankful for truths that we know, and wait till a brighter day come, when, what we see but dimly now, we shall comprehend clearly then.

Another form of this unbelief shows itself in dislike of simple and spiritual worship. When men begin to get tired of pure, simple, and spiritual worship, there is one of the strongest proofs of something going wrong within. In the ratio of their growing dissatisfaction, they pile up a more splendid, gorgeous, and decorated worship, visible to the eye and audible to the ear. The love of tradition invariably grows with the dislike of vital truth, till at last you have the thing perfect in this great aggregate of unbelief, where the taper of the priest takes the place of the light of the sun, a gorgeous robe is accepted for a holy life, sweet incense for lifting up of holy hands, and an illuminated text is substituted for fervent and pure eloquence. Tractarianism is unbelief in its bud; Popery is unbelief in its full, perfect, and complete development.

This unbelief is seen in some feelings peculiar to different classes of minds. What is presumption? It is unbelief. It supposes that God is not so holy, so just, so true, as the Bible represents him; and, therefore, that we may rush in where angels fear to tread; or presumption thinks that man is much better, much holier,

much purer, than the Bible says, and therefore that he is good enough, in his own righteousness, to draw near to God. Such presumption, either by an erroneous perception of God, or a false conception of ourselves. The angels who move in the splendour of his presence, cover their faces with their wings, and prostrate themselves before him; the Pharisee, who is far off from God, can stand at the altar and say, "I thank thee that I am not as this man;" or the scribe can say, "Stand off, I am holier than thou."

Another evidence of unbelief is despair, the opposite or correlative of presumption. The eye of pride scarcely sees God; the eye of presumption sees in God only love; the eye of despair sees in God only justice, holiness, and truth; whereas the eye of Christian faith sees God as merciful as presumption sees; as just as despair sees him; but it sees, also, mercy and truth, in Christ, meet together, and righteousness and peace embracing each other. Presumption is not Christian boldness; despair is not Christian humility. There is the greatest boldness when faith goes in Christ to God; there is the greatest humility when faith asks the largest blessing from God for Christ's sake.

Another evidence of incipient unbelief is less delight in God's Word. Whenever you begin to lay aside the Bible on the Sunday, and take up the novel or romance, or the amusing and interesting tale, there is evidence of something going wrong within, or there would not be this palpable apostacy without. I do not say that the Sabbath is to be spent exclusively in reading the Bible; but surely, if you have that day still sequestered from the days of the week—still undisturbed by the noise of the wheels of Mammon, the ring of the anvil, the babble of the streets, and all the din and bustle of the long and weary week—the least you can do is to consecrate it to studies, to reading, to reflections that bear, in some way, on your own moral and spiritual progress, or upon the character of God, and the history of his providential dealings with, and treatment of, mankind. But if, upon that day, you would rather study an exquisite flower—beautiful in its place—if you would rather investigate a piece of antiquarian lore, if you would rather review the proceedings, or examine the profits of the warehouse or the counting-house, there is in your heart something wrong. Those who so feel, may deceive themselves, but they cannot be in the right way. If we are in the way to heaven, we shall be often consulting the Guide Book that tells us how to get there. If we are going to a distant land, we shall often examine what is the nature, and what are the blessings and the joys of that land. It must be so here. And the very fact, therefore, that you cannot give any day in the week to thoughts about the great subject, the glorious rest—the precious Bible—is strong proof that the worm is in the bud, that unbelief has laid hold upon the heart, and will, unless eradicated or arrested, lead to ultimate and irreversible departure from God.

(To be continued.)

What have I done?—What shall I do?

Dear Friend,—As this is the first month of the new year, I wish you to feel deeply the solemnity of such a time, and to learn wisdom by the revolution of the seasons, and the unconscious

passage of the swift-footed years! Look back over your past life—what have I done? Look forward, and say what shall be your condition if you are spared to see the end of another year? Will you be holier at its close?—more like the glorious pure and holy Son of God? How many will you have been instrumental in turning to the Lord? Will you fall away from following Jesus, or will you follow Him fully? Will your life be like the shining light, and will you point the way to Jesus, to heaven and glory, by a blameless walk in the world, or will you fall from your first love, and lie helpless on the "broad way," so that sinners shall stumble over you, and go down headlong to destruction? Ah, how solemn, my beloved friend! Weigh well my questions, for I am jealous over you with godly jealousy. Regard me only as a friend, though I deal closely with you—an enemy never puts such questions as these. An enemy would say, "You are now established with grace, and there is no fear of you." Peace and safety." Ah! remember such flattery spreads a net for the feet, and if you have any confidence in your own Christian attainments, and think you can hold up your own goings in the very least, you will certainly have fall after fall, and sorrow upon sorrows; but if your only hope is in Christ, our life and strength, then you shall never fall.

But if you would end the year well, begin it well. Keep your heart ever active, performing journeys to the throne of grace; even when at your work, when in the meetings of the saints, when reading, when walking by the way, when you are conversing with others; at all times and in all circumstances. You should never allow an interruption to communion with God. Serve Him without ceasing, and with all your heart, Be ever constraining Jesus to come in and abide with you. Be ever ready when He comes near to grant you greater discoveries of Himself, to rise up and open to him, and when he speaks, either by his Spirit, by his Word, or by his providence—have the ear of your heart so delicately sensitive, that you will hear him at once, and cry in ecstasy, "The voice of my Beloved!"

"Watch and pray!" Keep a strict watch over your heart, thoughts, lips, hands, and feet—and remember if you are to be for Christ at all, you must be wholly and always for Him, and present yourself to Him unreservedly, as "a living sacrifice." Christ gave Himself for us, soul, body, and divinity, so he must have us "soul, body, and spirit"—and I pray that you may live your remaining years "blameless and harmless," and be to the praise of the glory of his grace.

God will certainly reward his people at last; but I would not have you work for reward, but because "the love of Christ constraineth us;" from love alone can true and happy service proceed. Beware of carrying the "bustle" of the world into your service of Jesus; let all you do be the calm spontaneous outflow of a loving heart, ever in realizing fellowship with the Lord Jesus. "God is not unrighteous, to forget your work and labour of love, which ye have showed towards his name; in that ye have ministered to the saints, and do minister." To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it.

"Wherefore gird up the loins of your mind,

be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. i. 13).—*British Messenger*.

From Dr. Akers' "Biblical Chronology."

Jewish and Christian Sabbaths.

I. As a new calendar was then given to the Israelites, we proceed to inquire, first when their weekly Sabbath thenceforward recurred.

1. Owing, we think, to Jewish departures from the Mosaic ritual, in introducing a lunar regulation of their festivals, and owing also to a strange adherence, by Christian commentators to that misleading calendar, adopted from the idolatrous Greeks, it is to be regretted, that, while all admit there was a weekly Sabbath observed by the Jews, few seem to have any definite idea on what particular day of any of the Jewish months that day ever came, from the exodus of Israel to the crucifixion of Christ. I propose a brief examination of the Scriptures on this question; and I undertake to prove, that the aforesaid fifteenth day of the old seventh month, called Abib, or Nisan, in the Jewish calendar, was, by Divine appointment, established to be the day on which the weekly Sabbath of the Jews should recur annually, till the resurrection of Christ from the dead.

2. All agree that, on the fourteenth day of this month, which was thenceforward to be the first month in the years of Jewish ecclesiastical history, the paschal lambs were to be annually slain—the blood was to be disposed of as directed—and "in that night," after sunset, in the commencement of the "fifteenth day," according to Jewish computation, they were to eat flesh roasted with unleavened bread, bitter herbs, etc. Ex. 12:6, 7, 8. It also agreed, that the fifteenth day of this month was the established first day of "the feast of unleavened bread"—Numbers 28:17—and that this regulation was binding on the Jews all the time of their dispensation." Ex. 12:14.

3. The fifteenth day of this month, Abib, was distinguished from all other days, for its importance in the history of the Jews. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread." "And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you." "And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, till the one and twentieth day of the month at even;" that is from the beginning of the fifteenth, to the end of the twenty-first day. Ex. 12:14—18; Num. 28:17. "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage." Ex. 13:3, 4. "In the fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the first month is the feast of unleavened bread unto the Lord." Lev. 28:5, 6. These quotations prove, first, that, though the Passover lambs were to be slain on the fourteenth, they were not to be eaten till "the night," or evening came, which made both the Passover and first day of unleavened bread, and also the departure of Israel out of bondage, occur on the said fifteenth day of Abib. And, second, it is thus proved, that on the same day was the first commemorative and typical feast appointed to be observed by the Jews annually, throughout their generations. This may serve to show the distinguished importance which was attached to this day, in their future history, as suggested in their obligation to "remember it." And now I shall attempt to prove, that it was no less distinguished for being the stationary, weekly Sabbath, from which, and to which, all others were to be counted and conformed through the months of the whole year.

To be continued.

A Pithy Illustration.

In lecturing on "The Beautiful," at Cincinnati Mr. Beecher thus forcibly illustrates the tendency of a principle cherished by many:

He did not sympathize with, though he respected that philosophy which denied to one with whose means and station they were compatible, elegant surroundings and rich clothing. Let us see where the philosophy will lead. Some one of this view says:—

"My dear brother, the world is lying in guilt and wickedness at your feet, and you should do all you may to save it. Now linsey-woolsey is just as comfortable as broadcloth, and the difference in the cost will do much to ameliorate the suffering."

"So we go home, abandon the broadcloth, appear in linsey-woolsey, and think we have done a worthy deed. But then comes another, who carries the same principle a little further. He says:—

"My dear brother, the world lies in guilt and wickedness at your feet. Why will you indulge in the extravagance of linsey-woolsey, when tanned leather is just as comfortable and so much less expensive?"

We act upon the suggestion; don the leather suit; and congratulate ourselves on the approval of conscience, when a third appears. His language is:—

"Oh, dull and slow of heart! While the suffering world languishes for your assistance, why will you indulge in the luxury of tanned leather, when you can dress yourself with as much comfort and less cost with plain skins with the hair on?" [Laughter.]

Thus we see that the principle would carry us back to original barbarism, until we should dress like the beasts, and inhabit like them a hole in a tree. The true idea is that in dress and surroundings, as in everything else, the Christian gentleman should do whatever he may to elevate the taste of those around him.

TO THE POINT.—At a meeting of the Systematic Benevolence Society in Philadelphia, Rev. Dr. Leyburn, being called on to speak, rose and said that he had mislaid the resolution which he had been requested to present. This however was not to be regretted, as he much preferred acts to resolutions. He then went on to say, as we learn by a newspaper report: "That giving was as truly a grace as faith or love; as really a duty as prayer, attending church, or any other acknowledged Christian obligation; and added, that he could see no reason why a person should not be examined in reference to the exercise of this Christian grace, as well as to that of any other. But the practice of the Church was far otherwise. If a person offered himself for admission, and on being asked if he acknowledged prayer to be a duty, should reply in the negative he would not be admitted. On the other hand, it might be well known that a person was not in the habit of giving according to his ability or even of giving at all, to objects of charity, and yet he could be enrolled with God's people.—Giving was a forgotten grace; but it ought not so to be."

War between Persia and England.

England, not yet fairly out of her difficulties arising from the Eastern war, is now entangled in complications which may lead to results more serious and disastrous in their consequences than her last war with Russia has produced. These complications arise from her expedition to Persia, in support of Dost Mahomed against the invasion of the Shah. The causes of this Persian war, are as follows:

Herat is the key to India—lying on, and commanding the only important route between Europe and India. The English discovered in the early part of this century, that it was necessary to conciliate the rulers of Persia and Afghanistan, to secure India against the advances of the French, and after the fall of Napoleon, against the still more dangerous advances of Russia, and accordingly made treaties with them to secure their interests. In a few years after a war broke out between Russia and Persia, at the conclu-

sion of which Russia had made some advances towards India, over Persian territory, and gained a decidedly strong influence at the Persian court. Inspired by this influence, Persia laid claim to several provinces in the west of Afghanistan, and besieged Herat. The English government in India, becoming alarmed, sent a special commissioner to Cabul, who there found an accredited Russian agent instigating the Afghans to aggressions towards India.

The English determined to check Russia and accordingly raised an army, and by an invasion of Afghanistan, put a former sovereign upon the throne, and took Dost Mahomed prisoner to India. This sovereign was unequal to his position and he was deposed by a rebellion, and the British forces driven from Cabul with slaughter.—An army of sixteen thousand five hundred perished, thus defeating the intentions of the English towards Afghanistan, and leaving it in the possession of her own sovereign who made what alliances and treaties they chose. This was a ruinous war to the English, who subsequently, however, so far gained the confidence of Dost Mahomed, once their prisoner, as to conclude a treaty with him in 1853, promising to protect him against any armed aggressions upon his territory. By this treaty England re-established its influence in Afghanistan. In the meantime, however, it seems that Russian influence has been increasing in Persia, while England has been losing ground there, and gaining but little, comparatively, in Afghanistan.

Herat has nominally been under the sovereignty of Afghanistan, yet the ruler of that city was said to have had intimate relations with the Shah, and called himself his vassal. He was deposed and murdered, and a Persian was invited to take his place. Dost Mahomed interposed. The ruler called upon Persia, and Dost Mahomed upon England. The Shah has taken Herat; England has declared war against Persia, and Persia has recognized this declaration of war by a proclamation. There was a difficulty between the British Envoy and the Shah some time before the declaration of war, and this has further tended to separate the two countries.

The East India Government, the immediately active party in the matter, has sent from Bombay into the Persian Gulf, steamers, vessels, and transports, amounting in all to a fleet of forty sail, conveying six thousand troops. Their destination was the barren isle of Karrook, a little distance above Bushire, the principal Persian town upon the Gulf. The English are to operate there, while Dost Mahomed is to conduct the war in the interior, until the English can meet him from India or the Gulf with an army to assist him. This was the position of affairs upon the ground of operations at the last accounts. It is said that the Persian Minister to France, now at Constantinople, has successfully closed negotiations with Lord Stratford de Radcliffe, for an adjustment of the difficulty; but on the other hand it is said that the conference has been suspended so that Feruk-Khan could refer to Teheran for fresh instructions. These reports are so conflicting that no dependence can be placed on them.

The complicity of Russia in the affair is nothing more than conjecture, from circumstances which tend to show that she lies behind the scene encouraging Persia, and awaiting a favorable opportunity to declare her intentions. It is stated that her forces upon the Caspian Sea and the Sea of Azoff, and all her army in the south eastern portion of her dominions, has been concentrated under the command of Prince Bariotruski. She has been transporting her forces across the Don, into the vicinity of Astrakin, so that at any moment they may be conveyed by transports to Teheran. It is certain that 50,000 Russians are ready to advance to the assistance of Persia at the first requisition of the Shah.—So the question really resolves itself into this—a new struggle, upon a more well-defined basis than ever before, between England and Russia, for the possession of the route to India. The Shah of Persia and Dost Mahomed are but secondary instruments in the hands of these powers, to assist in the accomplishment of ambitious purposes. Afghanistan "is the door of India,"

and neither of these powers will see it pass into the hands of the other without a severe and decisive struggle.

Persia is the weakest empire of Asia, and Russia has gained a foothold in the north, which will give her immensely the advantage over England, in case the drama is opened in earnest. If Russia gains a permanent influence over Persia and Afghanistan, the British power in India will be held by a much more feeble tenure than that by which it is held at present.

The Great Snow Storm in 1802.

On the Atlantic coast north-east storms begin in the south-west, and proceed thence to windward, sometimes at a rate of 100 miles an hour. Dr. Franklin remarked that storms from the northeast, on the eastern side of this continent, begin in the opposite point, or to leeward. Whether this rule universally obtains, is perhaps doubtful, but a careful observation will prove it to be almost invariably true. During an uncommonly mild winter in 1801-2, there was a strong confirmation of it. On the 21st, 22d and 23d of February, 1802, there was one of the most remarkable and long-continued snow storms that had been known for twenty years. An old gentleman of our acquaintance, seventy-one years of age, was recently describing this storm to us, and furnished the particulars given below. He said that he never knew a storm so violent, either before or since. The sun did not appear for nine days. It raged with extreme violence on the land, and on the seacoast many lives and much property were lost. For two or three weeks after it, in the interior of Massachusetts, the people were unable to break out the roads, and traveled from place to place on snow-shoes. In the town of Harvard, the annual March meeting was adjourned a fortnight. Some towns in that vicinity returned their votes to Worcester by messengers, who traveled twenty-five and thirty miles on snow-shoes.

The following facts were collected by Dr. Mitchell, at Washington, D. C., during the session of Congress, in 1802, when they could be ascertained with the greatest expedition, accuracy and care:

"After a fine warm and clear morning, (Feb. 21) the air towards evening grew cloudy, and it became rainy and stormy. The time this storm commenced near the Capitol, on the banks of the Potomac, at Washington, as observed by Gen. Smith, was about half-past five in the afternoon; and before eight, the rain was excessive and the wind boisterous. Here the weather did not become cold enough for snow until towards morning.

The city of New York, which is situated rather more than 240 miles to north-east, did not feel the commotion of the atmosphere until about 11. Then the city watchman observed that the weather was changed from clear to cloudy, and that snow began to fall; and at 12, Mrs. Mitchell opened a window and looked out, observed that the ground was already white with snow, the tempest was brewing, and properly speaking, was formed at 2 o'clock.

That night Mr. Humphrey Wood was on board a sloop bound from Newport, R. I. to New York. The tempest drove the vessel ashore before morning, on Mount Misery Neck, upon Long Island. They sailed from Fisher's Island, where they had been waiting for a wind, at 10 o'clock at night, with a wind E. S. E., and warm and pleasant weather. But by midnight it hauled E. N. E. and blew a gale, with snow. Fisher's Island may be computed to be about 140 miles E. N. E. of New York.

Mr. Webster observed some of the phenomena of this change of weather in its beginning at New Haven. This place is 89 miles from New York, or 331 from Washington. Here the weather was clear in the early part of the evening, but was overcast by nine o'clock. The stormy commotion of the atmosphere seems to have begun about 12. At Boston it was rather more than an hour later.

Mr. Blair, an officer who was on board one of three ships from Salem, in Massachusetts, that were lost on Cape Cod during the storm, related, after his escape, that the weather, on the

day of their sailing, Sunday, Feb. 21, was remarkably fine and favorable. At sunset, they were about four leagues from Cape Ann light house, with a light breeze from S. E. After midnight the weather grew very threatening; and at half-past 2 on the morning of the 22d the wind veered to the N. E., and it snowed so fast that the ships could hardly discern each other.

The shipwrecks during the storm were numerous and dreadful. Many persons were frozen to death. Salem is distant from Washington 499 miles, or 257 from New York; so that the latter place is about midway between Washington and Salem.

At Portland, in Maine, distant 603 miles from Washington, the snow began between daylight and sunrise. It was observed by young Mr. Vaughan, who was traveling on the morning of the 22d. At 8 A. M. the wind blew violently.

The storm began still later at Hallowell, on the Kennebec river. This place is 683 miles from Washington. There the sun rose clear on the morning of the 22d. The air became cloudy in about a quarter of an hour. The snow began about 11, and the storm had become furious within two hours after. Professor Waterhouse and Benj. Vaughan, Esq., have particularly attended to these curious meteorological facts.

At Poughkeepsie, 82 miles from New York, and situated beyond the first range of mountains, the storm began about four o'clock on the morning of the 22d.

At Providence, R. I., Dr. Wheaton observed the evening of the 21st to be clear and pleasant. The watchmen informed him "the weather changed before 12 o'clock," and continued cloudy, with variable winds, until the violence of the storm began, which was at half-past 3 on the morning of the 22d. Providence is 439 miles from Washington.

Accounts from Charleston, S. C., state that it began there on the 21st, between 2 and 3 o'clock in the afternoon. The distance of Charleston from Washington is 550 miles. By the newspapers, it appears to have been felt at the Bahama Islands.

It will be found, on calculation, that between Charleston and Cape Ann, along the coast, this stormy movement proceeded to the windward at the rate of nearly one hundred miles an hour; for it began at Charleston say at 3 o'clock, at New York at 11, and off Cape Ann at 2 the next morning. There is a distance of eight hours between Charleston and New York, and of three hours between the latter city and Salem, making in all eleven hours. Now, computing the distance from Charleston to New York at more than 800 miles, and from New York to Cape Ann at 250, there will be a sea coast of almost 1100 miles swept over by this storm in somewhat more than eleven hours. But this computation applies only to the sea coast; for if we take any given point, as the city of New York for example, and instead of north-east reckon due north, it will be found that the progress is considerably slower; for it took all the time between 11 o'clock at night and day break next morning to reach Albany, only 165 miles north.

These remarks explain some meteorological facts, which, though of common observation, have hitherto seemed paradoxical or unaccountable; for mariners know that to form a good judgment of wind and weather, they must keep a lookout for clouds and changes of atmosphere to leeward. In New York, the rain or snow which accompanies a north-east storm can be seen by laborers along the docks and wharves, in the south-west at Staten Island ten or eleven miles distant, for some time before it begins in the city, so as frequently to break off work and put away their tools. And it is confirmed by long observation among the farmers in that vicinity, that snow banks, as they term them, are to be seen in the southwest many hours before the atmosphere where the observers are, is clouded in the smallest degree, or any current of air perceptible. They remark further, that a judgment can be formed of the weather by noting whether the gathering clouds, lowering in the distant horizon, are visible to the northward or southward of the setting sun. It at sunset they are to the

south of the sun, they predict a north-east storm with snow; if to the north, a south-east storm, with sleet or rain."

Horrible State of Affairs at the South.

From time to time we have found in Southern papers accounts of intended slave risings, arrests of slaves, some of whom have been whipped to death and others hung. A lull follows, and the previous accounts are denounced from the same quarter as exaggerations. It is evident, however, that there still exists a wide-spread alarm at the South. The late papers from various sections of that region are filled with details of further arrests, followed in some cases by a resort to lynch law on the supposed guilty parties.

The Canton, Kentucky, *Despatch* publishes a letter dated Pembroke, Dec. 13th:

Last Wednesday week, about 12 o'clock, the news came here that the negroes at the furnaces at Stewart county had rebelled, and that they had crossed the Cumberland river and would attack Lafayette that night, and with this came other rumors from Dover.—I fixed up immediately and went to Lafayette that night, getting there about half an hour in the night. The report I found to be false, but the town was in a state of perfect excitement upon the negro question.—The citizens had called together their most substantial men and formed a committee, and were engaged in the examination of the negroes. I was permitted to witness the investigation, which was rather general and indefinite, but others had told startling facts in regard to the insurrection. Mr. Rust, owing to the excitement, had adjourned his school that morning.—Thursday morning I went to Dover, and arrived there about two o'clock. The people had hung four negroes at 11 o'clock that morning, and two more then in town were to be hung. I got to the place of execution in time to see the last one go off. Of the six that were hung, three were preachers. They were all proved to be ring-leaders. I learned that the men at the forge were at work whipping the truth out of their negroes, so I rode out there that night and was up with them all night. I never had such feelings in my life. I saw a list of negroes that had been whipped, and was told what they all had stated, and then I heard the balance examined, some taking five and six hundred lashes before they would tell the tale, but when they did tell it it was the same as all the others had told. Some told the whole story without taking a lick. Those that were examined were not permitted to see those that were not; they were kept entirely separate, and a guard over each. One of the negroes at the forge died from whipping that night, several hours after the operation.

The substance of the testimony there was, that Christmas eve night they were all to "rise." Old Hal, Amos, Anderson, Grey and Ishmael were to murder Parish, the manager, and his family, except his wife, and she in future was to be the wife of Ishmael. They were to kill young Pepper next (brother of Judge Pepper), and other whites that might be about the place. They were then to meet the Mill negroes at the forks of the road at Pidget's near Long Creek, and were to make a joint charge upon Dover; after they had cleaned up Dover and provided themselves with arms and ammunition, they were to scatter out over the country generally. At the mill, the negroes, or rather Bob Murrell, was to kill George Lewis first, then Henry Erwin, and then the balance indiscriminately. Lewis and Erwin whipped Bob Morris to death. At the old Dover furnace, Charlie Napier was to kill brother George first; Mat Hutton was to kill young Tom Buckingham next, and Bill Blair was to kill Edward, George's son, and Henry and Willy Lynus, and then go to the mill. Robert George hung Charlie Napier one day about 11 o'clock, and let him hang till next day about 1 o'clock—26 hours.

We are at work here to-day. We have one negro in chains, and will hang him, I think, certainly; if the committee will not, the community are determined to do it. I think we will have quite an exciting time here before we get through. I have no doubt but that it is a universal thing all over the Southern States, and that every negro

fifteen years old, either knows of it or is into it; and the most confidential house servants are the ones that are to be the most active in the destruction of their own families. The negroes, everywhere they are examined, all agree that the men women and children are to be slain, and that young women are to be kept as wives for themselves, and a good many of them about Dover and the furnaces, went so far as to select their future companions.

We find the following intelligence in the *Alabama Advertiser and Gazette*:

"In York district, South Carolina, the slave excitement continues. Powder and muskets have been found in possession of the slaves. A despatch from Columbia says fifteen negroes have been killed by their owners in Perry. Escapes of slaves are numerous. The whites in all directions are arming themselves."

The *Richmond Whig* of the 31st ult. says:

"We chronicled on Saturday the murder and burning of Mr. George Green, who lived a few miles from Gainsville, in Prince William county. The *Alexandria Sentinel* learns that the diabolical deed was consummated by three negro women and two boys, all of whom have confessed their guilt and have been lodged in jail. Remarkable to relate, the leading spirit of this horrible transaction was a woman about seventy years old."

The *Louisville Journal* of Dec. 29th contains the particulars of the examination of the four negroes charged with murdering the Joyce family and then burning the house with the remains. The negroes were Bill, belonging to Mr. Pendleton, of Bullitt; Jack and George, belonging to Messrs. Samuels, of Bullitt, and Bill, belonging to Mr. Brown, of Jefferson. The latter is only 16 years of age, and the other three are from 20 to 25 years old.

The testimony consisted chiefly of confessions made by two of the prisoners under threats of violence, and are not of a satisfactory character:

"Bill made a confession that he and Samuels' George and Jack met, each provided with a club, and went to Joyce's house late on Thursday night; that Jack opened the house, and George said he wanted to get two licks at him (Joyce's brother); that George struck Joyce twice and Mrs. Joyce once with a club; that Jack struck Mrs. Welch with a club; that they then ransacked the house, and set it on fire under the bed, and scattered the fire in the bureau drawers. Mrs. Joyce and Mrs. Welch, who had been only stunned by the blows they had received, had crept out of the bed, and were sitting before the fireplace, praying and moaning. The child who was in bed with young Joyce, awoke when the fire commenced, and seeing it, said, 'Jack, oh what a pretty night!' The negroes then left, but after having proceeded a short distance, George said it would not do to leave the women alive, as they might tell on them, and they then returned, and Jack struck Mrs. Welch with a meat hatchet, killed her, and then tossed Mrs. Joyce in the fire-place. The child was left in the bed, and burned alive. The hatchet belonged to Jack's master, and it was found there, with blood and a particle of brain on it. Jack made a confession that neither he nor his brother George had any participation in the matter, but from what he had heard from one of the Bills, they had committed the deed."

Bill's master testified that he found Bill in his cabin at ten of the night of the murder, and other inmates of the cabin testified that he did not leave the cabin during the night. Mr. Joyce, the only survivor of the murdered family, who was absent attending a wedding at the time of the tragedy, after giving his testimony stepped from the stand and said:

"I want all who are my friends to come on and take these negroes and burn them." Almost instantaneously every man in the room was on his feet; from the passage between the benches on the east side the sounds of "burn them" resounded, and some of those occupying the front tier of benches tried to jump over the railing to get hold of the negroes. Joyce attempted to rush towards the negroes, but was repulsed by Captain Posseau. The hammer of the Court could not be heard, and the voices of the sheriff

and his deputies were drowned. The excitement was intense for a minute or two, and every one present participated in it. It was soon made evident, however, that the law-abiding citizens were far in the preponderance, and the tumult was quelled.

The negroes were all committed to jail for trial.

The *Richmond Whig* of December 31, says that an attempt was made by a negress domestic in the family of Capt. T. S. Morris, to poison the patrol of New Kent County, who was to sup at his house. She poured muriatic acid into a decanter of liquor. The patrol did not sup there, but Capt. Morris, who partook of it, was violently ill, and only escaped death by his stomach ejecting the poisonous fluid.

Proscription in Virginia.

Mr. John C. Underwood, whose case is doubtless familiar to our readers as the individual who was warned not to return to Virginia after attending the Republican Convention at Philadelphia, has written a letter to the *New York Evening Post* describing the reception he met with on visiting his home at Paris, Va., to dispose of his property and close up his affairs in the Old Dominion, whose soil is sacred to slavery, but unsafe for the lover of freedom. He says that, very unexpectedly, his tenants and most of his neighbors greeted him with great cordiality; indeed such was the rush to his house and so anxious were the people to learn all the circumstances connected with his long exile from his home, that they trespassed very much upon his time. The negroes, too, plied him with inquiries, for they had been led by the criminations and recriminations between the Buchanan and Fillmore orators during the presidential campaign to believe that a great party had been organized to secure their freedom. To prevent the effusion of blood, he urgently counseled them to submit to the power which they have now no means of successfully resisting. Mr. Underwood thinks his advice will be more efficacious in preventing an outbreak in that neighborhood than all the armed patrols who are to be seen on every hand.

Consultation with his friends convinced Mr. Underwood that disturbances would shortly result from the excitement which prevailed among the slave population, and that in case of an outbreak his life would be endangered, as at a moment of such mad excitement it would be easy to implicate him in the matter. He accordingly advertised all his perishable property for sale on the 29th ult., and rented his lands and tenements to some old friends. For sinister objects a notice was published in the county paper, and copied into others, stating that the sale of Mr. Underwood's effects would take place on the 30th one day after that appointed by Mr. Underwood. The sale, however, took place at no greater sacrifice than could be expected under the circumstances. In the meantime intimations were received that his presence was extremely distasteful to the slave-holding community, including some of the oldest and most esteemed friends of the family, and Mr. Underwood was urgently advised to sell all his property and quit the State, as the people would not much longer tolerate his presence.

The 30th of December—the day after the sale—was an exciting and anxious one. Mr. Underwood says:

"We were sad at seeing our household goods scattered around us; for though in form a voluntary sale—not brought about, either, by one of those providential events when the Great Father calls an earthly father home to his rest, but it was forced upon us by the oppression of proud and cruel men, who neither feared God nor regarded humanity. Our little children were grieving over the sale of the horses and colts and calves, pet lambs and playthings, which they had been accustomed to call their own, and to which they had become attached, as farmer's children often are. To increase the gloom and desolation caused by this general breaking up and scattering of those old and familiar associations and objects to which our hearts fondly clung, our kind neighbor Mr. Feltner, called

late in the afternoon with a message from another friendly neighbor; that we must immediately prepare for the reception of a Committee of Vigilance, which was coming on with the most hostile intentions. This seemed to explain the mistake published in the papers respecting the day of sale. And now came trouble to my wife and female friends, who urged me to leave the house and them, as they supposed the mob would be appeased if made certain of my absence. My little son, however, with a courage beyond his years, desired to go to the store for more powder and lead, and to call in the neighbors who had repeatedly and in the kindest manner offered their services whenever they might be required. This was the course I had resolved upon and which was promptly adopted.

Our firearms were loaded and put in order, neighbors were ready and responding generously to our call, when another message arrived. At any other time it would have been sorrowful in the extreme, for it told that a man known to us for many years, of naturally sweet sympathies, towards whom we had never entertained a feeling of unkindness, had been suddenly summoned under the most solemn circumstances, from a drunken debauch, in a fit of delirium tremens to his last account. But this man was one of the most active of the persecuting Committee of Vigilance, and his death put an end to all apprehensions of danger; so that my wife and the female friends around her, who had just now resolved not to lie down that night, after offering up their gratitude to God—not for the fate of the poor victim of intemperance, whom they most sincerely pitied, but for their own deliverance from what seemed an impending calamity—retired to a sweet and undisturbed repose. The story was quickly circulated, and the next day the whole neighborhood rung with wonder at what was considered a signal interposition of Providence in behalf of justice and humanity."



The Advent Herald.

BOSTON, JANUARY 17, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

SYMBOLIC DICTIONARY.

Short and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. SPIRITS, unclean, like frogs, the three that came out of the mouths of the dragon, beast, and false prophet, Dan. 16:13:—Symbolic of a body of religious teachers whose dogmas respecting the agency of departed spirits are in agreement with the faith of Pagans, Papists, and Mohammedans; v. 14, "For they are spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." 1 Tim. 4:1—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons"—i.e., of departed spirits.
3. STAR, or meteor, burning like a lamp, that fell from heaven upon the rivers and fountains of waters under the third trumpet, Rev. 8:10:—Symbolic of the body of the Scythian invaders under Attila, that descended like a burning meteor, A.D. 451, upon the tribes of the Danube,

and Germany, and soon suddenly ceased their desolations.

3. STAR, that fell from heaven under the fifth trumpet, and received power to open the bottomless pit, Rev. 9:1:—Symbolic of Mohammed and his followers, who fled from Mecca to Medina, and there succeeded in giving permanency to his doctrines.
3. STARS, seven, in the right hand of Christ, Rev. 1:16:—Symbolic of the ministers of the seven Churches of Asia: v. 20, "The seven stars, are the messengers of the seven churches."
3. STARS, eleven, with the Sun and Moon, making obeisance to Joseph, Gen. 37:10:—Symbolic of Joseph's brethren, recognizing him as their lord: Said Jacob, (v. 10) "Shall I and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth."—See Sun.
3. STARS, twelve, in the crown of the sun-robed woman, Rev. 12:1:—Symbolic of the princes of the tribes of Israel.
3. STARS of heaven, cast down to the ground by the fifth horn of the goat, Dan. 8:10, and by the tail of the dragon, Rev. 12:4:—Symbolic of eminent saints that should be subjected to and suffer under Roman eastern rule, which should (v. 24) "destroy the mighty and the holy people."
3. STARS of heaven, that fell to the earth under the sixth seal, Rev. 6:13: and one third part of which were smitten under the fourth trumpet, 8:2:—Symbolic of persons of distinction, at those epochs, in the subordinate offices of the Roman Empire, who lost their official position.
3. STICKS, two, on one of which Ezekiel wrote "For Judah and for the children of Israel his companions;" and on the other, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions," and which were then joined into one stick, Ezek. 37:16, 17:—Symbolic of the pious of the two houses of Israel, whom God will make (v. 22) "one nation upon the mountains of Israel," in the resurrection.
3. STINGS, in the tails of the scorpions with which they had power to hurt men under the fifth trumpet, Rev. 9:10:—Symbolic of the power of torture, with serpent like venom, which the Saracens exercised on those subjected to their dominion.
3. STONE, cut from the mountain without hands, which broke in pieces the symbolic image and became a great mountain, filling the whole earth, Dan. 2:34, 35:—Symbolic of the kingdom which (v. 44) the God of heaven will set up on this earth, which shall break in pieces and consume all these kingdoms, and which will stand forever.
3. STONE, with seven eyes, that was laid before Joshua, Zech. 3:9:—Symbolic of Christ, the stone which the builders rejected who will be the head stone of the corner in the new creation.
3. STONES, precious, in which the merchants of Babylon traded, and in which she was decked, Rev. 18:12, 16:—See Merchandise and Ornaments.
3. STONES, precious, with all manner of which the foundations of the wall of the New Jerusalem were garnished, Rev. 21:19:—Symbolic of the beauty of person, the perfection of character, and the glory and joy of the redeemed.
3. STREET of the great city of Babylon, called also Sodom and Egypt, in which lay the dead bodies of the two witnesses, Rev. 11:8:—Symbolic of a place in the ten kingdoms, of conspicuity and publicity, as in France where the Scriptures and church were reduced to silence, at the epoch of the French revolution.
3. STREET, of the New Jerusalem, that was of pure gold and transparent, and in the midst of which was the tree of life, Rev. 21:21; 22:2:—Symbolic of the glorified presence in which the redeemed will appear, and from whence they will receive the life-giving influences that will preserve them in holiness and immortality.
2. STUFF, of the prophet brought forth in the presence of the people, as if for removing Ezek. 12:3-7:—Symbolic of the stuff of Israel, that they should bear out on their shoulders into captivity.—See vs. 11, 12.
3. SUN, which the men of Israel worshipped towards the east, Ezek. 8:16:—Symbolic of the Sun, as an object of worship by the apostates to Baal.
3. SUN, in connection with the moon and eleven stars making obeisance to Joseph, Gen. 37:9:—Symbolic of his father Jacob, as the patriarchal head of Israel.—See Stars, eleven.
3. SUN, that became black as sackcloth of hair, under the sixth seal, Rev. 6:12; one third of which was smitten under the fourth trumpet, 8:12: that was darkened by the smoke that came from the pit under the fifth, 9:2; and on which the fourth vial was poured, so that it scorched men with its heat, 16:8:—Symbolic of

the supreme rule in the state, which so misused its powers as to emit darkness instead of light to its subjects; of the imperial rule extinguished in one third of the Roman Empire; and of the oppressive character of the French government, during the epoch of the fourth vial.

3. SUN, with which the woman was clothed, Rev. 12:1:—Symbolic of the ruling power which the church exercised in the Jewish state previous to Christ's advent.
3. SUN, in which the angel stood and summoned the beasts to feast on the slain, Rev. 19:17:—Symbolic of the ruling powers, which are thus warned of the catastrophe that is impending on them.
3. SUN, and moon, of which there was no need that they should shine in the New Jerusalem, Rev. 21:23:—Symbolic of the civil rule, which will then have ceased—there being no longer any human legislation; for God will be their lawgiver, and the Lamb will instruct and enlighten them according to their necessities. "The glory of God did lighten it, and the Lamb is the light thereof."
3. SUPPER, at the marriage of the Lamb, Rev. 19:9:—Symbolic of the feast of fat things—the joys which will attend the consummation of the glory of the redeemed.
3. SWEET, the taste of the book in the mouth of John, Rev. 10:9:—Symbolic of the palatableness of the doctrines of the Reformation to those who should receive them, in comparison with their bitterness which followed when they were contested and disputed by all manner of sectaries.
3. SWORD, with which the rider of the pale horse would kill, under the fourth seal, Rev. 6:8:—Symbolic of the power which would compel men to apostatize.
3. SWORD, with two edges, proceeding out of the mouth of the One in the midst of the seven golden candlesticks, Rev. 19:16; and with which he smote the nations, 19:15:—Symbolic of the instrumentality which acts, in obedience to Christ's commands, accomplishing all His purposes.

To be continued.

OUR LORD'S PARABLES.

Another class of our Lord's Parables partake more of the simile, than of the allegory. We have then,

2. PARABOLIC COMPARISONS.

"And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?"—Mark 4:30.

The word "comparison," in this connection, is the same in the Greek that is elsewhere rendered "parable,"—excepting in Luke 4:23, where it is rendered "proverb," and in Heb. 9:9, and 11:19, where it is rendered "figure."

The following are the leading Parables that may be classified under this head:

- The Two Builders, Matt. 7:24-27.
- The Leaven in Meal, " 13:33; and Lu 13:20, 21.
- The Mustard Seed, " 13:31, 32.
- The Treasure in a Field, " 44.
- The Pearl of Great Price, " 45, 46.
- The Net and Fishes, " 47-50.
- The Householder, " 51, 52.
- The Budding Fig Tree, 24:32, 33; Lu 21:28-31.
- The Growing Seed, Mark 4:26-29.
- The Waiting Servants, Lu. 12:35-40.
- The Unclean Spirit, Matt. 12:43-45.

3. PARABOLIC PRECEPTS.

Under this head may be classed those teachings of our Saviour, which were more explicit and direct than the parables previously enumerated. They comprise,

- The Rooms at a Wedding, Luke 14:1-11.
- The Importunate Friend, " 11:5-8.
- The Tower Builder, " 14:28-30.
- The Warrior King, " 31, 32.
- The Lost Sheep, " 15:3-7.
- The Lost Silver, " 8-10.
- The Good Shepherd, John 10:1-6.

Some of the sayings of Christ, which are called Parables, would be more properly denominated

4. PROVERBS.

Among these may be instanced the following, 1. "And he said unto them, Ye surely say unto me this proverb, Physician heal thyself."—Luke 4:23.

The word here rendered "proverb," is the same that is commonly rendered *parable*.

The meaning of this parable is seen by the context: "Whatsoever we have heard done in Capernaum, do also here in thy country,"—which miracles would demonstrate to them his Messiahship. But he answered by another proverb:

2. "Verily I say unto you, No prophet is accepted in his own country," v. 24, i.e., People are less ready to recognize superior attainments in those they have always been familiar with, than they are in comparative strangers.

3. When the Saviour was rebuked for eating

with publicans and sinners, he said to the Pharisees,

"They that be whole, need not a physician; but they that are sick."—Matt. 9:12.

The Pharisees were so self-righteous, that Christ's teachings would be wasted on them; while sinners, feeling their unworthiness, were the proper objects of his commiseration. The Pharisees fancied themselves to be made righteous by their outward conformity to the law, while they had no mercy on those less strict in its observance; and hence the Saviour added (v. 13) "Go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

4. "And he spake a parable unto them: Can the blind lead the blind? shall they not both fall into the ditch?"—Luke 8:39.

This inculcates the necessity of teachers being thoroughly instructed in the doctrines or duties they attempt to inculcate. If the teacher is ignorant of the truth, he will teach only error; and his ignorant hearers will be led by him in a course that will end in destruction.

5. "No man, when he hath lighted a candle, covereth it with a vessel or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light."—Luke 8:16.

This teaches, by a substitution, that those who have received truth and knowledge, should extend the light they have received to others—truth being communicated for the purpose of being more widely extended.

6. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."—Luke 11:21, 22.

A comparison of this with Matt. 12:26-30, makes it evident that the strong man is put by substitution for Satan, whose kingdom on earth is to be destroyed; and that the stronger than he, is Christ, who will wrest from him his usurped dominion, and take possession.

7. "And he also spake a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old."—Luke 5:36. "It taketh away from the old, and the rent is made worse."—Mark 2:21, and Matt. 9:16.

This was spoken in answer to the inquiry of the disciples of John, (v. 14) "Why do we and the Pharisees fast oft, but thy disciples fast not?" Christ's reply was, that it was because he was then with them. He then utters the parable, which exemplifies, by the common prudence exercised in domestic affairs, the necessity of adapting all duties, to the attending circumstances.

8. "No man putteth new wine into old bottles; else, the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved."—Luke 5:37, 38.

The teaching of this, is to the same import as the foregoing. It implies that Christ's doctrines were not for the purpose of continuing the Jewish ordinances; but that they were the commencement of a new dispensation.

9. "No man also having drunk old wine straightway desireth new: for he saith The old is better."—Luke 5:39.

The old wine, is here put by substitution, for the substantial of religion, viz., faith, repentance, &c. Those who had tasted of these would little value the ceremonial additions of the Jews, on which they placed their chief dependence.

10. "Do men gather grapes of thorns, or of figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits shall ye know them."—Matt. 7:16, 20.

The fruits of any doctrine, are its tendencies or effects. And the fruits of false teachers are manifested in their spirit and conduct. Selfishness, self-sufficiency, arrogance, ambition, &c., are as certain marks of false teachers, as are disinterestedness, humility, meekness, love, &c. of the true. The injunction of Christ is imperative, that those whose teachings and spirit are pestiferous, are not to be recognized as teachers of the truth.

Using another word, he says of his parables, "These things have I spoken unto you in *parables*; but the time cometh when I shall no more speak unto you in *parables*, but I shall show you plainly of the Father. . . His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb."—John 16:25-29. The word here rendered *parables*, occurs in but two other instances in the Scriptures, viz., in 2 Pet. 2:22, "According to the

true proverb," and in John 10:6, "This parable spake Jesus." The Parables of our Lord, which are classed as Allegories, Comparisons, and Precepts, will now be more particularly noticed.

To be continued.

THE JEWISH SABBATH.

Dr. Akers, in his Biblical Chronology, has an argument designed to show that the passover week always began and ended with the seventh day Sabbath.

On this basis, he argues that the Jewish time was not lunar. In this last conclusion he undoubtedly errs; for in the Jewish Scriptures the months and moons synchronize.

When Israel came out of Egypt, the Lord said to Moses, Ex. 12:2, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Thus we have Divine testimony respecting the month in which the Jewish year commenced. And the name of that month is also given: Ex. 23:15: "Thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib: for in it thou camest out from Egypt."

Abib signifies "green ears," because in that month the barley ripened; and the time in Judea corresponds with parts of our April and May. Thus we have the commencement of the Jewish year.

That the Hebrew month was synchronous with the moon is equally plain. For, the Lord said to Moses, Num. 10:10 "In the beginning of your months, ye shall blow with the trumpet over your burnt offerings, &c. And, 28:11-14, "In the beginning of your months, ye shall offer a burnt offering unto the Lord. . . this is the burnt-offering of every month throughout the months of the year." Now what is here called the "beginnings of your months," is elsewhere called "the new moon"; and the services and ceremonies prescribed for the beginnings of the months, were celebrated on the new of the moon. Thus the Psalmist said, Ps. 81:3,4;

"Blow upon the trumpet in the new moon, in the time appointed, on our solemn feast day: for this was a statute for Israel, and a law of the God of Jacob"—referring to Num. 10:10. The office of the Levites was, (1 Chron. 23:31), "to offer all burnt sacrifices unto the Lord, in the Sabbaths, in the new moons, and on the set feasts," &c. When Solomon built the temple it was designed as a place, (2 Chr. 2:4) "for the burnt offerings morning and evening, on the Sabbaths, on the new moons, and on the solemn feasts of the Lord."

The months of the Hebrews are thus shown to be synchronous with the moon; and the year is shown to have commenced with the month Abib, in which the barley ripened. But Dr. Akers argues that the Jewish year always began on the Sabbath. If he proves this, he proves an important point; but instead of demonstrating that the Jewish months were not lunar, which is the design of his argument, he only proves that the Jewish seventh day was a moveable day, and adjusted annually to the new year, the same as were their paschal and other feasts. Some of his argument, or the commencement of it, will be found on another page. There is force in his reasoning, and unless it can be refuted, it follows that the Jews rearranged their weeks, as they did their months, so as to have the first Sabbath in each year commence on the first appearance of the new moon in the month Abib.

The year of the Jews was twelve, and sometimes thirteen months in length—a month being intercalated about once in three years, to bring the year at the ripening of the barley. There would be in either case a fractional week at the end of each year, as there were sometimes 29 and sometimes 30 days in each month between moon and moon.

Delivering up of the Kingdom.

In 1 Cor. 15:24, we read, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power."

Now I ask, what kingdom is here spoken of, to be given up to God, even the Father? And secondly, To what specific time has the phrase "Then the end," or "Then cometh the end," in the text under consideration? And thirdly, What the rule, authority, and power, then to be put down?

I suppose in answering the first question, the other two will measurably be answered; yet I put the three, as I conceive the "millenarian," or "Age to Come" question, is involved in a right understanding of this kingdom to be given up. Yours for truth and purity, T. SMITH.

In reply to the above, we suppose that

1. The kingdom then to be "delivered up," is the kingdom prepared from the foundation of the world, in which Satan has usurped the rule, and

out of which kingdom shall be gathered all things that offend, preparatory to the righteous shining forth as the sun in this kingdom of the Father. It is the kingdom and dominion and the greatness of the kingdom under the whole heaven, out of which the usurper is to be cast, and which is to be given to the saints of the Most High.

Prof. Bush affirms that, in the original, Christ is not the nominative of the verb "shall have delivered up," and that this verb is used without any personal nominative. Christ then does not resign his kingdom, which is eternal. And he, also Prof. Mills of Andover, claims that the verb is not used in the sense of surrender, but of transfer; so that the kingdom is not surrendered to God, but is rescued from Satan and transferred to the Father.

2. "The end" referred to, in the original, as Prof. Bush shows, "is much more nearly allied to perfection, or consummation than to termination;" and hence it is the end of this dispensation. And

3. The "rule" or "power" put down, is that of Satan's usurped authority in the kingdom of this earth.

The Electric Telegraph.

A friend who reads the Herald requests me to ask you the favor of a brief history of the telegraph. A SUBSCRIBER.

The history of the telegraph is very brief and modern. That electricity would pass along a wire for any distance was known since the time of Franklin. The idea of making it discourse intelligible words, was first suggested to Prof. Morse, while on a voyage across the Atlantic, about the year 1838. For every touch of the magnet at one end of a wire, he found that he could make a dot at the other, and so he arranged an alphabet of dots, and made it speak. He then applied to Congress for aid to test his discovery by the erection of a line from Washington to Baltimore. It was found to work, and then they were speedily extended to all parts of this land and adopted in foreign countries. House's Telegraph was soon after invented, which brings the electric current in contact with any given type at the pleasure of the operator, and with that he can print, at the other end of any wire, the communication that is sent.

Arrangements are now being made to extend the telegraphic wires from Eastern Asia, to the western coast of America. By deep sea soundings there has been discovered a plateau, or ridge, extending from Newfoundland to the coast of Ireland, upon which the wires may be laid across the Atlantic ocean. This accomplished, the remainder of the work will be comparatively easy. A leading journal says:

"The electric telegraph is the miracle of modern times. The wire is already coiled up which is to be cast into the depths of the Atlantic. The Mountains and valleys of that great sea have been fathomed to ascertain the most convenient course for its deposit. In a brief space the electric spark which is generated in London will pass as swiftly as the exigencies of its own nature require, to the great cotton city on the Delta of the Mississippi, and to that rude town, whichever it may be, which then lies furthest westward in the domains of the buffalo and the red man. Contemporaneously with this gigantic result we have other laborers in the same field at work, who are busily engaged in fixing the tram-road for the electric spark between the European continent and the northern shores of Africa. This limit once obtained, the lightning thought can flash freely on its course across the land of the Egyptian, whether by the Red Sea or across the plains of Mesopotamia, to the cities of our Indian empire, and in due time, no doubt, to the great centres of Chinese commerce. Nor is this all. The wire which had been laid down from London in one direction shall soon be carried to the city of the California gold-digger. The corresponding wire, on which we have just marked a few stations, will then be borne across the Chinese Seas, and the Northern Pacific—touching, it may be on its way to the mysterious empire of Japan, and will be linked on at San Francisco on the western chain. Then it will happen that a man may generate a spark at London, which with one fiery leap will return back under his hand and disappear, but in that moment of time it will have encompassed the plane on which we are whirling through space into eternity. That spark will be human thought."

Wine at Communion.

In the institution of the Last Supper, the Savior "took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:27-9.

The material thus used by Christ as the symbol of

his shed blood, was the pure juice of the grape. In the observance of this Divine ordinance, it is desirable to commemorate it with the beverage that the Savior used. Much however of the wine in use is a vile adulteration. Hon. Neal Dow, under date of Nov. 20, 1856, writes to E. C. Delavan Esq.:

"My dear friend—"

As to the 'communion question,' I have no fear but the truth will finally prevail. One great aid to this, undoubtedly, will be the fact, that in all the nation there is not to be purchased a gallon or bottle even, of the pure fruit of the vine, unless it may possibly be some relic of an old importation. All the wines of commerce are fabrications—the base being the neutral spirit of the shops—made from new rum or whiskey, flavored and colored to imitate exactly the various brandies, wines and other liquors, and reduced with water to the proper standard, and very often mixed with poisons more active and concentrated than alcohol is.

In the wine countries, this same neutral spirit is also employed; and in France the beet-root spirit is employed by all the 'wine houses' in the fabrication of brandies, wines and other liquors; the whole 'brew' being utterly innocent of grape. All this I had recently from a Frenchman, an agent of a great wine house in France; who admitted to me that this fabrication was universal, the grape crop having been cut off for years. But he maintained, that if no deleterious drugs were introduced—and his house never used them—the article thus produced was in every respect equal to the genuine, because the imitation in every particular is so exact, that the most skillful and experienced judges cannot tell the difference. All this must in time convince the most obstinate, that by employing the wines of commerce in the communion, they do not obey the injunction or follow the example of Christ—but in fact do violence to the whole tone and spirit of the Gospel.

Truly yours, NEAL DOW."

The above is probably an extreme view of the question; for the grape crop has not been entirely cut off in Europe as Mr. Dow intimates. The adulteration of wines however is so great that there is great force in his argument. What, then, shall be used for communion purposes? Some persons claim that imitations of wine, which can be made very exact from innocuous substances, may be safely used as a substitute. They argue that chemistry discloses the precise constituents of wine, and that if they take these constituents in their purity, however chemically obtained, and in the right proportions, that they reproduce the juice of the vine. Others argue that sweetened water flavored by raisins soaked in it is a better substitute. And others have conscientious objections to any substitute whatever. It should therefore be known that in this country any church may provide itself with wine from our common grape. One man in a neighboring town, made forty barrels of it a few years since. Eight bushels of grapes broken and compressed will yield one barrel of juice; and if this is immediately bottled tight in strong bottles, it can be kept unfermented for any length of time till needed for use. It can be made in any quantity from one gallon or less, upwards.

In the states of Ohio, Indiana and Illinois, thousands of barrels of wine are now annually being made from the Catawba and other grapes; and the pure juice of the grape can be there obtained in any quantity. In too many instances, however, it is diluted with water, and whiskey used to give it body.

NEW BOOKS.

"The Prophets of the Restoration, or Haggai, Zechariah, and Malachi: A New Translation with notes. By the Rev. T. V. Moore, D. D. Pastor of the first Presbyterian Church, Richmond Va. New York: Robert Carter and Brothers, 235 Broadway, 1856."

This is a very valuable volume, and will be an acquisition to any minister's library.

These Prophets are the only ones that wrote subsequent to the restoration from Babylon. All the other writers of the Old Testament lived and wrote before, or during that captivity. And when they sang of the return of Israel they mainly have reference to a restoration from that captivity. Those prophets who wrote subsequently make little reference to any future return.

This volume gives an excellent reading and able exposition of the text, and as such we can commend it as a help to all students of this portion of prophecy. For sale at this office. Price \$2.

We are purposing soon to commence an exposition of Haggai and Zechariah in the columns of the Herald.

"The Young Lady's Guide to the Harmonious Development of Character. By Harvey Newcomb: Revised Edition. New York: Published by M. W. Dodd, 59 Charles st."

This work, we have before noticed, as an excellent volume to place in the hands of young ladies.

Its merits and excellences are to well known and appreciated to need any additional commendation.

"Poetic Readings for schools and families, with an introduction, by J. L. Comstock, M. D. New York: published by M. W. Dodd & Co."

This appears to be a very good selection of unpretending poetry, and will fill a niche not before filled in our school literature.

"The Russel Family by Anna Hastings. New York: M. W. Dodd," &c.

This volume purports to be "a sketch from real life;" and its design to "encourage the heart and strengthen the hands of the praying Christian mother." It is an interesting little narrative and will beguile a leisure hour.

"Introduction to Biblical Chronology, &c By Rev. Peter Akers, D. D. Pres. of M'Kendree College. Printed at the Methodist Book Concern in 1855."

A friend has forwarded a copy of this work to this office with the request that it be reviewed.—That would be a long labor: but if he will specify in what particulars he wishes its statements criticised, those passages shall be examined and commented on.

Mr. Akers erroneously follows the Chronology of the Septuagint, the claims of which, in comparison with the Hebrew, are considered in the appendix to the "Sacred Chronology," published from this office in 1850, a perusal of which will give our brother the information which he needs on that point. In other particulars, we know not, from the time we have been able to give to the examination of the book, that we should have to dissent materially; and yet we might if particular items were designated.

We thank our brother for sending the book, as we like to have in our library a copy of whatever treats on the history, chronology or exposition of the Scriptures.

"The Last of the Patriarchs, or Lessons chiefly from the Life of Joseph. By Rev. John Cumming D. D. Minister of the Scotch National Church, London. Published by Lindsay and Blakiston, Philadelphia."

We give the object of this work in the author's words from the preface. He says: "In no preceding volume have I been able to unfold the very suggestive, beautiful, and popular incidents of the life of Joseph. His biography is given at length by the sacred penman. It is full of incident, rich in useful lessons, and calculated to instruct and edify old and young."

We have read this book with much interest. It does not fall behind any of his many volumes. For sale at this office. Price 75 cts.

PREMONITIONS.—At Stillwater, Minnesota, Rev. A. G. Nelson, Methodist minister, broke down in his Sunday morning sermon, and was so confounded by the unaccountable and awkward dilemma that he summarily dismissed his congregation and ran home. He got there just in time to save his house from destruction by fire, which was well under weigh. He considered the event providential, and preached as easily as usual in the afternoon. It was a singular coincidence, at least. Something like this occurred to a female friend of ours last winter. She awoke before light one morning, in terrible fright, with a dream of robbery and murder, and would not retire again till satisfied that all the doors and window fastenings were secured. Before morning steps were heard around the house, and in the morning strange footsteps were found on the snow, and evidences of an attempt to gain entrance at a window. This occurred after the dream and fastening up. The young lady is one of those nervous and sensitive creatures who are given to premonitions, and such like spiritual phenomena. Some of these things appear to be more than mere coincidences.—Springfield Republican.

Professor J. R. Hind writes to announce that the reappearance of the great comet of 1556 is near at hand.

DUTIES ON SPIRITS IN ENGLAND.—The London News states that the large amount of £10,350,470 was paid in that country, in the year 1855, as a duty on foreign and British spirits.

The Bible divides men into two classes: those who trust in themselves, and those who trust in God. The one class walk by their own light, trust in their own strength, fight their own battles, and have no confidence otherwise. The other, not neglecting to use the wisdom and strength which God has given them, still trust in his wisdom and his strength to carry out the weakness of theirs. The one class goes through life as orphans; the other has a Father.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE OBJECTS OF CHRISTIAN HOPE.

What are the objects of Christian hope? Since hope is the offspring of expectation and desire, it follows that we cannot hope for anything in the past; for we cannot expect things in the past, and we cannot reasonably desire past objects. So, also, we cannot hope for anything present; for it is not proper to speak of expecting or desiring present objects. "For we are saved by hope; but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. 8:24, 25. Again: If Christian hope rests on the "promise" and "oath" of God, as the apostle shows that it does, (Heb. 6:17, 18,) then it follows that we can only, properly, hope for the objects which God has promised and sworn to the existence of. The objects of Christian hope, directly or indirectly embraced by the "promise" and "oath" of God, are

1. The second, personal coming of our Lord Jesus Christ. God hath sworn, as well as promised, that His Son shall sit on "the throne of David," and "reign over the house of Jacob forever," on "mount Zion, and in Jerusalem, and before his ancients gloriously;" and His Son must come, therefore, and take that throne, and justify his Father's "promise" and "oath." Hence, we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Hence we have this hope, that, "when he shall appear, we shall be like him, for we shall see him as he is."
2. The literal resurrection of the dead is an object of Christian hope. According to the Word, Christ must "reign over the house of Jacob," and "before the ancients;" but a large part of "the house of Jacob," and the multitudes of the ancient wise men, prophets and patriarchs are in their graves, and must be raised before Christ can reign over and before them; for He will not reign over dead people! Hence, it is written, "O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." And, as the "promise" and "oath" embrace the destruction of all the enemies of the Lord, so all the wicked dead must be brought forth to destruction: therefore, it is written, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. There shall be a resurrection of the dead, both of the just and unjust."
3. The future immortality and incorruptibility of God's people is an object of Christian hope. God hath promised and virtually sworn, that Jesus Christ shall reign over his people, in the kingdom of God to come: but "flesh and blood," or men in their present natural state, "cannot inherit the kingdom of God;" therefore the "promise" and "oath" of God demand that they "all be changed, in a moment in the twinkling of an eye, at the last trump;" and that "this corruptible must put on incorruption, and this mortal must put on immortality."
4. Another object of Christian hope is the restitution of this earth from the effects of the "curse" of God, by reason of sin, as the territory of the kingdom which he has promised and sworn to give his Son. Therefore it is written, He "hath subjected the same in hope, because the creature"—original, every creature or creation—"itself shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God." When the earth is delivered, every part of this mundane system must, of course, be delivered too.
5. If God has promised and sworn to give his Son the future kingdom on earth, then that "promise" and "oath" demand a capital of that kingdom:

and, therefore, we "hope" for the "new Jerusalem" to come "down from God out of heaven, prepared as a bride adorned for her husband."

6. As God has promised and sworn to set on David's throne a Son "according to the flesh," so we "hope" for the coming of the Son of Mary, of David's line, and the Son of God to reign literally, in the land of Palestine, "in Zion, in Jerusalem," and extend "His dominion to the end of the earth."

7. As God has promised and virtually sworn to give his Son the kingdom in due time, we have the best of reasons to "hope" that "time is at hand!" Amen. EDWIN BURNHAM.

THE TWO COVENANTS, OR THE LAW OF WORKS AND FAITH.

PAUL, the great apostle, in his writings to his Galatian brethren, (4:24) speaks of two covenants. The one from Sinai, which gendereth to bondage; meaning the first, which refers to the law given to Moses on that mount. The word covenant, means bargain, or agreement. In the margin of the chapter in which it is written, we find the word covenant to mean testimony, or will. What then does the word will, mean? A will bequeaths an estate to somebody. Did the first covenant promise an estate or inheritance to anybody? I answer yes. To whom? Ancient Israel, the literal seed of Abraham. What was it? The land of Canaan. On what condition? That they kept the whole of the law as it was given by Moses. Why was the law given? "It was added because of transgression." How long? "Till the promised seed should come," which was Christ the Mediator of the second or new covenant.

Now, as some who call themselves Adventists are contending for one of the old shadows of the law, the seventh-day Sabbath, we will try to ascertain what was included in the first covenant. The Lord gave unto Moses the ten commandments, and additional laws included in the 20th, 21st, 22d and 23d chapters of Ex. Moses writes therein a book which he calls the book of the covenant, and sprinkles both the book, and all the people, saying, this is the blood of the testament, which God hath enjoined unto you. God commands Moses again to come up into the mount and gives him laws concerning the tabernacle and all connected with it, and the ten commandments on tables of stone, which he calls the tables of the covenant, not covenants, not in the plural but in the singular. So you can plainly see the covenant given on mount Sinai includes the whole of the Mosaic law of which Paul in the 10th of Hebrews tells us it has a shadow of good things to come and not the image. Now I ask, what have we Gentile Christians to do with this covenant which Paul declares in the 4th of Galatians gendereth to bondage. We are the children of promise, or faith, and Jerusalem which is above is our mother. Again Paul declares, (Heb. 7:12,) "The priesthood being changed, there is made of necessity a change in the law." Now he does not say all the law was abolished or done away, but changed. Now what does the word changed mean? I answer, to alter or revise over. Do we find it so? Let Paul tell what is abolished, and Christ, what is revised over. (See Col. 2:15) "Blotting out the ordinances against us, nailed them to his cross!" v. 6, "For this reason let no man judge or condemn you in meat, drink, or an holy day, or the Sabbath." v. 17, "Which are a shadow of good things to come." The only shadow on the tables of stone is the seventh-day Sabbath remember. We will refer to Christ's own words, for he is the Mediator of a better covenant established on better promises for the law under the new covenant. Matt. 22d.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment, and the second is like unto it." On these two great fundamental principles, love to God and love to man, Christ has hung, or fixed his law. And if we keep the first division, we cannot fail to keep the second. If we love God with all the heart we shall have no other object of worship, neither take his name in vain, and if we love our neighbor, we shall not covet, or steal, bear false witness, or kill, nor commit adultery, and we shall obey, and thus honor our parents. There are numerous passages given by the apostles to confirm the law given by Christ, but we will mention two, only. Love is the fulfilling of the law. "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." (James 2:8). A word to the wise is sufficient. Look at Gal. 5:16. A. BROWN. South Troy, Vt. 1856.

THE SABBATH.

Bro. Himes:—Permit me to say through the *Herald* to Elder Bosworth, that I have his "Sabbath Tract," and had read it previous to receiving

the *Herald* of Dec. 20th. After seeing that date of the H., I took up your "Tract" to read it again. You say the primary meaning of the word Sabbath is "to cease," "to rest." Ex. 20:10 says, that "the seventh day is the rest day of the Lord our God." Gen. 2:2, 3 proves this declaration to be true. I am troubled to know how the "first day," of the week can be the "rest day" of the Lord our God, having no record that I can find, that he ever rested on that day. Please harmonize your definitions of the word "Sabbath" with the fact of Gen. 2:2, 3, and declaration of Ex. 20:10, and your answer to my inquiry in the *Herald*, and you will relieve my mind of a difficulty, and oblige a lover of truth. I shall read your "Tract" again with care. C. O. T.

ANSWER TO C. O. T.

The primary meaning of the word "Sabbath" is "to cease," or "to rest." Gen. 2:2, 3, simply states a fact, that God rested, or sabbatized, the seventh creation-day. Ex. 20, commencing with the 7th verse, the children of Israel are commanded to "Remember the sabbath day." The 10th v. says the seventh day is the Sabbath. But how shall they know which day is the seventh? (it being generally conceded that the true Sabbath was lost during the sojourn in Egypt, if it had been observed before.) "O," says the sabbatarian, "God wrought a miracle to point out the true day." Exactly so! But are you very sure he did not give them a special day to be observed as a sign to them, while the legal covenant lasted only? Are you sure that the day given them, and enjoined in the fourth commandment coincides with the paradisaic rest day? "Certainly," says the Sabbatarian, "for Ex. 20:11 gives as a reason why the children of Israel should rest on the seventh day, that God rested on the seventh day, and therefore blessed, and hallowed it." Let us look at that again. After finishing the work of creation in six days God had rested on the seventh day. And as he had rested on the seventh day, so he saw it good that his people should rest one day in seven, and accordingly assigned that as a reason for giving a law to that effect. We will turn to Ex. 16, and see if he marked the original rest-day. In the 23d verse we have the first mention of a Sabbath, thus. On the sixth day from the first of falling manna, the people, contrary to the directions of Moses, (as the rulers supposed) gathered a portion for two days. They carry the case to Moses, and he tells them "This is that which the Lord hath said," "To-morrow is the rest of the holy Sabbath unto the Lord," Ex. 16:23, referring to directions before given, but not before recorded, or made known to the people;—that manna should fall six days, and the seventh should be a sabbath, sacred throughout their generations. "But," says the objector it is not proper to say "the Sabbath," unless it was the original rest-day." Then Moses did not talk properly in the 25th v. if it was the original rest-day, for in that verse he says, "To-day is a sabbath unto the Lord," not the Sabbath; plainly implying that a special day was assigned them during the existence of the covenant which God was about making with them, as he had taken them for his peculiar people. And this is more than implied in Ex. 31:13, when the Lord says, "My sabbaths ye shall keep; for it is a sign unto you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Now how could the Sabbath which was made for man, for all men, be a sign to them that God had separated them to himself as his peculiar people? And why should he have limited it to their generations. We answer, it could not have been a sign only as he gave them a different day. And the limitation was to the time in which they should be his peculiar people, and while those who would join themselves to the Lord from among the nations, must be incorporated with them, and take hold of that covenant.

Still the objector may inquire, Why does he so often say "My sabbaths," &c., if it was not the original rest-day? We will illustrate this. Suppose an individual is a slave in the Island of Cuba. He is emancipated by his master, goes to some foreign country, receives an education, returns, makes war on Cuba, takes possession and is proclaimed king. He rules awhile, leaving the slaves in subjection to their masters as before; but after a time he appoints a day in which all are to be emancipated—every yoke to be broken. Now in speaking of this in after times it would be proper to speak of the day on which the king was emancipated, or of the day on which he set all of the bondmen free, as the king's emancipation day. So with equal propriety God says, "My holy Sab-

We would submit to brother D. that is the Heb. verb from which the noun Sabbath is derived, that signifies "to cease to rest." The noun, Sabbath, denotes "a cessation, rest," &c.—Ed.

bath," whether referring to the "repose of Divinity" after six days' labor, or to the rest-day appointed the children of Israel; and marked by the cessation of falling manna. "But," says the objector, "the Sabbath was to be a perpetual covenant, a sign forever." So was the priesthood to be forever, an everlasting priesthood i.e., throughout their generations. Both were limited alike. The priesthood ceased when a priesthood arose after the order of Melchisedec. The sign was taken down when he made another covenant with his people, nailing the old one to his cross. And here we call on Sabbatarians to meet this point, or cease to fight against God, by making test questions of things which by Divine limitation have long since passed away. One word with reference to the first day of the week. If the church of Christ had commenced counting their days of the week, the day following that on which Jesus became the head stone of the corner, much confusion would have been obviated, and the Christian Sabbath would have been called seventh in order, which it as truly is in reference to the preceding six of labor, as the day on which God rested, was the seventh creation-day, or the Sabbath of the legal dispensation the seventh from the first of falling manna. But Christianity growing from the Jewish stock, their reckoning has been preserved, and therefore the day on which God has called us by the prophetic word, and also by the resurrection of his Son, to worship before him with joy and gladness, still retains its order according to the Jewish reckoning. D. B.

Lord is it I!

Bro. Himes:—Being a constant reader of your valuable paper, I wish to mention a few things which grieve and annoy me. In almost every number are appeals in almost every shape, to make a portion of your subscribers aware of the fact of their indebtedness for the *Herald*. Now I am not complaining that so much space is taken, but regret the necessity which prevents its being occupied with more edifying matter.

In pondering over the question, what can be done, I have thought if each subscriber were to ask the question, "Lord is it I!" and act accordingly, how very soon you could sing in regard to pecuniary affairs,

"The clouds at length are breaking."

How and why such a state of things exists, I cannot understand. Are they Adventists! They formerly read their Bibles, whatever they may do now, and cannot have forgotten the injunction, "Owe no man anything." Are they Christians of any name? Christ never taught any such delinquency. He even wrought a miracle to pay tribute to Caesar. Are they of that class that make no pretension to Christianity? Even morality and common justice cries against such a course. Whatever they are, I would they were for a little season, of the Episcopalian order, and when they read such appeals, would respond, "O Lord, have mercy upon us, and incline our hearts to keep thy law." We are enjoined to be followers of those who through faith and patience inherit the promises. Abraham would not bury his dead wife till he had paid for the tomb. Samuel calls heaven and earth to witness that he was indebted to no one. Paul says he wrought at his trade night and day, so as not to be chargeable to any one. Time would fail to cite examples among ancient worthies. O for more zeal to imitate them, among your subscribers! And let all the people say amen. ACORN.

LETTER FROM J. LITCH.

Bro. Himes:—Having completed my tour in Pennsylvania, I will give the readers of the *Herald* a brief account of the state of things.

I left home Friday, Nov. 28th, for Harrisburg, and put up with my old friend brother T. F. Boyer for the night, and as usual met a hearty welcome. Saturday, continued my journey sixteen miles by railroad, up the Cumberland Valley, to Kingstown station, where brother Heagy met us and took us to his house, which was our home during our stay. Saturday evening the dedication services commenced. The walking was somewhat unfavorable, but notwithstanding, the congregation was good, and we had an excellent meeting; the writer opening the services by a sermon from the text, "Submit yourselves therefore to God;" in which the claims of God and man were set forth, and the importance of an entire submission and consecration to him urged on the audience. The Sabbath opened auspiciously, and at an early hour the people could be seen wending their way to the house of God; so that at ten o'clock the place was full and all in readiness for worship to commence. Elder John Winebrenner occupied the desk, and gave us a most excellent dedication sermon, founded on the dedication services of

Solomon; at the close of which a collection was taken up and a subscription circulated to liquidate the debt on the house, amounting to \$250. In the evening the writer spoke again, to a full house, who listened with deep interest, and apparently feeling hearts, to the word. The collection in the evening was about \$150, making in all the sum of \$400, and leaving the house free from debt.

Monday evening Elder Winebrenner preached again, on the subject of faith, and at the close, two presented themselves for prayer. Tuesday evening Elder J. C. Owens, a minister of the "Church of God," spoke to the people, and one came forward as a seeker of salvation, and found peace. Wednesday evening the writer spoke again, and the weather being unfavorable, the meeting came to a close.

The house is a neat brick, 36 by 40 feet, with a neat bellry, in which the young men of the place propose to place a bell in the spring. In front on the gable end, is a neat tablet, with the inscription,

ERECTED FOR THE WORSHIP OF GOD IN 1856.

The house is to be sacred to the two dominations known as the "Church of God," and the "Advent Church." The whole cost was about \$900. May the Lord accept the offering of his people, and save souls there.

Leaving Kingstown, I preached on Saturday evening, and Sabbath afternoon, to the friends in Shiremantown, and found them holding on their way with steadfast hope.

Sabbath evening, brother H. Rupp, took me about five miles to Shepherdstown, where brother Owens, before alluded to, had a protracted meeting in progress, where I continued till Tuesday evening.

Friday, went to York, Pa., where brother Shelley had made arrangements for a series of meetings in the Evangelical, and Methodist Episcopal Churches. I spoke twice in the Evangelical and three times in the Methodist house to good audiences, and trust good was done. There being no Advent church in the place, brother Shelley has united himself with the M. E. church, with the full understanding, that he is to enjoy all his rights of conscience, and that when there is Advent preaching within reach of him, he is to be at perfect liberty to attend.

Leaving York, I went to Lancaster county to attend the dedication of the new church near Maytown, which took place on Christmas day. This house is also brick, 40 by 50 feet, situated in a beautiful oak grove, about one mile from the Borough of Maytown. Brother Martin Peck, was mainly instrumental in setting it up, and bringing it to its present state. It is not precisely an Advent church, but a house free for all who preach evangelical sentiments, and is to be secured by deed for that purpose. So that Adventists will have an equal right with others to occupy it whenever they wish.

The meeting was continued Thursday, Friday, Saturday and Sunday, after which I left, and preached on Monday evening in the Lutheran church in Maytown, and on Tuesday evening in the Bethel at Mount Joy, where a protracted meeting was in progress, with prospects of good being accomplished.

Our dedication meeting was well attended, the house being filled up with attentive hearers, both on Christmas and Sabbath day; and the attendance good on the other occasions. I was assisted in my services by a young brother Peck, from Ohio, nephew of the brother who built the house. He was to continue the meetings after I left.

On the whole, my tour was of rather an encouraging character, and I trust the erection of the two houses, will be the means of advancing the truth, and cause of Christ.

Letter from B. Sheffer.

BRO. HIMES:—Though deprived of the privilege of meeting with the people of God as in past days, to hear the true word of God proclaimed by his servants, I am thankful to my heavenly Master for the instruction of the Sabbath day. I feel to rejoice when it arrives that I can rest from a week's labor, and enjoy the Sabbath in reading the word of God, and coming before him in prayer from whom we receive all we have, both spiritual and temporal blessings flow from his bountiful hand.

Truly the Sabbath day is a great institution by our Lord and Master, who hallowed and blest it; and in obeying and keeping this one great commandment, we may imitate our Lord and Master, by working six days and resting the seventh. I feel thankful to God through my parents that I ever was taught from my youth to remember the Sabbath day to keep it holy, and that instruction received in my youthful days, by the grace of God,

has followed me to the present, and I pray that it may ever remain with me. If the Sabbath day is so sweet a rest to the children of God while in this mortal state, will not the great Sabbath, or rest that remains for the people of God, be much sweeter, with the company of the redeemed of God in the kingdom of our Father, with Jesus in our midst. In view of this glorious and blessed state, may we who profess to be the children of God, walk in the light of his holy word a few days or years at most, till He who is our life shall appear, then shall we appear with him in glory. May this be the happy lot of each of us in that day. Yours, in hope of the coming of Christ.

B. SHEFFER.

Manitowoc, Dec. 25th, 1856.

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Loudon, N. H., Oct. 3d, 1856, at the residence of his brother, J. Dyer Osgood, brother JOHN PEARLEY OSGOOD, son of Dudley F. and Martha Osgood, aged 43 years 3 months and 28 days.

Brother Peabody experienced religion when quite a boy. He was an early believer in the Advent doctrine, and a gifted laborer in the cause of God. Lingering consumption closed his earthly career. He was calm and resigned in his last hours. He leaves a wife and three children. May God sustain the bereaved family and mourning friends.

J. HARVEY.

DIED, the 25th of August last, Elder JOHN SHAW, of Bradford, Wis.

We had no knowledge of this event till a private note was received from his widow a few days since. Will give the notice that was given in the Star, if she will send it. We sympathize with our sister in her bereavement and loneliness in a strange land. It is but a short time since our brother removed from Holderness, N. H., to find a home in the West; and he has found a grave. But he died in peace, and in hope of the first resurrection.

DIED, in Holden, Mass., Nov. 20th, 1856, LIZZIE E., only child of Augustus D. C. and Elvira J. Guild, aged 3 years. Disease, dropsy on the brain.

Little Lizzie was a lovely flower; but cruel death hath no respect for persons. It cuts down the brightest rose in the garden, as well as the wild thistle of the field. The lovely little one now lies sleeping beside her mother, who died the 10th of last September, waiting for the trump of God to awake them from their cold slumbers. I believe the time is near when they will come from the land of the enemy. Therefore we cannot mourn like those without hope; for I expect to see them again in the new Jerusalem, yet I feel the loss of our little grandchild. Her place is vacant and lonely. We cannot hear her little voice more in the world.

"The once loved form, now cold and dead,
Each mournful thought employs;
And nature weeps her comforts fled,
And withered all her joys."

Pray for us. We feel the need of the prayers of all the saints in this time of affliction.

A. C. BROWN.

Holden, Mass., Jan. 4th, 1856.

DIED, in Calais, Vt., Oct. 1st, brother NELSON AINSWORTH, aged 51 years.

Brother A. has suffered much from sickness for the last fourteen years, but his sufferings are over now. He sought the Saviour in the early part of his sickness. About the year 1848, he was carried upon his bed to the water side, and followed his Lord in baptism. He was at times afflicted with doubts and fears in relation to his acceptance with God, and sometimes quite in despair, which was undoubtedly owing to a prostration of his nervous system. A few months before his death his mind became clear and resigned. He would often say, "My trust is in the living God." He felt most deeply for the salvation of his friends and neighbors. I stood by his bed side a little before his death, and heard his melting exhortations and farewells to those around him. His work was done. His joy was full. He died in hope of a part in the first resurrection. May his mantle fall upon his afflicted friends.

O. DAVIS.

DIED, in Wolcott, Vt., Sept 14th, sister CYNTHIA WHITLOCK, wife of James Whitlock, aged 34 years.

Sister W. was a pattern of piety. She was resigned in her sickness, and happy even in death. Yours, in hope,

O. D.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Inflammatory Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1856.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome, sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '56.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KILLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacutists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed) THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimsfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Cal., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger.*

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism dropsy, heartburn. Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases, which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Feverish and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1/2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1/2 cts. a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted nipples, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan. 4—1 year

Agents.

ALBANY, N. Y. W. Nichols, 185 Lydius-street.
BURLINGTON, IOWA. James S. Brandburg.
BACON, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
CINCINNATI, O. Joseph Wilson.
DUNHAM, O. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DEERY LANE, Vt. S. Foster.
EDDINGTON, Me. Thomas Smith.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. L. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MORRISVILLE, Pa. Wm. Kitson.
NEWBURYPOR, Mass. Dea. J. Pearson, sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmunds.
PROVIDENCE, R. I. A. Pearce.
PHILIPSBURG, ST. ARMANDS WEST, C. E. C. P. Dow.
PRINCETON, ST. ARMANDS WEST, C. E. C. P. Dow.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALAM, MASS. Geo. W. Burnham.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUX, De Kalb county, Ill. Wells A. Fay.
ST. ALBANS, Hancock co. Ill. Elder Larkin Scott.
SHREBOYAN FALLS, Wis. William Trowbridge.
TORONTO, O. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do. or \$2.26 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e., 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, JAN. 17, 1857.

Value of a Religious Paper.

A correspondent of one of our city papers lately wrote to the publisher;

"I should as soon think of going without butter on my bread, or sugar in my coffee, as to go without a religious news paper. Should I do so, I should not blame any one for putting me down for a worldly man—a man whose treasure was on earth—a man who minded earthly things more than heavenly things, if I could dispense with such an important, useful, yes, necessary appendage to the family circle."

This is the right estimate. No one who regularly reads a good weekly journal, could come to any other conclusion. And yet how many, in curtailing their expenses, will cut off their paper the first thing. Our letters show this. Many of our stoppages of late are on this very ground. There is no doubt but many times the sum that the paper costs, is spent to say the least in that which is of no practical utility.

I have found in my travels a large number of Advent families without a paper, and those too, who are well off as to this world's goods! Some live in entire ignorance as to what is being said and done for the progress of the cause among us, while others borrow and read an occasional number.

How easy it would be to sustain our paper, and greatly improve it, too, if all such families would give it their support.

What others are doing to sustain their Papers.

Almost every exchange paper that comes to this office has special appeals for enlargement and support. The following is taken from a Baptist paper in Cincinnati, O.

"It now remains for the Baptists of Ohio to decide whether it shall be sustained by the hearty co-operation of all its friends, and the increase of its subscription to double the present number. We say double the present number; for if our religious papers on the Atlantic coast, with lists ranging from six to twelve thousand, barely support themselves, it is evident that in Ohio, where the ordinary expenses of printing are considerably greater, a circulation of less than six thousand will be inadequate to secure that amount of editorial and manual labor, which is necessary to make a paper worth sustaining. We must keep pace with the times; we must not allow others to surpass us in the pace of improvement, or we become extinct. What say you brethren? Shall we gracefully bow to our contemporaries, and retire from the field, or shall we take a new start, in the vigor of manhood?"

If the leading journals of rich and popular sects are obliged to make such appeals for support, and even to offer, as many of them do, large rewards for new subscribers, it will not be thought strange if we, with few in number, and many prejudices against us, should make strong appeals to our friends and patrons for support and enlargement.

A SUGGESTION.—A brother sends us \$5, with the following suggestion:

"I don't know how it would suit you, but it would, suit me to have you make out the bills when the time expires which the remittances pay to—and send them with the paper for your pay in advance."

"People that have other cares to attend to, do not think of your dues after they have dropt the paper in which they see an appeal to them for money; but if there was a bill put into their papers, they would take it with them to their place of business, and send you the money sooner. So it seems to me.

Yours truly."

To do this would subject the office to the expense of an additional clerk to do that work.—How much better, then, for each one to pay in advance.

My HEALTH.—Though I have been free from the chills and fever for months past, I have not yet recovered from their effects on my system. I am still

weak, and unable to enter upon my accustomed duties. In making a little effort last week to get out, and perform some light duties, I have been unfavorably affected, and confined to the house again. It will doubtless be some time before I shall gain my former strength and energy. I wish still to be remembered by the many kind friends all abroad, that I may be speedily restored to my field of labor.

A MANUAL OF TROPES AND SYMBOLS.—There was so little response to the proposition to embody in a small volume the substance of our articles on these subjects,—only fifteen persons having responded, and that for only 208 copies, that the publication was mostly abandoned. We have been requested however to name it again with the following additional names.

J. W. Daniels,	8 cops.
D. I. Robinson,	12 "
Total, 17 persons, and	228.

BILLS.—We thank those who are sending in the little sums due from them, as it will relieve us from sending them bills, which we shall soon have to send to those from whom we do not presently hear.

DEATH OF J. S. ORR.—Under the heading of "Death of the Angel Gabriel," the Boston Journal says:

"John Sayers Orr, well known to the people of this country under the assumed cognomen of the 'Angel Gabriel,' died at the penal settlement of Demarara, in November last. His disease was dysentery, and his age about thirty-five years. Orr was an Englishman by birth, but had resided many years in this country. His fierce denunciations of Catholicism in the streets of the principal American cities, some three years since, were the cause of many disturbances, which the police were often called upon to quiet. From this country, he went to England, but not meeting with success he went to Demarara, where he succeeded in fomenting an insurrection among the blacks, which demanded active efforts on the part of the Government to repress, and Orr was sentenced to imprisonment at hard labor. He did considerable mischief, and but little good anywhere."

Orr doubtless did much mischief and little good, and yet he should not be charged with the assumption of the soubriquet of the "Angel Gabriel," which he expressly disclaimed. It was applied to him by the profane, because of the trumpet which he was fond of blowing, with his other eccentricities. He was evidently insane.

AMERICAN TRACT SOCIETY. At the stated meeting of the executive committee, December 15, it appeared that the receipts for eight months had been, in donations \$85,231, and for publications \$128,175, making \$213,407, exceeding by a few dollars the corresponding months of the previous year. The number of colporteurs had somewhat increased and by the increased expense of supporting them, with other outlays, the total expense had exceeded the receipts by \$10,000, in addition to which notes had been given chiefly for printing paper to the amount of \$18,040, payable before April 1, when the Society's year ends. Applications and claims before the committee show that from \$18,000 to \$20,000 will also be needed for foreign lands before April 1.

FREE-WILL BAPTISTS.—The Triennial Convention of the Free-Will Baptist churches has recently been held at Mainville, Warren Co., Ohio. The attendance from all parts of the Eastern States was large. They have in the United States 1,173 churches, 1,107 ministers, and 49,809 church members. The first church was formed in New Hampshire, 1780.

A subscriber, somewhat in arrears, encloses a sum of money, and accompanies it with this bit of practical philosophy: "Better late than never; though never late is better." Exactly.—Manchester Democrat.

CHRISTIANS ON THE SHELF. The Rev. Dr. Wayland, a distinguished Baptist minister in the United States, President of a University, and author of Dr. Judson's Life, makes the following remarks in the New York Examiner on the manner of Christian profession in his own demonstration, and the consequent results:—

"In thousands of instances the whole of a Christian profession amounts simply to this: An individual is found willing to join the Church, and is introduced by the pastor, perhaps with the consent of the deacons. A very few stereotyped leading questions are asked by the pastor, with a whispered yes or no in reply to them, a listless negative vote, the baptism, the right hand of fel-

lowship, a seat at the Lord's table, the name recorded on the Church book—and they are in the church, too often on the shelf! The work seems now completed, while, in fact, it is only the enlistment: the labor and the fighting have hardly begun yet. They have no positive specific duties assigned to them, no one to mark their progress or take note of their delinquencies if they fail; no regular plan of operation to employ the tongue, the hand, and the heart, of every member."

DEDICATION NOTICE.—Providence permitting, our chapel in Brooksville, town of New Haven, Vt., will be dedicated to the worship of Almighty God, Thursday, Jan. 22d. Brn. Clark, Buckley, Farrar and Ross are expected to be present. Other ministering brethren who can are invited to be with us. Services will commence at 11 o'clock A.M. D. BOSWORTH.

Bristol, Vt., Dec. 18th, 1856.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
Memoir of William Miller	\$1.00.	.19.
" " " " gilt	1.50.	"
Bliss on the Apocalypse	.60.	.12.
Bliss' Sacred Chronology	.38.	.08.
Hill's Inheritance of the Saints	1.00.	.16.
" " " " gilt	1.37.	"
Fassett's Discourses on the		
Jews and Millennium	.33.	.05.
Hymns of the Old Harp	.38.	.06.
Preble's 200 Stories	.38.	.07.
Life of Chrysostom	.75.	.13.
Lord's Ex. of the Apocalypse	2.00.	.33.
Memoir of P. A. Carter	.31.	.05.
Litch's Messiah's Throne, &c.	.75.	.12.
Miss Johnson's Poems	.50.	.08.
Army of the Great King	.40.	.07.
Taylor's Voice of the Church	1.00.	.18.
Lord's Gengnosy	1.25.	.19.
E. H. Derby on Catholicism	.75.	.17.
Daniels on Spiritualism	1.00.	.16.
The New Harp (Pew Ed.)	.80.	.16.
" " " " gilt	1.50.	.16.
" " (Pocket Ed.)	.70.	.12.
" " " " gilt	1.25.	.12.
The World's Jubilee. By Mrs.		
Silliman	1.00.	.17.
Wellcome on Matt. 24, 25	.33.	.06.
Time of the End	1.00.	.21.

WORKS BY REV. JOHN CUMMINGS, D.D., minister of the Scottish Church, Crown Court, London, viz.:

On Romanism	1.00.	.24.
" the Apocalypse (1st Series)	.75.	.21.
" " (2d ")	"	.21.
" " Seven Churches	"	.21.
" Daniel	"	.20.
" Genesis	"	.16.
" Exodus	"	.18.
" Leviticus	"	.16.
" Matthew	"	.19.
" Mark	"	.14.
" Luke	"	.20.
" John	"	.20.
" Miracles	"	.19.
" Parables	"	"
The Daily Life	"	.14.
Benedictions	"	.15.
Church before the Flood	"	.17.
Voices of the Night	"	.13.
" of the Day	"	.15.
" of the Deed	"	.15.
Tent and the Altar	"	.16.
Minor Works (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
Evidences of Christianity	"	.12.
Signs of the Times	"	.18.
Family Prayers (1st series)	"	.19.
" (2d series)	"	.18.
Twelve Urgent Questions	"	.18.
The End	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

Morning of Joy	.40.	.38.
Eternal Day	.50.	.20.
Night of Weeping	.30.	.07.
Story of Grace	.30.	.06.

TRACTS FOR THE TIMES—VIZ:

1. The Hope of the Church	\$1.50 per 100.
2. The Kingdom of God	"
3. The Glory of God filling the Earth	"
4. The Return of the Jews	2.00 "
5. The World's Conversion	1.50 "
Advent Tracts, bound. Vol. 1	.25. .05.
" " " " " 2	.33. .07.
Facts on Romanism	.15. .03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single. The postage on the above tracts is one cent each.

Appointments, &c.

If the Lord will, I will preach at Pittsfield, N. H., Sabbath, Jan. 4; at Newton, N. H., Sabbath, 11th; at Rye, Sabbath, 18th; at Exeter, Sabbath, 25th.

JOHN KNOWLES.

Elder D. I. Robinson will preach in South Reading, Ms., Sabbath, Jan. 18th.

If nothing in Providence shall prevent, O. G. Smith will preach at West Alton Sabbath, Jan. 18; at Loudon Ridge, 25th; at Meredith Centre, Feb. 1; at Lake Village 8th; at Melvin Village 15th; at the Hodson school house, 16th, eve.

I will preach (D. V.) in No. Shefferd, C. E., where Bro. Whitcomb may appoint, Jan. 28th and 29th; and Granby, 30th, and over the Sabbath. Week-day appointments at 6 o'clock. J. M. ORROCK.

Elder C. P. Dow's P. O. address is Saxe's Mills, Highgate, Vt., where he wishes all letters sent by correspondents in the States; or if from Canada, to Philipsburgh, St. Armands West, C. E., as he has located in St. Armands.

The P. O. address of S. S. Garvin is changed from North Danville to Montgomery Centre, Vt.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. Bosworth—Have credited A. Thomas another dollar to \$35.00.

D. Van Antwerp—One dollar has been received for you from a brother in New Haven, Ct., and two from a brother in Oceanport, N. J.; and we give one, which pays your paper to No. 815, Jan. 1, 1857.

J. Whittemore—The work of Eld. J. W. Daniels, "Spiritualism vs. Christianity," comes the nearest to what you describe of anything we have. We have sent you a copy by mail. \$1.12 will pay for book and postage.

F. S. Axe—Sent tracts, to the amt. of \$3, to care of J. Litch, on the 10th inst.

W. S. Cutting—We send the papers as you request, and thank you for your interest in the Herald. The terms, it will be seen, are in advance. But we send that they may see its character and judge for themselves. Your Herald is paid to No. 789—\$1.50 due.

G. Phelps, \$2—Sent you the amt. of \$2.50 in tracts, by express, the 12th.

J. D. Shumway—We recd and credited \$2, to Peter McGinley to No. 789, leaving \$1.13 due, and receipted in the Herald of Dec. 27th.

J. M. Orrock—We cr. D. Taylor of Waterloo, \$3 to No. 858, in Dec. 3. Have credited you on account \$3.32; and S. Foster \$12.12.

INFORMATION WANTED.—Can any one inform us of the P. O. address of the following persons?—Ira Wyman, Wm. D. Ghoslin, Beman Perham, Charles W. Wellman, H. D. Danks.

HERALD TO THE POOR—J. L. Clapp . \$2.00

RECEIPTS.

UP TO JAN. 13TH, 1857.

The No. appended to each name is that of the HERALD to which the money credited is paid. No. 815 was the closing number of 1856; No. 816 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

S. D. Marden, \$67—if sent in a single wrapper it will be twice as likely to get lost, and be twice the labor for the office; J. W. Aiken \$35, W. W. Wheeler \$41, J. O. Merriell \$28, G. Murphy \$41, G. B. Marksley \$48, L. Campbell \$67, W. Baker (\$3) \$15, Wm Mitchell \$32, P. Howard \$67, L. Ingalls \$41, Mrs H. Winslip \$42, E. Harris \$65, J. Kelsey \$41, and \$10 on acct; E. H. Sherman \$41, S. S. Garvin \$46, W. W. Sherman \$41, M. J. Hodkins \$41, Mrs P. Preston \$41, O. Jones \$41, F. Clark \$41, Wm W. Parkes \$41—sent book to J. M. L.; N. A. Hill \$41, Wm A. Curtis \$41, J. L. Stout \$41; B. Hay \$15, S. Starr \$41, C. Whipple \$73 and 2 G's, J. H. Langley \$41, M. Eaton \$41, R. Jackson \$29, W. Hammond \$15, E. Lee \$24, Mrs McKimney \$15, A. Newton \$52, M. L. Lawrence \$24—each \$1.

Moses Haggood \$22, Wm Taylor \$67, L. Humphrey, sent the 7th, John Richardson \$41, D. Chatterton \$67, M. J. Green \$67, H. Tyrrell \$41, W. F. Smith \$79—\$1 will pay to Jan. 1; N. Loud \$41, L. Gwinn for 9 G's to \$126; from a bro. in Oceanport—see Business Notes, H. Robbins pd. from 776 to 802 at Connaught, and from 815 to 841 at Superior, H. K. Vining \$67, L. Jackson \$67, E. Ayers \$46, J. H. Tarble \$67, J. Martin \$72, D. Davis \$66, L. Bailey \$35 and book, Eld. H. Stinson \$15, Dea J. Smith of Homer \$41, A. Severance \$41, C. D. Severance \$41—there was credited \$2 a year since, S. Hurlburt \$41, L. H. Blackman \$67, E. Sprague \$36, S. Miller \$15, M. C. Philbrick \$41, C. C. Dow \$46, P. Ross \$67, and \$2 as directed; S. Williams \$78, R. Carrier \$67, A. Jenno \$54, Mrs D. Morehouse \$41, J. Burrows \$61, D. C. Bushnell \$72 and \$1 for tracts sent, W. N. Merrill \$41, J. G. Tafford \$15, Lucretia Lawrence \$18, Jas Harris \$28, R. Chamberlain \$96—each \$2.

J. Douglas \$67 and G. to 138 and books, H. A. Dolloff (\$2.15 on Her. to No. 867, and 47 cts on G. 3 cts. to 126, and 37 cts. as you say), J. Whittemore \$41—see Business Notes, R. Laberee \$78 and tracts, L. Chamberlain \$15 and \$1 for G. to 126, and sent what Nos. we have—each \$3.

Mrs R. S. Pierce \$67—\$2 due, R. Atkinson \$15—each \$4. S. K. Baldwin \$24, N. Howard \$47—each \$5. W. Newcomb 4 G's to 126—\$1.50; C. Greene 6 G's to 126—\$1.50; H. B. Woodcock \$24—\$10; Mrs M. Barrett \$41—\$30 cts; James Stinson \$69—\$1.25—due 35 cts; E. B. Peck \$46—\$1.28; J. W. Libbey \$69—\$3.28.



Luke 9: 28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES"

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WHOLE NO. 819.

BOSTON, SATURDAY, JANUARY 24, 1857.

VOLUME XVIII. No. 4.

WHAT CHRIST DID FOR YOU.

For you he left his home on high;
 For you he came to earth to die;
 For you he slumbered in a manger;
 For you to Egypt fled, a stranger;
 For you he dwelt with fishermen;
 For you he slept in cave and glen;
 For you abuse he meekly bore;
 For you a crown of thorns he wore;
 For you he braved Gethsemane;
 For you he hung upon the tree;
 For you his final feast was made;
 For you by Judas was betrayed;
 For you by Peter was denied;
 For you by Pilate crucified;
 For you his precious blood was shed;
 For you he slept among the dead;
 For you he rose with might at last;
 For you beyond the skies he passed;
 For you he came at God's command;
 For you he sits at His right hand!

Warning Words.

BY JOHN CUMMING, D.D.

Continued from our last.

Another proof of unbelief in the heart is, less delight in prayer. I cannot believe that there are any who do not pray; that seems so monstrous a thing, that one can scarcely conceive it possible. One is too charitable to suppose that there is a human being above the level of a brute, who never prays. Nay, he would then be beneath the brute; for the brutes pray. God opens his hand, "hears the cry of the raven," and satisfies the want of every living thing. All creation looks to him, with its unsleeping eye; God responds to it, filling its great heart with food and gladness. And surely, therefore, there can be none of his responsible offspring who do not pray. Prayer is one of the most blessed privileges, and he who does not pray, is not only unjust to himself, but most undutiful to God. But, when unbelief grows, the love of prayer falls off; and it becomes a form. Once, it was breath, and bread, and life; now it has become a formula—a dead habit. The altar is cold, for the fire is quenched upon it. The heart has lost its polarity, and therefore prayer has ceased to be its privilege or its delight. You cease to feel that "a day in thy courts is better than a thousand;" you cease to enter the closet and shut thy door; and you pray, because it is a duty, not because it is a privilege or necessity; therefore, your prayer is a form, kept up as a penance, to satisfy your conscience! not a cry, in order to have the heart filled with all the fulness of God.

Another evidence of this unbelief is, excessive love of the world. I do not mean the love of what is sinful in the world; I make a distinction here. Fewer fall by the love of what is sinful, than by the excessive love of what is perfectly lawful. We are not simply forbidden, in God's Word, to love, in excess, a thing that we may love in its measure, and in its place. Let us examine ourselves. Does the censure of the world weigh more with you than it did before? Does the praise of the world draw you faster, or more powerfully, than in other days? Can you venture more, and sacrifice more, in order to avoid the world's censure, and in order to conciliate the world's praise? We should not be dead to it. It is right to wish to be spoken well of by good men; but if, in order to be spoken well of, we flinch from what is right, or surrender what we ought to withhold, or sacrifice what is not our own, or shrink when we should stand forward, or act inconsistently, in order to

propitiate the whole world's favour, win its smile, and avoid its censure; then, the world is growing in its grasp of us; and unbelief is extending and deepening its influence within us. Take heed, lest that incipient evil heart of unbelief lead you, finally, to depart from the living God.

These are some of the simplest signs and evidences of unbelief. It begins in the silent and sequestered parts of the heart; creating, at first, very minute and almost imperceptible divergence; but that divergence grows, the further it proceeds until it ends in what the Apostle calls, complete departure from the living God. Man's state, as he was made originally, was that of constant approximation to God. Man's condition, as created by sin, and not by God, is that of a ceaseless tendency to depart or retrograde from God. The region of the lost is ceaseless apostacy; the region of the blessed is ceaseless approximation. The preface to heaven is, "Come, ye blessed, the preface to hell is, "Depart, ye cursed." The moment that a man is born, he is under a centrifugal force, that drives him ever from God; the moment that a man is "born again," he comes under a centripetal force, that draws him nearer and nearer to God. Hence, departure from God is the commencement of hell; approximation to God is the commencement of heaven; and the length of our departure is the measure of our misery; the stage of our approximation is the amount of our gladness and our joy.

Under which influence are we? Are we departing from God, or are we coming nearer to God? Is our heart hardening, as our distance accumulates; or is our heart softening, as our approach to God increases? It is a very personal, vital, and important matter. In God, is safety; with God, is happiness; to God, is progress; from God, is misery. Hence, hell is the aphelion of the human soul—its greatest possible distance from the centre of the light and life—the living God. It needs no material fire to make hell what it is. Probably, the language in which it is described, as the fire that ever burneth, and the worm that never dieth, is purely figurative. We need no material elements to make a hell. If God were to withdraw the repressive influences of his grace from this world, there would be hell. We had an earnest of this in 1793, when the Saturnalia of Paris took the place of the Sabbaths of England.

One of the earliest impulses carrying us from God is what the tempter said, "Hath God said, Ye shall not eat?" A Christian, professing to be so, first doubts if there be a prohibition at all; next, he explains it away, and dilutes its meaning; and he says, If God has said this, he cannot mean to apply it to us; and if he has said so, it is plainly a figure of speech; it requires to be dilated, and looked at in the light of something else. This is to lift the anchors of your peace, and to set sail upon a tempestuous ocean, without chart, without helm, without destiny, and without hope. Never explain away, or waste down, or dilute the clear and unequivocal commands of God. Say, if you like, I will not obey them. This is desperate, but it is honest; but do not try to bring down God's Word to the level of your passions; rather pray that you may have grace to lift your feelings to the lofty height of God's blessed Word.

The next proof or evidence of departure from God, is difference of sentiment with him. God says, for instance, in one passage, "Seek first the kingdom of God and his righteousness, and all other things shall be added." Well, this seems perfectly plain—nobody can misapprehend it; but he who is beginning to depart from God says, That was very good in the apostles' days, most seasonable then, but it cannot apply to us. The world would not be workable if we were to admit such a principle as this; if we were not to accommodate our conscience a little there, and to sacrifice our honesty a little here, and to yield a little in that, and to yield something more in something else, we could not get on, the world would not tolerate us. Such a sentiment is all very beautiful in the pulpit; but it will not earn wages, it will not build houses, it will not make ten, twenty, or thirty per cent. All you say may be perfectly true, but it is God's Word. Either it is a truth that will be found in practice to be profitable; or it is a falsehood, to be repudiated as not being God's Word at all. He has said, what all experience has attested to be true, that if a man seek first his kingdom and his righteousness, that is make real religion the main thing, all other things shall be added to him; but if he reverses the process, and seeks first this world, in the hope that religion may be added in the end, he will feel, when it is impossible to alter it, the awful force of those words, "What shall it profit a man, if he has gained the whole world, and lost his own soul?" We must bring up the nineteenth century to the Bible, we must not bring the Bible down to the nineteenth century. The Bible is as applicable in London as it ever was to Jerusalem; it is meant to regulate the ships of England, as truly as the ships of Tyre; it is meant for the policy of Britain as truly as for the theocracy of Judea. And they who will give this Book its supremacy in their hearts, its laws and its principles that deference which they demand, will find by happy, blessed experience, that "them that honour me, I will honour. Seek first the kingdom of God, and all other things shall be added unto you." All experience attests it; and God's Word, more decisive still, asserts it.

Another evidence of departure from God is, finding fault with his ways. Whenever a man begins to depart from God, he thinks providential mercies not so good, or so many as he deserves; providential chastisements more and more painful than he ought to have been visited with; and, like David, in the seventy-third Psalm, he finds fault with God, or like the ancient Patriarch, he says, "All these things are against me." And the strongest evidence again, of communion with and confidence in God, is when one can say, "It is the Lord; the Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

Another proof of departure from God is less confidence in him. You begin to think of God, not as you once thought of him, as your Father; but that he deals with you in such a way as has shaken and must shake your confidence in him; you are dissatisfied with the fountain, and you depart, seeking cisterns; the tenant no longer likes his house, and he looks out for another. Adam, when he sinned against God, gave evidence of his fault by seeking shelter and shadow among the trees of the garden of Para-

dise. So, when a person has lost confidence in God, his heart, unable to do without something to trust in, goes out, seeking something to take God's place.

And again, in your departure from God, you stand still; you begin to think, Ah! in my early days, I was far too enthusiastic, I was rather fanatical than enthusiastic; I must now be more moderate. In my earlier days, I had too much feeling, I must try now to give religion a place, but to give equally momentous things in the world at least an equal place. You have too much conscience to renounce God; you have too little faith to give yourselves wholly to him. You dread scepticism, lest it should fail you; you shrink from true religion, lest it should disturb you; you settle down in that state of unbelief, the issue of which is permanent departure from the living God.

(To be continued.)

From Dr. Akers' "Biblical Chronology."

Jewish and Christian Sabbaths.

(Continued from our last.)

Let it be observed that the Lord appointed two very significant institutions to connect annually with the Passover and feast of unleavened bread. The first was the offering of the wave-sheaf: "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Lev. 23:10, 11. The second institution to which we refer is that of the Pentecost: "And ye shall count from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering: seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." Lev. 23:15, 16. The first thing to be settled, in respect to these institutions is, what Sabbath was that, the morrow after which the wave-sheaf had to be offered by the priest? and from the morrow after which the count for fifty days had to be made? Here again it is admitted by all, that the wave-sheaf had to be offered on one of the seven days of unleavened bread: the Septuagint—Lev. 23:11—says, "morrow of the first day." According to some who contend that lunar months are intended it might occur on any day of the feast. These believe a weekly Sabbath is alluded to, but that it could not recur statedly on any fixed day of the feast. Others, holding also to lunar regulations, admit that it means the fifteenth day of Abib, or the first day of unleavened bread, but contend that it was only called a 'sabbath,' because it was made a "day of holy convocation," and not because it was a weekly Sabbath. But there are others, and among them I claim to be numbered, who hold that the Sabbath in question was a weekly Sabbath, recurring annually by Divine appointment, on the fifteenth day of Abib, the first day of unleavened bread; and that "the morrow after" this Sabbath, the sixteenth day of the month, when the wave-sheaf had to be offered, was always the second day of the feast.—Josephus, who took his account from the Hebrew Scriptures, and not from the corrupt practices of later times, says, "The feast of unleavened

bread succeeds that of the Passover, and falls on the fifteenth day of the month, and continues seven days." "But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth; for before that day they do not touch them. In the first place they offer the first fruits of their barley," etc., (Antiq., lib. 3 c. 10, sec. 5.) Now, if Josephus, and all who hold the same opinion, are right, in saying that the first fruits were to be offered on the sixteenth day of the month, and on the "second day of the feast of unleavened bread," then be it remembered that Moses says, it was "on the morrow after the Sabbath," which makes the said fifteenth day to be a Sabbath. And that this was to be the regular weekly Sabbath of the Jews is demonstrated by what Moses adds, in the same chapter, in reference to the second institution mentioned above—the Pentecost: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days." Here are eight weekly Sabbaths mentioned in succession. The first is the paschal Sabbath—the first day of the feast of unleavened bread—the day immediately preceding that of the offering of the first fruits, from which last the count for fifty days began; and the eighth Sabbath is the day preceding the Pentecost. So that the idea that the wave-sheaf of first fruits was not offered on the morrow after a weekly Sabbath, is rendered absurd, and in contradiction to the inspired testimony.

Let us next see whether the testimony of Josephus, that the first fruits were offered "on the second day of unleavened bread," and consequently "on the sixteenth of the month," and next after the Sabbath, receives confirmation from Scriptural evidence. The first Passover which was kept after the tribes reached the land of Canaan, just forty years after they left Egypt is mentioned, Josh. 5:10-12: "And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even, in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the self-same day. And the manna ceased . . . after they had eaten of the old corn of the land." "They kept the Passover, on the fourteenth day of the month at even." By the law which governed in keeping the Passover, we learn that they killed the lambs for the occasion in the afternoon of the fourteenth day, and "at even," "in that night," when the sun was set, and the fifteenth day had consequently commenced, that they ate the Passover with unleavened bread, etc., which was the first day of the feast of unleavened bread, according to the law. "And they did eat the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the self-same day." We have already proved that the fruit of the land could not be legally eaten till the first portion of it was offered unto the Lord, "on the morrow after the Sabbath." But it is here testified that they did eat the old corn of the land, "unleavened cakes and parched corn," "on the morrow after the Passover." Therefore, "the morrow after the Sabbath," in the law, and "the morrow after the Passover," in the practice, must mean the same day, that is, the sixteenth, as we have proved. And this proves also that the day of the Passover, according to the institution, was always the fifteenth day of the month. Nor could it be otherwise; for, between the two evenings of the fourteenth day, the paschal lambs had to be killed and roasted. And then at night they were eaten—at midnight, the fifteenth, or the first Passover day, the destroying angel passed over the land of Egypt. This being the day of the Passover, the first day of unleavened bread and the great paschal Sabbath day, on the morrow after the Israelites had thus kept it in Gilgal, on the sixteenth day, being the second day of unleavened bread, after complying with the law in offering the first fruits unto the Lord, they did eat "the self-same day" the fruit of the land. "On the morrow after" they thus partook of the

fruit of the land, the seventeenth day of the month, "the manna ceased"—there was none.—The testimony of Josephus is thus confirmed by the practice of ancient Israel. The day of the feast was properly, according to the law, that on which they ate the Passover, which was at the beginning of the fifteenth day of month.—This one supper ended that feast. But this was also the first day of the feast of unleavened bread which lasted seven days; on the second of which the sixteenth day, "the morrow after the Sabbath," they offered first fruits.

It will afford another proof of the fact, that the regularly appointed weekly Sabbath of the Jews was annually pinned down to the fifteenth day of Abib, if we examine the question in reference to the time of the crucifixion of Christ.—It is very plainly stated that the day following that event was the Jewish Sabbath. John 19:31: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, besought Pilate that their legs might be broken, and that they might be taken away." The preparation for the Sabbath among the Jews began at "the ninth hour," that is, at three in the afternoon of Friday, as may also be seen in Josephus—Antiq., b. 14, c. 6, sec. 2—which was the hour at which according to Matt. 27: 46-50, "Jesus yielded up the ghost." But three hours previous to that "the sixth hour" of the same day, that is at twelve, or noon, "was preparation of the Passover," John 19:14; that is, it was then noon, of the fourteenth day of the Jewish first month Abib, between which hour and the termination of twilight the following evening, according to the law governing in the case—Ex. 12th chapter—the paschal lambs had to be killed, the blood to be offered, and the flesh roasted for consumption with unleavened bread, "in that night" which was both the night of the Lord's Passover and the first day of the feast of unleavened bread, being the fifteenth day of the month. Lev. 23:5, 6. These testimonies confirm the view just given of the Passover which was kept in Gilgal and prove that the fifteenth of Abib was both the weekly Sabbath and the first day of the feast of unleavened bread, in the beginning of which they ate the Passover. I now ask, what made that which followed the crucifixion "a high Sabbath day?" Was it not because it had been made the anniversary of the Jews' deliverance out of bondage? Was it not because it had been made the first day of the feast of the Passover? the day which stood first in the history of their rest from Egyptian servitude, and at the head of all the feasts and solemnities of the year? the day when all males were to appear before the Lord? and the fixed day for the annual return both of the "high Sabbath" and of the Passover, around which, like the center of a great system, all other Sabbaths and typical festivals of the Jewish year revolved, till it had accomplished the design of Him who ordained it?—But as Christians, we must look also at the prospective import of this "high Sabbath day" of the Jews. On the fourteenth day of Abib, on Friday, at once the preparation-day of the Passover and of the Jewish Sabbath, "Christ our Passover, was sacrificed for us." On the fifteenth day, Saturday, "the Lord's Passover," connecting with that typical "night" and "day," "much to be remembered unto the Lord," in which the enslaved people of the Jews, under the protection of the sprinkled blood of the typical lamb, "came out of the house of bondage," the first day in which "no leavened bread was to be eaten;" on this significant and "high Sabbath day," our Lord did not show himself to the inhabitants of our guilty world. All had forsaken him; and in his devotion to our eternal interests, he was engaged with our invisible foes, "spoiling principalities and powers," "blotting out the handwriting of ordinances that was against us, which was contrary to us, and taking it out of the way, nailing it to his cross," that he might return to us, "triumphing" over all our adversaries, with every blessing which had been shadowed forth under so many Jewish types. Therefore, on the sixteenth day being the second day of the feast of unleavened bread, "the morrow after the Sabbath," and being also "the morrow after the Lord's Passover"

answering to the heathen Sunday, the day when the bundle of first fruits must be offered, the divine Savior having previously taken the body of our humanity into his own hand and cast it into "the dust of death," and having received it back again as "the first fruits" of the promised harvest from the dead, waved it before heaven and earth as our high-priest with God. These were the "three days," which, "according to the Scriptures," corresponded alike both to the types of killing the paschal lambs on the fourteenth, the passing over of the Lord on the fifteenth, the waving of the first fruits on the sixteenth, and the death and burial, and resurrection of Jesus Christ. From the last in this order, the third day from the crucifixion, the morrow after the Jewish paschal Sabbath, the count of fifty days had then to be made, the last of which had to be "the morrow after the seventh (Jewish) Sabbath." Then it was on Sunday, "the Lord's day," that the ascended Lord poured out the Holy Spirit, by which his believing disciples became "new lumps," a kind of "first fruits of the Spirit."

(To be continued.)

An Old Poem.

Who shall judge a man from manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vests could do no more.
There are springs of crystal nectar
Ever welling out of stone;
There are purple buds and golden,
Hidden, crushed and overgrown;
God, who counts by souls not dresses,
Loves and prospers you and me,
While he values thrones, the highest,
But as pebbles in the sea.
Man, upraised above his fellows,
Oft forgets his fellows then;
Masters—rulers—lords, remember,
That your meanest hinds are men;—
Men by labor, men by feeling,
Men by thought, and men by fame,
Claiming equal rights to sunshine
In a man's ennobling name.
There are foam-embroidered oceans,
There are little weed-clad rills,
There are feeble, inch-high saplings,
There are cedars on the hills;
God who counts by souls, not stations,
Loves and prospers you and me;
For to him all vain distinctions
Are as pebbles in the sea.
Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifteth up its voice.
Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right;
God whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As the pebbles in the sea.

Dr. Livingston, the African Traveller.

Dr. Livingston, who recently reached London after a journey of seventeen years in Africa, was received by the London Geographical Society.—To a speech of welcome, Dr. Livingston, in reply, said: "I have spoken so little in my own tongue for the last 16 years, and have lived so much amongst foreigners, that you must excuse imperfection of my language on the present occasion. (Hear, hear.) I beg to return to you, Mr. President, ladies and gentlemen, my warmest thanks for the distinguished honor you have now conferred upon me, and also for the kind and encouraging expressions with which the gift of the gold medal of the Royal Geographical Society has been accompanied. As a Christian missionary I only did my duty in attempting to open up parts of northern intertropical Africa to the sympathies of Christendom, and greatly gratified I feel for the interest which you and others have expressed in that object. I take it as a

pledge that the poor negro race and country may yet become part of the general community of nations.—(Cheers.) The English people and government have done more than any other for Central Africa in the way of suppressing that trade, which is a blight to commerce and friendly intercourse with the natives. May I hope that the path I have opened to the interior may never be shut, and that in addition to the repression of the slave trade, fresh efforts may be opened for developing the internal resources of the country. Progress in this way, and the spread of Christianity alone can render the success of our cruisers in the suppression of the slave trade permanent.

He said that the interior of Africa abounded in fibrous substances of a strong tissue like flax. Chincona and sarsaparilla were abundant, indigo grew in profusion; beeswax, coal, iron and gold were also abundant. The inhabitants of the interior were kind, especially the women. In Central Africa the woman had the upper hand. They fed the men. The wife was obliged to supply the mother-in-law with firewood. A man who had five wives, having returned home, asked something of No. 1. No. 1. referred him to No. 2. No. 2 desired him to go to the one he loved best. He was bandied about from one to the other till he became quite enraged, but all he could do was to go upon the top of a tree and cry aloud—"I thought I had got five wives, but I find that I have got five witches." If a woman beat her husband, she was punished in this way: both were taken to the market place, and the wife was compelled to take the husband home on her back amidst the cheers of the people. On these occasions the woman generally cried out, "Give it to him again." As he approached the confines of civilization he found the people less kind. The abundance of large game in Africa is prodigious, and there were also fossil remains of animals. He met a species of the antelope in Africa which had never been described.

The Battle.

Are you weary? Are the burdens heavy? Is the conflict sore? Well! the battle of life is around you.

You had a hope which you fondly cherished. You caught the bright sunbeam and painted it, and you expected to rest on its shadow, and to feast on its beauty, for many a long happy day; but it perished. You had a treasure; it cheered your life, and gave strength and vigor to your days; you trusted in it as a sheltering rock; but it melted away. You had a friend; he was your right hand, your counsellor; helped you in many a trouble, and fought with you the pitiless beating of many a storm; you trusted in him like your own soul; but a bitter word was hastily spoken, and he has cut you off, you feel forever. Then there was that loved one; her bright smile gilded the clouds of many a dark day, and down life's rugged journey, her sweet words were like oil and wine to your wounded spirit; she was your life's Samaritan; but a wild blast swept around you, and she vanished forever.

There is a God above you, and you would love him and serve him. There is an eternity before you, and you would prepare for it. But here is sin, and its vile touch tarnishes every beauty. A corrupt nature makes open warfare against the truth, and a wicked heart scoffs at the mighty destinies of eternity. But your soul has been melted by the story of a Savior's mercy, and you fain would bow at the feet of the loving Jesus. But the unbended will resists and the proud heart will not be humbled. Beware! "God resisteth the proud."

You are a Christian, and a Christian's life and a Christian's labors are before you; but the world jeers at the way of God's "peculiar people," and you hesitate, you compromise. Beware! for God is a jealous God.

But it is not so with you? Has life's way been smooth, and its journeying pleasant? Has life's ocean never grown rough beneath you, and tossed you on its tempestuous billows? Perhaps you jeer at coming trouble, and scoff at the day of adversity, and say, let us "eat, drink, and be merry; to-morrow shall be as to-day, and even more abundant." Beware! the great mountains

which have shielded you from the bitter blasts have but treasured them up on their wintry summits to at last roll them down with intenser fury. Life has its battle, and you must meet it. So gird yourself for the conflict; step firmly over to the side of truth; be a man—ah! more, be a Christian.

And now, O warrior for truth! fight well; and if your arms become weary, and the burdens heavy, toil on; you shall conquer: "The Lord preserveth the faithful."

The Great Mediator.

We have learned from the Bible, which is the inspired word of God, and whose testimony is as superior to all human reasoning as Divine authority is to human authority, that God, seeing that all men were under condemnation, on account of their works, and that none of them, "no, not one," could come before him without being inevitably destroyed by his holy law; conceived, in order to justify man before his own tribunal, a plan, wherein we know not which is most to be admired, the ineffable mercy or the profound wisdom that is there displayed. He has appointed a Mediator between himself and man. "He has sent forth his Son, made of a woman, made under the law." It is he, it is this Son of God, who by an incomparable mystery, is also Son of Man, whom God has ordained to reconcile unto himself guilty and condemned man, uniting in himself the Divine and human natures; possessing at once the perfections of the former and the innocent infirmities of the latter; eternal as God, born and dying as man; powerful as God, subject to fatigue and suffering as man; holy as God, tempted as man. In fine, "Immanuel," that is, "God with us;" he placed himself between God and us, to be condemned in our stead, and thus to merit our absolution. He began by living as a man amid men, but without sin; fulfilling the law as we must have fulfilled it to merit eternal life by our works. Then he placed himself between God and us on the cross. There he took upon himself our sins. It was on him that the law inflicted those stripes which our sins had rendered inevitable. And thus, at the same time that our conduct is condemned, the law is satisfied; and yet, O miracle! we are acquitted. For the Mediator does not remain in the tomb; he rises from it the third day; and God thus declares that he acknowledges him for his Son, and that he accepts his sacrifice as an expiation of our sins. Then he ascends into heaven; he is seated at the right hand of God; and keeps, by his intercessions, those whom he has redeemed by his death. Such is the work which Jesus Christ has accomplished as Mediator between God and men, as it is written: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

—Adolphe Monod.

Mr. Spurgeon.

The London correspondent of the *Banner and Advocate* thus describes Mr. Spurgeon;

I have, ere now, given you a brief sketch of Mr. Spurgeon, the popular preacher of London at this hour. He is not popular with the refined classes; nor is he moulded after the Melville model; nor is his aught but a violent contrast, both in person and manner, to the gentle, elegant, yet earnest Baptist Noel. Spurgeon is not yet twenty-four years old. He began like William Jay, to preach when almost a boy. He has not been at a college. His father is a Baptist minister, and he has a younger brother studying in the Baptist College at Stepney, who, they say, will be superior to himself. Mr. Spurgeon is of the middle size—thick set in figure, with a deep, capacious chest, and a throat and tongue and lip all formed for vehement oratory. His hair is black, over a tolerably wide forehead; his eyes dark and deeply set. His manner in the pulpit is energy from first to last—physical energy, impelled by a vehement purpose, and a determination to arouse from the beginning. He reads the psalm abruptly; he prays with startling rap-

idity, and you would say, sometimes with irreverence. And yet there is a power in it, and a fullness too, which commands breathless interest. Egotism does come up; and yet you say he is very young, and he could not speak or pray thus, as an experienced Christian, and with petitions for every class, without some Divine teaching. Then comes an exposition of the chapter. What a torrent of words! What striking remarks, quaint and pithy! And how well he knows his Bible? It is not a lecture. The English will not stand that. But it is a rapid running commentary, which, in my mind, when well done, is the perfection of an expository reading before, and as preparatory to the sermon.

The Cause of Prairies.

In a recent number of *Life Illustrated*, over the signature of "Bluff" in Notes and Queries, occurs the following question: "What is the cause of prairies without timber, or the best theory on the subject?" Having resided for years in the prairie country of the West, the same inquiry has often arisen in my own mind, and I would here in answer state the conclusion to which I have arrived on the subject.

It is an opinion held by many, that the prairie region of the West was once covered by the waters of a great inland sea or lake, and that in process of time, by geological causes, it was elevated to its present level.

This will account for the general evenness of surface. The theory is also supported by the fact that in many places there have been found at various depths beneath the surface remains of different kinds, especially leaves of trees, bark, cinders, &c.

There appear to be two principal causes for the existence of the prairies in their present state. These are the close sod of the prairie grass, which tends to prevent the germination and growth of the seed of trees; and the fires which, in the uninhabited parts, so frequently sweep over the country and destroy the young trees which have succeeded in establishing themselves in the soil.

These views are sustained by various reasons. The soil of the woodlands that skirt the prairies is mostly of a different quality from the prairie soil, and thus more favorable to the growth of trees than of grass. Lying along the bluffs which follow the course of the stream it is more broken and hilly. It is also of a poorer quality, being more exposed to the washing of the rains. Again, when the country is settled and the fires excluded, we frequently observe a thick growth of briars and hazel. These are soon choked out by the more hardy plum and crab-apple, which in turn give place to the still more flourishing forest trees. Sometimes the brier and hazel compose a strip next the open prairie; the interior of this, and nearer the timber the plum, black-haw, and crab-apple are found; then come the young forest trees, and finally the full grown timber. We have seen quite extensive tracts of country undergoing this process of transformation. The facts here given are sufficient to convince our own mind, although we do not claim that the opinions expressed would stand the test of a more scientific investigation.

Death of Hugh Miller.

By the steamer Asia, at New York, from Liverpool, we have the mournful intelligence of the death of Hugh Miller, the celebrated Scotch geologist, who was found in his house shot dead. It is supposed that the sad event was accidental. Mr. Miller has achieved a world-wide reputation as a geologist, and as a man of great powers of research and scholarship. His death will be universally deplored as a great loss to the world of science.

Mr. Miller was born in the year 1805, at Cromarty, Scotland, where he labored about fifteen years a common quarryman, storing his mind meanwhile by diligent reading and close observation of the geology of the strata in which he delved. He subsequently received the appointment of accountant in the bank in his native village, which post he filled for five years. In 1839, a letter addressed to Lord Brougham which he wrote on the contest in the church of

Scotland, that was closed by the decision in the Auchterarder case, attracted the attention of the evangelical party by its great ability, and he was selected as the fittest person to conduct the *Witness* newspaper, the principal metropolitan organ of the free church. This paper owes its success to Mr. Miller's able articles on political, ecclesiastical, and geological subjects.

That he died by his own hands there seems to be no doubt, but the circumstances under which the melancholy event happened do not lead to the supposition that his death was an act of intentional suicide. His death occurred on the night of 23d ult. The *Edinburg Witness* of which he was the editor, contains the following account:

Sudden Death of Mr. Hugh Miller. It is our melancholy duty to announce this sad event. Mr. Miller has been ill for some time—working hard and late at night, in completing his new work on Geology. He had become, in consequence, subject to aggravated attacks of nightmare, which partook of the nature of somnambulism. Some time ago attempts had been made to break into his museum; and he, in consequence, had always slept with a loaded revolver on the table by his side.

Yesterday, on account of headache, and unrefreshing sleep, he had seen his medical adviser who had warned him of overwork, and prescribed suitably. Last night, according to his request, he had taken a warm sponge-bath and retired early to rest. After having slept some considerable time, he had apparently awakened in a fit of nightmare, and taking up the pistol, had reached the bed-room door, as far as the bath, which had been left after use, in the adjoining apartment. There the pistol had exploded, the bullet passing through the chest, and death must have been instantaneous. The sound not having been heard at this hour of the night by any one of the household, Mr. Miller's body was not discovered till this morning. Under existing circumstances, we cannot at present dwell further on this sad calamity.

It is stated in another account that for some time past Mr. Miller has suffered considerably from nervous excitement, and, though at all times a man of eccentric manners, an unusual strangeness was remarked by his acquaintances. The evening before his death he was to have delivered a lecture on "The Mosaic Creation," to an audience at Portobello, a bathing-place in the neighborhood of Edinburg, where he resided. He had prepared the lecture, but the state of his health prevented his delivering it, and it was read in his absence by a friend.

The *Glasgow Commonwealth* says:

His funeral takes place on Monday first. At one o'clock P. M. his remains will be conveyed from his house in Portobello to the College of Edinburg, where the company will assemble, and thence will be conveyed to the Grange Cemetery, where reposes the dust of Chalmers whom he loved so well, of Welch, and a host of others who, like himself, were engaged in that conflict which first called him before the British people.

Foreign News.

FRANCE AND CHINA.—The *Courrier de Lyon* states that M. de Concy, French Consul General in China, has received orders to demand reparation from the Emperor of China for the death by violence of the Abbe Champdelaine, who fell a martyr to his religion. This demand will be supported by the French squadron, charged to compel the Emperor of China to allow a representative of France to reside at Pekin—a privilege which Russia alone has hitherto enjoyed.

SWITZERLAND AND PRUSSIA.—Switzerland and Prussia seem now to be drifting rapidly into a war which will furnish another historical illustration of the trivial causes from which national conflicts too often spring. Prussia the great and sole offender, having received the consent of France to let slip the dogs of war, seems to be in fiery haste to avail herself of the opportunity to show her martial prowess. She has broken off all diplomatic relations with Switzerland; she has formally demanded authorization from Wurtemberg and Baden to be allowed to march

an army of invasion through those States and, if not already conceded, no doubt is entertained that the request will be granted.

According to advices of the 22d from Berlin, the object of all the preparations that have been made up to this time is to have 135 000 men in march on the 2d of January. The Prussian invading force is formed into nine divisions, of which each corps d'Armee furnishes one. These nine divisions are concentrated into four corps, supported by a division of reserve. Count Groben is appointed commander-in-chief; the commandants of corps are General Werder, Wasso, Borin, and Schack. The Prince of Hohenzolern commands the division of reserve, and the division of the guard, in the first corps, is under the command of Prince Frederick Charles of Prussia.

Her abandonment by France, and the apparently resolute and energetic action of the King of Prussia, have caused a good deal of excitement in Switzerland; but the attitude of the country is calm, decided, unanimous—even the small minority that was opposed to the course pursued by the government has disappeared in the present threatening aspect of affairs. The Federal Council has convoked the Diet, or Federal Assembly, for the 27th instant; the Cantons have been instructed to prepare the personnel and materiel of their military contingents, as speedily as possible; and a levy of 20,000 men has been ordered. To cover the points most likely to be menaced, a corps of 10,000 men is to occupy Bale, and another corps of 10,000 men is to move on Schaffhausen.

The Grand Council of Berne has unanimously voted an limited military credit, and the Swiss Government, it is said, is resolved to exhaust all its resources rather than make the least concession to pretensions which would involve the moral suicide of the confederation. The latest intelligence from Berne states that, on Saturday, M. de Salignac Fenelon, French minister in Switzerland, announced to the president of the Federal Council the intentions of the French Government, adding that "Switzerland had only to decide on war, as Prussia was determined to enforce her rights."

Under these circumstances, the preparations for the trial of the Neuchâtel prisoners are being expedited. On the 16th the Court of preliminary investigation at Berne found bills of indictment against 66 of the accused conspirators; 14 others were placed in the second category, that of those whose cases are to be reserved; and two of them namely, Count Pourtales Gorgier, and Mr. Perrot, the advocate, formerly President of the Stadtrath of Neuchâtel, were acquitted. Several others were conditionally liberated on bail—namely, Reinrich von Rougemont, Edward von Pourtales Pury and Augustus de Montemolin, each of whom was to find bail to the amount of 50,000 francs; Karl Friedrich Sauvin a clergyman, and Philip Grevillat, to find bail each for 500 francs; and Carl Augustus Matthey de l'Etang, a member of the Federal Council, placed in the second category of those whose cases are reserved, was released without bail. The second category includes all who only took a subordinate part in the insurrection, to the number of several hundred persons.

The *Daily News*, in a leading article on the impending contest, points out that Prussia has a great advantage so far as material forces are concerned, she having a population of above 17,000,000, a revenue of about £20,000,000 and an army of 130 000 regular troops, which can be augmented in time of war to 300,000 men available for active service, with a reserve of 250,000 for garrison duty; whilst Switzerland has a population of only 2,400,000, a revenue less than £1,000,000, and an army of 72,000, with a reserve of 33,000. Still the Swiss will have the advantage of fighting on their own soil, whilst the Prussians will have a long land march to reach them, and the configuration of the country will greatly aid the defense. The *News* remarks:

One thing is certain, that if the Swiss can bide the brunt of the first onset of the Prussians, they need have no fear of a protracted war. The elements of discontent and disaffection smouldering beneath the surface of European society make all the continental governments look forward

with apprehension to a war in the very centre of Europe. These apprehensions are well founded. If the war in Switzerland last for three months there will certainly be insurrection in Italy and Hungary, and probably disturbances more or less serious in Germany or France.

If the Swiss are true to themselves they will find effective allies in every part of the continent—men who will distract the attention and paralyse the efforts of the invaders by cutting out work for them in other quarters. And if ever men had a cause capable of awakening all their best energies, it is that for which the Swiss are called upon to do battle. The demand of the King of Prussia, that they shall allow the conspirators of Neufchatel to escape without trial, is simply a demand that they shall hold out to all "privity to conspiracy and rebellion" the prospect of impunity in all time coming. If that demand is complied with, the maintenance of law and order will henceforth be impossible in Switzerland.

THE PERSIAN WAR.—Letters from St. Petersburg say it is now generally believed that Russia will take an active part in the Persian war. There is, however, it appears, a strong party at Court opposed to plunging the country again into war, and especially as the enemy would be England.

CONSTANTINOPLE Dec. 12. Ferouk Khan, on the 8th, sent off the ultimatum of Lord Stratford de Redcliffe, which ultimatum demands the revision of the treaties now existing with Persia, the evacuation of Herat, authorization to establish trading settlements on the shores of the Persian Gulf, and the concession of railways on the Persian territory to English companies. Persia supported by Russia, demands the neutrality of Turkey. England on the contrary, wishes for the alliance of Turkey, or at least for the authorization for the passage of her troops to Trebizond. The Imam of Muscat, sides with the English; and refuses the payment of the annual tribute which he owes for the salt mines in Persia. Great activity prevails in the Persian arsenals. Ferouk Khan is to demand the assistance of French officers; and Russian troops are concentrating on the Araxes. The Russians have sent arms and ammunition to Enzeli, a bay on the Persian side of the Caspian sea.

THE SOUND DUES.—A letter from Berlin, of the 15th inst., in *Le Nord*, says that the commissioners of the different governments which have concerned themselves with this question are to meet at Copenhagen very speedily, and conclude the negotiations upon it by drawing up a convention for the redemption of the Sound dues; and the convention in all probability, will be finally ratified before the navigation is opened in the spring.



The Advent Herald.

BOSTON, JANUARY 24, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

I. Allegories

1. THE SOWER.

"Behold a sower went forth to sow: and when he sowed, some seeds fell by the way side [and it was trodden down—Luke] and the fowls [of the air—L.] came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprang up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns, and the thorns sprang up, and choked them. But others fell into good ground, and yielded fruit, some thirty, some sixty, and some an hundred fold."—Matt. 13:3-8.

This was the first of a series of parables spoken by the Saviour in a discourse at the sea of Galilee, near the commencement of his public ministry. And it illustrates the reception which his teachings would have among different classes of hearers, as is shown in the following interpretation. Said the Saviour, vs. 18-23:

"Hear ye the parable of the sower." [The sower soweth the word—Mark 4:14: "The seed is the word of God."—Luke 8:1.]

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: This is he which received seed by the way-side." [Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved."—Luke 8:12.]

"He that received the seed into stony places, [They on the rock—Luke 8:13] the same is he that heareth the word and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while, [endure but for a time, Mark 4:17: "Which for a while believe, and in time of temptation fall away"—Luke 8:13]: for when tribulation, or persecution ariseth because of the word [for the word's sake—Mark 4:17] by and by he is offended.

"He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, [and the lust of other things entering in—Mark 4:19] choke the word, and he becometh unfruitful: [they go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection."—Luke 8:14.]

"But he that received seed into the good ground, is he that heareth the word, and understandeth it; which [in an honest and good heart, having heard the word, keep it—Luke 8:15] also beareth fruit, and bringeth forth [with patience—Luke] some an hundred fold, some sixty, some thirty."

The principle on which this parable is thus divinely interpreted, supplies the key for the interpretation of all parables; for it was on the occasion of the interpretation of this that the Saviour said, Mark 4:13, "Know ye not this parable? and how then will ye know all parables." The subject which this parable was designed to illustrate, was the reception of the gospel by different classes of hearers. And the analogies brought to view are

1. The sower;—corresponding to the preacher of the gospel of the kingdom.

2. The seed sown;—corresponding to the word preached.

3. The act of sowing;—corresponding to the preaching of the gospel.

4. The various places and conditions of soil on which the seed fell—corresponding to the various classes of persons to whom the word is preached.—The way-side hearers being those who hear in a careless and indifferent manner; the stony ground hearers, being those who have no heart to endure for Christ's sake; those among thorns, being those who suffer this world to absorb their affections; and the good ground hearers, being those who when they hear it, love it, are ready to suffer for it, or to deny themselves forbidden pleasures.

5. The act of the fowls in devouring the seed sown, and the other obstacles encountered;—corresponding to the agency of Satan in inducing indifference or unbelief in the heart, and to the cares, temptations and trials to which the hearers of the word are subjected. And

6. The several results to the seed sown;—corresponding to the various results of the preaching of the gospel.

The parable thus teaches, that in the preaching of the gospel to all nations, the duty of which is imperatively enjoined on the church, not all will be converted. Some will hear it unmoved; others will hear it with joy, but reject it as soon as they are called to suffer because of it; others will receive it, but will soon love this world the best; while others will be truly converted and bring forth the fruits of righteousness: the arts of the adversary, the reproach of the cross, persecution, and the allurements of pleasure alike avail not to move them from their consecration to Jehovah. Thus the preaching of the gospel to men, will test, by the manner in which they receive and conform to it, the character and destiny of those who hear.

REVEREND.

TO THE ED. HER.—Some think that the title Reverend belongs to God alone, and therefore it ought not to be used as a prefix to the name of a person. I believe that the only place in the Bible where the word occurs is in the 11th Psalm, and there it is applied to God. If it come not under the head of foolish questions, please give your opinion as to whether the word ought to be applied to any but Him, and oblige a

CORRESPONDENT.

It is true that the only instance of the use of the

word reverend, in our version of the Scriptures, is that here referred to: "Holy and reverend is his name." But,

1. It is not used in that connection as one of the names of God, or as a title, but it is an adjective, descriptive of his name; and the argument that would forbid its being applied to other than God, would also forbid the application to other than to him of the word "holy," which is applied in the Scriptures to saints, angels, &c.

2. The Hebrew word, rendered "reverend" in the passage referred to, is of frequent use in the Scriptures, though it is nowhere else thus rendered,—"terrible," being its usual significance. As such, it is applied to other things than to God, and it may be rendered "terrible" in the text. It occurs in the following passages:—

Gen. 28:17, How dreadful is this place!

Ex. 34:10, It is a terrible thing that I will do.

Deut. 1:19, That great and terrible wilderness.

"10:21, Great and terrible things

Jud. 13:6, An angel of God, very terrible

2 Sam. 7:23, Great things and terrible

Neh. 1:5, The great and terrible God

Ps. 139:14, I am fearfully and wonderfully made

"146:6, The might of thy terrible acts

Isa. 18:27, A people terrible from their begin'g

Thus the same word that is rendered "reverend," is applied to men, angels, acts, and things; and hence the argument, that it is applied only to God, fails.

3. The English word "reverend," is not used to denote that which is fearful and terrible, as is the Hebrew thus rendered; but it is from the Latin *reverendus*, and implies that which is worthy of esteem and respect. Thus Milton says:

"A reverend sire among them came."

The word reverence is from the same root; and hence Paul writes (Eph. 5), "Let the wife see that she reverence her husband."

4. If any class of men is worthy of being respected and esteemed, it is surely that which is commissioned of God to preach the Gospel to lost men; and hence there is no impropriety in applying the term reverend to such as are faithful to their commission.

5. The term, as now in common use, is only a designation of office, as are those of Doctor, Professor, &c., and its use is no encroachment on the titles appropriated to Jehovah.

NEW BOOKS.

"The Literary and Theological Journal. Edited by David N. Lord. No. 35. January 1857. New York: published by Franklin Knight, 138 Nassau street."

We have received the January Number of this ably conducted journal, the contents of which are as follows:

Dr Fairbairn on prophecy and its proper interpretation. Stanley's Sinai and Palestine. Notes on Scripture.

A designation and exposition of the figures of Isa. 40.

The prophecies of Daniel and the revelations of John.

Christ's throne in heaven not the throne of David.

The parables of the New Testament.

Literary and Critical notices.

"Sermons of the Rev. C. H. Spurgeon, of London: with an introduction and sketch of his life. By E. L. Magoon. New York: Sheldon, Blakeman and Co."

The introduction to this work is worth the price of the book. Mr. Magoon has given some sharp hits at complimentary preachers, in contrast with Mr. Spurgeon. He says:

"In perusing the present volume of sermons, the reader will nowhere find their author rising in a chilling fog of lugubrious cant, or simpering out inane formalism after the following mode: 'Dear beloved brethren, and my esteemed and respected friends! Permit me to invite your serious and solemn attention to that portion of celestial truth which you will find recorded in the one hundred and seventy-seventh verse of the sixty-ninth chapter of Saint Ichabod's sixteenth epistle to the Simpletons.' On the contrary, he comes directly before the people, impelled by something acutely felt and which needs to be speedily uttered so that he may as soon as possible, pass on to a yet fresher and wider space, wherein he may think more and speak better to the accumulating crowds, who always press towards frank hearts and free lips. Without doubt, in this instance, we have to do with one who uses his own observing and reflecting powers, while he reverently seeks divine aid, and is as original in his conceptions, as he is untrammelled in their utterance."

An English correspondent of the New York Independent, in speaking of the ability, spirit and style of Mr. S. remarks:

"It must be evident to all who have read Mr. Spurgeon's sermons, that he is no superficial thinker.

He has long been a diligent and earnest seeker after truth, and is theoretically and experimentally acquainted with much of the deep spirituality of divine truth. He must have studied profoundly Leighton's writings and Wesley's hymns; for he has much of the experience of Wesley, and a high degree of the spirituality of Leighton. Some have said that William Jay, of Bath, and Robert Hall, of Bristol, are the models on which he has sought to mould his style of address; but he needs the logical acumen of the one, and the polished elegance of diction which characterized the other.—He has, however, their better qualities of thorough devotion to the service of the gospel, and a power and pathos far transcending theirs. But he is too originally constituted to be an imitator, and is more likely to found a style of his own, than to imitate that of another. True, he has much of Rowland Hill's quaintness of illustration, and not unfrequently provokes a smile by some startling expression, or figure: but the general seriousness and earnestness of his tone and manner forbid any feeling of levity; and if, occasionally, his humor excites a passing smile, the depth of his pathos more frequently draws tears from the greater part of his congregation."

The volume contains fifteen sermons on important subjects. They are well calculated to stir up the church to good works and the unconverted to seek God.

For sale at this office. Price \$1. Postage, 18c.

THE NEW TRANSLATION.—"The Book of Job.—From the original Hebrew on the Basis of the common and Earlier English Versions. New York: American Bible Union, 1856."

We have received and read this work with deep interest. Much light is given on this book both by the revision and learned notes.

The following is the society's notice of its different Editions.

"REVISED ENGLISH SCRIPTURES."

"The Book of Job has been thoroughly revised by the American Bible Union, and is now ready for general circulation. It is published in a variety of forms, to meet the taste of all classes of readers.

1. Quarto Edition—Contains 1. The Common English Version, the Hebrew Text, and the Revised Version, with Critical and Philological Notes.—2. The revised Version, with Explanatory Notes for the English Reader. 3. The Revised Version by itself. This is a very large quarto Volume, printed on choice paper, and bound in muslin. It contains over three hundred pages. Price sent by Mail \$1.50.

2. "Octavo Edition"—Contains the Revised Version in Paragraphs, with Marginal Readings, for the English Reader. It contains 69 pages. Price sent by Mail, in paper cover, 35c.; in muslin, 50c.

3. "Duodecimo Edition"—Is printed on a smaller page than the Octavo Edition. It contains over 100 pages, and will be sent for the same prices as the Octavo Edition. Paper cover, 35c.; muslin 50c.

4. "Hebrew and English"—This edition is an 18mo. volume. It contains the Revised Version in Paragraphs, and the Original Hebrew Text, with various Readings on opposite pages. Over 200 pages. Sent by Mail bound in muslin, 75c.

"Hebrew—One Volume, 32mo. 146 pages.—The Original Hebrew Text, with various Readings critically edited for the American Bible Union.—Price by Mail, bound in muslin, 50c."

Every minister should have a copy for his Library.

"THE HISTORICAL MAGAZINE, and Notes and Queries, concerning the Antiquities, History and Biography of America. Jan., 1857. Boston: C. Benjamin Richardson, 119 Washington St. New York: A. R. Phippin, 310 Broadway. \$2 per annum. Single copies, 20 cts."

This is the first No. of the first volume of a new historical periodical that is to be issued monthly in this city—each No. containing 32 pages. And we hesitate not to express our warm approval of the style and matter of the specimen of the work before us. Its form is that of a small Quarto, two columns to a page, which will make an admirably shaped volume. It is on very nice paper, and its typography almost faultless.

It will report monthly the doings of the Historical Societies in all parts of the country and will thus preserve their records. It will review works of history as they appear, will give a summary of passing historical events, and essays on historical subjects. A department is devoted to "Notes and Queries," in which will be given historical and biographical facts, and anecdotes; and enquiries, will be there inserted respecting any historical point on which information is elicited, and to which replies are desired, for succeeding Nos.

The work fills a place not before occupied in the

literature of the times; it has been highly commended by a large number of gentlemen of taste, talent and experience; and the auspices under which it appears, are very flattering. Those who desire to keep "posted up" in the several departments to which this Magazine is devoted, will hardly be able or willing to deny themselves the receipt of its monthly visits.

THE MEXICAN PRIESTHOOD.—President Comonfort (says the *New York Evangelist*) is engaged in the most important and sweeping reform ever undertaken in Mexico, in secularizing the Catholic Church, and dispossessing it of some of its ill-gotten treasures. The difficulties which have obstructed the progress of that State hitherto, are to be attributed mainly to the overwhelming power of the church. The governments which were not pleasing to the priests had no stability. When there were two parties contending for the supremacy, whichever the church inclined to succeed. The hierarchy is overwhelming. The archbishop has nine bishops under him, all having cathedrals and chapters, except the Prelate Sonora—with 185 prebendaries and canonries, 1200 parishes and a regular and secular clergy amounting to 10,000 persons, under his complete dominion. Of the regular clergy 3,500 reside in the capital, and the orders of the Dominicans, Franciscans, Carmelites and Mercedarian, possess 150 convents. The salary of the archbishop is \$130,000 per annum, that of the bishop of Puebla was \$110,000. The remaining bishops receive altogether about \$200,000 more. The Signor Lendo de Tegada, who is now at the head of the finances, asserts that the real property of the clergy is of the value of from two hundred and fifty to three hundred millions of dollars. In the city of Mexico, containing five thousand houses, worth about eighty millions of dollars, the church owns one half, and the income has been estimated to be twenty millions of dollars. Waddy Thompson, our former Minister at Mexico, was of the opinion that one-quarter of the whole country belonged to the priests. The quantity of gold, silver, and jewels in the churches is great enough to pay the whole foreign and domestic debt. A single balustrade, about three hundred feet long, in the cathedral of the capital, is supposed to be worth a million dollars.

THE ATLANTIC TELEGRAPH CABLE. The slight copper wire, coated with gutta percha, which Lieut. Maury thought would be large enough for the telegraph across the Atlantic, has not been adopted by the Managers. Perhaps the learned philosopher of the sea did not intend really to advise it. The following is a description of the cable to be used for the purpose:

It is three-fourths of an inch in diameter. In the centre are seven small copper wires, twisted upon themselves, and the whole insulated by a thick covering of gutta percha. Eighteen strands of slender iron wire, each strand composed of seven threads loosely twisted upon themselves, constitute the outer covering. The weight of the whole is eighteen cwt. to the mile, and its strength such that it will bear in water over six miles of its own length if suspended vertically. Its specific gravity is such that it is said there can be no question about its sinking readily to the bottom, being much heavier than the shells brought up by sounding. The objection that the strands of wire forming the outer covering will suffer corrosion or decomposition, is met by the statement, based, it is said, on satisfactory experiments, that in corroding, the material of which the outer covering consists will enter into chemical union with the soft mud in which the cable is imbedded, and will thus form a concrete mass of calcareous or silicious substance, affording its very best possible protection.

The gutta percha and central copper wire are thought to be indestructible under water. The flexibility of the cable is such as to make it almost as manageable as a small hemp line. Its selection was the result of months of experiment and trial, hundreds of specimens having been made, comprising every variety of form, size and structure, before this particular one was agreed upon.

CATHOLIC CHURCH AT WASHINGTON.—The Catholic papers speak of the necessity of a new church at Washington City, of great size and magnificence, and say that an immediate beginning will be made for a mammoth church there, which shall compare favorably with the national public buildings. Every Catholic will be glad to give something for the erection of such a building.

Obstinacy and vehemence in opinions are the surest proofs of stupidity.

Foreign News.

PRUSSIA AND SWITZERLAND. The news by this arrival is of quite a belligerent cast, although efforts are making to settle the difficulty, which it is

hoped will prove successful.

The Austrian (Ministerial) Correspondence says that the Austrian Minister at Berne did not give his support to the representatives of England and of the United States, because Austria cannot enter into any moral engagements calculated to influence another Power to renounce its legal rights.

The following dispatches have been received. The *Siecle* of yesterday contains a dispatch from M. James Fazy, dated Saturday, at Berne, in which he states:

The Federal Assembly of Switzerland met to-day. It exhibits a firm and warlike attitude, without, however, being disposed to put aside any chance of settling the dispute by pacific means.

The Federal Council had presented to the Assembly, a good report on the present position of affairs. The Council asks the Assembly to invest it with full powers to take all needful measures both military and financial.

The assembly sanctioned the doings of the council, voted permission as asked, and yielded a loan of thirty millions for the exigencies of the war.

STUTTGART, Saturday. Ten members of the committee of the States General (*der Ständische Ausschuss*) of the Chambers of Wurtemberg have joined together in demanding from the government that it shall refuse to allow the concentration or passage of the Prussian army through the Southern States of Germany.

BERLIN, Dec. 29. All the details for the passage of the Prussian troops across the German States are complete. Permission to pass over the Bavarian railways was obtained. The king of Prussia was at Munich. Col. Manteuffel had been dispatched to Austria to make explanations, and to secure the assent of that power to the steps contemplated by Prussia.

THE BOLGRAD FRONTIER.—VIENNA, Dec. 28. Count Kisseleff, the Russian minister at Paris, yesterday agreed to the Bessarabian frontier line proposed by the Allies.

The *Nord* contains the following information on the Conference:

It appears a new line of frontier has now been definitely arranged. Bolgrad will be incorporated with Moldavia; the Isle of Serpents and the Delta of the Danube will belong to Turkey; and Russia will receive in exchange, and as an official compensation for this last concession, and as a real equivalent for Bolgrad, a territory of 140 square miles which would advance her territory to the second Yalpuck, and would easily permit her to establish a central administration for her Bulgarian population. In this manner all parties will be satisfied; Russia will lose none of her Bulgarian subjects; England and Austria will no longer fear for the Danube; and Turkey will be equally satisfied. It appears that the honor of this arrangement is due to the Emperor Napoleon, who first conceived the idea, and has got it accepted, in principle at least by all parties. The representatives of Russia have likewise approved, and have demanded by telegraph, the ratification from their court. As soon as this answer shall arrive, and perhaps it has arrived by this time, nothing will oppose the meeting of the Conference. With respect to the plenipotentiaries, I may affirm that Russia will be represented in the Conference by the Baron de Brunow, in addition to Count Kisseleff, as first plenipotentiary.

IMPORTANT NEWS FROM CHINA.—the British force in the China Seas has resorted to the extreme measure of bombarding Canton, in retaliation for an act of aggression on the part of the Chinese.

The Chinese mandarins had seized a vessel (*lorcha*) under English Colors, and cut off the heads of of the crew. The British consul demanded an explanation, but the mandarins had thought proper to give the consul no reply. Commodore B. Elliott, of her H. M. S. *Sybilie*, seized a mandarin junk, and sent into Hong Kong, from whence she managed to escape during the night.

The British Admiral on that station then took the matter in hand, and sent a large force of marines to demand and enforce satisfaction, with the result which has been stated.

A Hong Kong paper expresses a hope that His Excellency Sir John Bowring will insist on the gates of Canton being opened this time, for, until free admittance is obtained into this city, we cannot look for that respect and security which guarantee the continuance of peace and the advancement of trade. The circumstance of the British having a large fleet of ships-of-war in the China seas, it remarked, offers a very favorable opportunity to adjust several matters which have remained long outstanding.

Our own government has an unsettled account with China, growing out of the murder of Mr. Cunningham, and the serious complications are likely to embarrass trade.

The advices from England state that tea has

advanced in consequence of the intelligence, and the same effect will probably be produced in the markets of this country.

SYMBOLIC DICTIONARY.

Short and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.

2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,

3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. **TABERNACLE**, of God, which was blasphemed by the mouth of the Beast, Rev. 13:16.—Symbolic of the places of religious worship, which were profaned by the introduction of idols as objects of adoration; and of heaven, which the papists peopled with objects of worship other than God—the two corresponding to the first and second apartments of the Tabernacle.

3. **TABERNACLE**, of God, proclaimed to be with men at the new creation, Rev. 21:3.—Symbolic of the presence of God with men on earth, where they will worship acceptably in his presence.

3. **TAIL**, of the great red dragon, with which it drew down a third part of the stars of heaven to the earth, Rev. 12:3, 4.—Symbolic of the power exercised in the East, by the Roman Empire, the Head of which was in Italy. It corresponded with the exceeding great Horn of Dan. 8:10, which in like manner "cast down some of the host and stars to the ground and stamped on them"—See Horn.

3. **TAILS**, like unto scorpions, of the locusts under the fifth trumpet, and of the horses under the sixth, Rev. 9:10, 19.—Symbolic of the power of torture which the Saracens and Turks exercised on those they invaded.

3. **TALENT** of lead, which served as a lid to the ephah that enclosed the woman, Zech. 5:7.—Symbolic of the instrumentality which should confine the Jews under the power of their oppressors, until they should be scattered.

3. **TEARS**, which God shall wipe away from all eyes, Rev. 7:17; 21:4.—Symbolic of the evidences of sorrow, which shall forever cease to the redeemed at that epoch.

3. **TEETH**, of the bear, with which it held the ribs in its mouth; and the iron ones of the non-descript beast which devoured the whole earth, Dan. 7:5, 7; also those of the locusts, like teeth of lions, Rev. 9:8.—Symbolic of the savage nature of the agencies symbolized, and the means in their power by which they subjected others to their dominion.

2. **TEMPLE**, at the door of which the men worshipped the sun, Ezek. 8:16.—Symbolic of the places and ordinances of Jewish worship which had been desecrated by apostasy to Baal.—See also 9:3-7; and 10:3-4.

3. **TEMPLE**, which had its outer and its inner sanctuary, and which was filled by the train of Jehovah, Isa. 6:1.—Symbolic of the place or places on earth where worship is offered to Him; and the heavens where Christ intercedes for His people. As the will of God is to be done on earth as it is in heaven, the seraphim prophetically responded to each other (v. 3) "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

3. **TEMPLE** of God, which John was told to measure, Rev. 11:1, 2.—Symbolic of whatever pertained to the true worship of God on earth, and of the truths respecting Christ's intercession in heaven,—to learn which, was to measure the respective apartments of the temple that symbolized them.

3. **TEMPLE** of God opened in heaven, at the epoch of the 7th trumpet, Rev. 11:19; and out of which came the angels, commanding the reaping of the earth, 14:15, 17; out of which came the angels with the golden vials, 15:5-8; and out of which came the voice, saying, It is done, 16:17.—Symbolic of Christ's intercession in heaven, which by the opening of the temple is shown to be completed at that epoch, and that its mysteries are then understood by the redeemed.

3. **TENTH** part of the city, that fell in the great earthquake, Rev. 11:13.—Symbolic of the Papal hierarchy that was subjected in France—one of the ten kingdoms,—during the French revolution.

3. **THRONE**, high and lifted up, on which Jehovah was seated, Isa. 6:1; the likeness of which Ezekiel saw set in heaven, Rev. 4:2; up to which the Man-child was caught, 11:5; from which came the voice, saying, "It is done," when the

last vial was emptied, 16:17; on which He sat before whose face the earth and the heaven fled away, 20:11; from which came the river of life, and which was in the city of the new Jerusalem, 22:1, 3.—Symbolic of the authority of the Divine government, which in the new creation will be the rule of earth, as it now is of heaven.

3. **THRONES**, or seats, cast down, or, as better rendered, placed, for the session of the Ancient of Days, Dan. 7:9; and which John saw when "they sat upon them and judgment was given unto them," Rev. 20:4.—Symbolic of the authority which takes cognizance of the acts of the nations, and dispenses justice to each and all at the end of this dispensation.—See seats.

3. **THUNDER**, as it were the noise of one of the four beasts, at the opening of the first seal, saying, "Come and see," Rev. 6:1.—Symbolic of a summons to all the angelic hosts, showing the interest which all intelligences should take in the revelations that were being unfolded to John.

3. **THUNDERS**, seven that uttered their voices in response to the cry of the angel with the open book, and which John was commanded not to write, Rev. 10:34.—Symbolic of the multitudinous and discordant errors which began to be uttered as truths, in connection with, and immediately after, the commencement of the Reformation—which are shown to be false doctrines by John's being forbidden to write them.

3. **THUNDERINGS**, with lightnings and voices, proceeding from the throne of God, Rev. 4:4.—Symbolic of the utterances of praise and thanksgivings in heaven by the surrounding intelligences.

3. **THUNDERINGS**, in the atmosphere of earth, when the seventh seal was opened, Rev. 8:5; when the seventh trumpet had sounded, 11:19; and when the seventh angel had poured out his vial, 16:18.—Symbolic of the tumult and outcries on the earth at that epoch.

2. **TIMES**, or years, seven, that were to pass over the tree when cut down, Dan. 4:16, 25, 32.—Symbolic of seven years during which Nebuchadnezzar was to eat grass with oxen.

3. **TIMES**, the "time, times, and the dividing of times," that the saints were given into the hand of the little horn, Dan. 7:25; the "time times and a half" of the continuance of the wonders, 12:7; and during which the woman was to be nourished in the wilderness, Rev. 12:14.—Symbolic of the three and a half prophetic times, or years, of twelve times thirty days each,—the 1260 years of Papal supremacy.

3. **TORS** of the feet of Nebuchadnezzar's image, that were part of the potter's clay and part of iron, and on which the stone fell when it demolished the image, Dan. 2:41, 42.—Symbolic of the divided forms of the Roman kingdom that should be in existence at the epoch of the second advent: v. 44, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

3. **TREE** of great height in the midst of the earth, which fed and sheltered the beasts and birds until it was cut down and its stump left in the earth till seven times passed over it, Dan. 4:10-14.—Symbolic of the greatness and power of King Nebuchadnezzar: vs. 22-25, "It is thou, O king, that art grown and become strong... they shall drive thee from men, and thy dwelling shall be with the beasts of the field... and seven times shall pass over thee."

3. **TREE**, of life, or trees that grew on each side of the river of life, Rev. 22:2; and Ezek. 47:7, 12.—Symbolic of the source of life and immortality to the redeemed.

3. **TREES**, on which the wind was not to blow under the sixth seal, Rev. 7:1, 3; one third part of which were burnt under the first trumpet, 8:7; and which were not to be burnt under the fifth, 9:4.—Symbolic of Christians, in distinction from others—they being contrasted (9:4) with "those men which have not the seal of God in their foreheads."

3. **TRIBES**, the twelve of Israel, of which were sealed the 144,000, Rev. 7:4.—Symbolic of all the departments of the church of God, from which the living saints are gathered at the second advent.

3. **TRUMPETS**, given to the seven angels which stood before the throne of God, who sounded, Rev. 8:2, 6-13; 9:1, 14; 11:15.—Symbolic of the commission given to the angels, to reveal God's purposes: their sounding marked the commencement of eras, as the striking of a clock indicates the succession of hours; and during each successive era, is fulfilled the events symbolized after the sounding of its respective trumpet.

To be continued.

CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM S. CHAPMAN.

BRO. HIMES:—My last letter for the columns of the Herald was written in Cheshire, Ct., Oct. 15th, but neither place nor date was noticed by the printer.

I remained in that section laboring in connection with Elder J. Morgan, one week longer. The church was manifestly revived, and sinners were led to inquire, "What shall we do?" and seemed quite penitent, but till I left, none publicly confessed faith in Christ. The friends were very liberal in their hospitality to me. The Lord will reward them in due time. Spent the next Sunday, (Oct. 26th), and several days with the church at Warehouse Point. Preached three times and gave them my tour West. Most of the members seemed to be edified, strengthened, and more fully confirmed in the faith. They also resolved to meet oftener for worship and exhort one another the more as they saw the day of the Lord was fast approaching, and high at hand. Spent a few days with the church at Jawbuck. Visited every family, and preached twice. After preaching the brethren and sisters spoke freely. Those seasons were mutually interesting, and refreshing. That was one of the churches I had the pleasure of establishing in '44. They have since erected a small, but convenient tabernacle. Have preaching occasionally, and in the midst of false theories and confusion, they have remained steadfast in the faith, and maintained their meetings well. This is praiseworthy.

Spent the next week in Hartford. Visited several families with whom I associated, and was intimate, before I embraced the Advent faith, and to see how popular preaching, would affect the mind, also to show myself kind and courteous, I attended church with them on the Sabbath. After preaching, the Lord's supper was administered, and when the usual invitation was extended to the communicants, I perceived that I was not embraced in it, and therefore retired, but as I was passing down the aisle, it afforded me some pleasure to see the members that had (some thirteen years since) excluded me on account of my faith, one after another drop a friendly bow, and extend the parting hand. The Lord enlighten their minds, bless and save them in the day of his coming, is my sincere prayer.

Spent Sunday, Nov. 9th, and several days with the church in Bristol, R. I., but preached only on the Sabbath. I labored with that people in '43, when we enjoyed precious seasons together. Then it was a happy and ardently devoted people, having separated themselves from the world, and an unbelieving church. Had erected a commodious tabernacle in which they delighted to meet for the worship of God. Then it was easy to preach, and cheering to the preacher to see them feast on the word. But in my late visit there I was grieved to learn that during my absence some had died, others had removed to other parts, and more had fallen into a "lukewarm state," so that they had abandoned their tabernacle altogether, given up their weekly prayer meetings (which is the life of any church) and on the Sabbath only were mingling in worship with the Methodists. I admonished, and entreated them to return to their own house, and there make an effort for a revival of God's work among them, but they thought it not best, seeing we could occupy the Methodist desk on the Sabbath, and besides they thought the Methodists "loved the doctrine," yet they had said little or nothing to them on the subject. The matter being thus settled, I devoted my time to visiting, (being quite behind in my correspondence with the friends) but resolved secretly that when I entered the Methodist desk, those loving Methodists should know what Adventists did believe, and why they believed thus. When Sunday came I entered the church, a very large old fashioned edifice, that might contain at least five hundred persons; when I ascended the desk (quite a distance above the people) I looked over to see my congregation (some 30 or 40 I should think) and said in my heart, Lord help, and I will this once declare the truth to this people whether they hear or for-

bear. Accordingly in the morning I gave an exposition of Matt. 24th, showing that the coming of our beloved Lord was near, "even at the door," and that "the present generation was not to pass away, till we witness that glorious end." In the afternoon gave the fall of the O. Empire, and spirit manifestations, Rev. 9, 10 and 16, by which we know that the "second woe is past, and behold the third woe cometh quickly," when, we are assured that "time shall be no longer." Showed that these "spirits of devils had gone forth unto the kings of the earth and of the whole world," and were now accomplishing their appropriate work, and would soon "gather the nations to the battle of the great day of God almighty, &c., and in the evening gave them an account of my tour in the Western States, that they might see what effect such kind of preaching had produced in other places. This completed my work in Bristol, from which I went direct to Providence, to mingle with the brethren in our late Convention there. The next Sabbath, brother Fassett left the Convention to spend a little time with those Bristol brethren, and to my exceeding joy the Methodist house was closed against him, by which it was easy to discover how much those Methodists loved the "blessed hope." So brother F. had the privilege of preaching to the Bristol brethren in their own house, where, in former days he had been accustomed to preach with great pleasure to himself, and to the edification of the brethren. Now being driven out we hope they will be content to worship God "under their own vine and fig-tree," and that he will bless them abundantly as in former days. This is my most humble prayer. I spent a week at the Convention. It was a treat to me to meet and mingle with those with whom I had formerly labored, and many others whose faces I had never before seen. The services were all very interesting, and the influence of that Convention must have been salutary. Brother Bliss, I must add, presided well, and the secretaries did themselves honor. Having a son and grand son in the city of New York whom I had not seen for more than eight years, who had proposed to meet me in Hartford, Ct., and spend thanksgiving with us, (Thursday, Nov. 20th) I left the Convention on Tuesday (18th) for that purpose. Went by way of Charlestown, 50 miles out of my direct course to meet and mingle once more with our colored brethren. Arrived there in time to notify the people, and have a meeting that evening. The entire brotherhood were present, and listened attentively to a lengthy farewell discourse, after which they all spoke with tender hearts, and with great propriety. The services were protracted till midnight, and then it was hard parting with such beloved friends. The Lord protect and keep them steadfast in the faith unto the day of his coming, is my ardent prayer.

Returned to H. in time for our contemplated festival. Our friends from New York came on, and having two other sons and three grand children in H., we all came together, and had a delightful and refreshing season, for which I felt truly grateful to God. With my strong faith in the speedy coming of the Lord, it is probably the last we shall enjoy together in time. Hope the Lord will prepare each and all of us for a glorious meeting in the kingdom of our God and Saviour, which is soon to come. Spent the Sabbath with my relations in H., and by mutual consent had them with me at the Advent hall in the morning, and in the p.m. I went with them to their place of worship, where we listened to the organ, splendid singing, and pulpit oratory, but not one word about our "blessed hope."

On Wednesday, Nov. 26th, I took the cars for Haydenville, Mass., (50 miles north of Hartford) to meet a pressing call from brother Chester Sheldon. When I arrived there I found him a solitary Adventist, having little or no sympathy in his faith even with his own family, and yet from some cause or other he had recently been prompted to erect a commodious hall in the village, to which he uniformly resorted on the Sabbath to read the Scriptures and talk to a few persons who occasionally met there. We entered upon our work there on Friday evening, the 25th, having Father Noah's number to commence with. We soon learned that the "high priests," "Scribes and Pharisees," the Catholics, and everything that Satan could stir up, were set in array against us, but the congregation gradually increased in number till Wednesday evening, Dec. 3d, when the hall was well filled. That evening we gave an exposition of Dan. 7th, and in exposing the little horn, the Catholics took offence, and were so outrageous, it was with difficulty I could speak so as to be heard and understood. Brother C. being on the non-resistance principle, I knew not what course to adopt, but finally said to brother C., "Except you promise to see that some person is present to keep

order, I shall make no further appointment." He replied with emphasis, "I will see to that," and was faithful to his pledge. This outrage was designed for evil, but was overruled for good, as it excited sympathy for us and brought quite a number more respectable citizens the next evening, who became interested, and continued to meet with us, several of whom confessed faith in the doctrines we hold and teach. Having no further disturbance we continued our meetings every evening, and on the Sabbath for about three weeks, and notwithstanding that was the hardest soil I ever attempted to cultivate, yet by enforcing order, and perseverance, we obtained victory in the name of the Lord. The last Sabbath, Dec. 14th, was a memorable day. After preaching we attended to the Lord's supper, in which fourteen happy souls readily participated. The next day constituted a church of five prominent members, a still larger number were reflecting on the subject. They were with us in faith, and will doubtless unite with the church soon. Tuesday evening, Dec. 16th, closed my labors there. Had a good and attentive congregation. Our subject was Dan. 12th. Had great liberty in speaking. "Wrote the vision and made it plain on tables" (black board) Hab. 2:2, and left the figures to preach to them in my absence. When I closed my remarks, the brethren and sisters spoke freely, breathing out their strong faith in the speedy coming of the Lord. When we dismissed the congregation, I requested the brethren to remain, and said, if there were any anxious persons present that desired to converse with us, hoped they would also remain. Some five or six young persons remained with us. We conversed with them, and found them all more or less penitent. Among them was a young man of some prominence, who gave me his hand and said, "I can never go down stairs with the burden I have on me, do pray for me. Oh that I could feel as these Christians do," &c. We engaged in prayer, and it was easy under such circumstances to exercise strong faith. When several brethren and a sister had spoken in prayer, the young man in great agony said a few words almost in the very language of the Publican, and was immediately delivered. He rose and went home giving glory to God. As I was about to leave in the morning, a brother came in and said, "That young convert has been through the factory telling his companions what great things the Lord has done for him and exhorting them to make speedy preparation to meet the Lord or they would be damned." Have just received a letter from brother C. saying that the convert, and all the brethren are faithful and very active in their meetings.

From Haydenville I came to Mount Holly, Vt., (Dec. 17th) where I met Elder J. P. Farrar, and the church over which he presides. They were expecting me, and although a stranger to them all, they greeted me affectionately. The next day and evening, we commenced a protracted meeting. Found brother F. a good and faithful yoke-fellow. Preached every evening, and on the Sabbath, alternately, for near two weeks. They have a large and very commodious chapel. The congregation continued to increase till it numbered over 200. The church was greatly revived, and sinners began to inquire, "What shall we do?" Last Monday evening closed my labors there, and by request of brother F. and others I gave them an account of my late tour West, occupying the whole evening, after which brother F. and I went home with a brother A., whose daughter was deeply penitent. At or near midnight she was happily converted to God. The next morning I had to leave for this place, but brother F. stayed to protract the effort for at least another week. On Saturday they are to have a church meeting, when it is expected that a dozen or more will be added to their number. On the coming Sabbath, brother F. will administer the Lord's supper. God bless them, is my earnest prayer.

Came to this place Tuesday evening, 30th ult. Am in the family of brother Sol. Miller. Have visited several Advent families, among which was John Miller. He was a son of the late Wm. Miller, (our father in the Advent faith) and occupies the house and homestead where his father lived, labored, searched the Scriptures, and finally died a triumphant death. His grave is directly before me, but a few rods off. I have been to it several times, and wept over it, giving praise to God that as he raised up Moses to deliver the children of Israel from Egyptian bondage, so had he in due time raised up William Miller to proclaim to the world and a lukewarm church the soon coming of the Lord. I have seen and heard that man of God, and love to meditate on what he said. Am thankful now (for the first time) to visit the place of his late residence. This evening shall commence a series of meetings with the church here, hoping for a good time.

Having a pressing call to return to Connecticut, and wishing to visit Haydenville again on my return, it is very doubtful whether I shall be able to visit the churches under the care of Elder I. H. Shipman, and several others who have kindly invited me to visit them. The friends at the West from various quarters are entreating me to return to them, and I feel a drawing to go. The Lord direct my mind and steps, is my constant prayer.

Grant me an interest in your prayers, dear brethren of the household. A happy new year to you, brother Himes, with the names of several new subscribers for the Herald. Yours in hope,

SAMUEL CHAPMAN.

PS. My Post-office address is Hartford, Ct., care of W. R. Chapman.

Low Hampton, N. Y., Jan. 1st, 1857.

LETTER FROM H. ROBBINS.

BRO. HIMES:—During the past season it seemed necessary for me to change my place of residence; and before determining where to remove, I took a trip through the central part of this State, and into Minnesota, as far up as Little Falls, which is about 110 miles above St. Paul's, on the Mississippi. During this time I became satisfied from my own observations, and what I could learn in conversation with numerous travellers who had been in all parts of Minnesota, and with members of the Hudson's Bay Company, and settlers from the Red River, of the truth, that there are few parts of the country, all things considered, where the inducements for settlers of moderate means are stronger than in Minnesota. I was seeking myself to find a new place of commercial promise, with a view to settle there for life. While in Minnesota, and seeing what was going on there, the rapidity with which the territory was settling up, the conviction forced itself upon me, that ultimately, if time continues, the city of the greatest importance as the natural outlet, or distributing and receiving depot of the vast north-western territory will grow up at some point at or near the western extremity of Lake Superior. I then determined to seek that point and to settle there if it came up to my expectations. Lake Superior at present is not easily accessible from the Mississippi in the summer, and consequently I returned to Chicago, and made the trip by lake. I found here at Superior a natural harbor and site for a town unequalled by any on the chain of lakes. The entrance to the harbor is about 500 feet wide, and the harbor itself is about seven miles long and three quarters of a mile wide, formed by the extension of a narrow neck of land from the north shore of the Lake along the St. Louis River to the mouth of the Nemadji River where both unite and empty into the Lake. The harbor is called the Bay of Superior, and is accessible to steam boats and vessels drawing ten feet of water. The scenery here is delightful, and in my estimation unequalled by any place which I have ever seen, unless it is Madison, the capital of the State. The first house was put up here about two years ago, and the place now numbers about 1000 inhabitants.

As everything here came up to my expectation, I was not long in making arrangements for business, and to move my family here. My first visit was during the month of August last, and I returned again with my family on the 8th of October.

So far as I know myself and family are the only Advent believers in these parts. We unite with a few Christians of the Presbyterian and Methodist persuasion, and hold union meetings on Sunday and prayer meetings once a week in a school house.

You doubtless find many in your travels who think they can better themselves by going West. In my judgment those who are comfortably situated, and doing well anywhere East, are not justified merely for the hope of worldly gain to remove. But there is a large class of men of moderate means in almost every community East, who by removing to a new country can get for themselves a home at a small cost, and with the blessing of God, by hard work and economy can acquire a competence such as it would be almost impossible for them to do were they to remain where they are. Such are justified in emigrating, and can better their condition. And if you fall in with such, of tried integrity, who are willing to forego the comforts of old settled towns and villages, and to help make up good society in a new country, please call their attention to this section. And any information which they may wish with regard to soil, climate, minerals, &c., I will gladly give, on application, to the best of my ability.

Respectfully yours, H. ROBBINS.

Superior, Wis., Dec. 15th, 1856.

Brother Robbins is a reliable man, and his statements may be depended upon. We wish him all success in his distant home.

Letter from S. A. Gorton.

BRO. HIMES:—Though feeling unworthy to be numbered among the followers of Christ, especially with those who are looking so soon for "the restoration of all things"—whose hearts are being gladdened by the prospect of a speedy release from the trials and perplexities of the "present evil world," and the commencement of a glorious reign with Christ, still the cause in which you have long been so assiduously engaged, viz., that of proclaiming the speedy advent of Jesus, is near and dear to my heart. I believe it is emphatically the great truth which should interest the church of Christ at the present time as never before: and I rejoice that there are instrumentalities at work for its dissemination.

In 1843 there were many here that were interested in the subject, and a considerable number believed that Christ's second advent would immediately take place; but as time passed on, they organized themselves into a body bearing another name, and now there are none particularly identified with the Adventists except myself and companion. However we are not altogether without sympathy; there are many who are favorable to our views and think them correct in the main. We have of late succeeded in establishing a library of about forty volumes, from the list of books for sale at the *Herald* office, which are being attentively read, and I think not without a beneficial effect. I wish our friends who have the means would take the matter of book circulation and tract distribution into consideration. They might accomplish a vast amount of good in this way. Have lately been reading the "Voice of the Church," and wish it was in my power to put it into the hands of some of the post-millennium preachers around us; it ought to be extensively read. The Time of the End, I wish might also have a wide circulation; brother Daniels' work on Spiritualism, I think an excellent book for the times. Messiah's Throne and Millennial Glory, and Hill's Inheritance of the Saints I have been much interested in. And of the works of Dr. Cumming, what can I say more than has been said? As regards the *Herald*, we are cheered with its weekly visits, and know not how we could well do without it. With a heart filled with gratitude to God for having raised you to a degree of health once more, and wishing he might make you as efficient in publishing the glad tidings of the kingdom at hand, in what may remain of the future, as you have been in the past, I remain your sister in Christ, striving to be accounted worthy of immortality at his appearing.

S. A. GORTON.

Manchester, Mass., Jan. 7th, 1857.

CORRECTION.—In the *Herald* of Jan. 3d, the quotation in the last column of the 6th page said to be taken from Isa. 32:8, should be Isa. 32:3.

Also, in a former number of the *Herald* one of my articles was said to be from Manchester, N.H., when it should have been Mass.

S. A. G.

Extracts from Letters.

BRO. J. BUTLER writes from Sanford, Jan. 10th, 1857:—"I feel perfectly satisfied with the manner in which the *Herald* is conducted, and hope that it will be sustained; and am glad also that the Advent people have decided to remain a distinct body, and hope that God will again cheer up their drooping spirits with a new manifestation of his love. I should be happy to see you again and hear you proclaim the glad news of salvation as in time past. Yours, in hope of a better country."

BRO. T. SMITH writes from South Hope, Me., Jan. 1st, 1857:—"I have been much gratified with the account of your Conference at Providence, and as a course of conduct was suggested and approved which I always wished might be, I could but bid the brethren God speed in their brotherly resolutions, and hope and pray that it may be carried into actual operation throughout the length and breadth of our fields of labor. I know much has been said and done in Maine to prejudice the minds of the people against the *Herald* and its conductors; and even since the excellent spirit manifested at the Conference has been published, there are murmurs and complaints that principles were sacrificed in the resolutions.

"It is a subject of deep regret, that many seem to think (Papist like) that all must take the same view, and understand everything as they do, or they cannot be saved. For myself, however, I believe with Peter, that in every nation such as fear God, and work righteousness are accepted with him.

"I received a letter the last evening from brother Joseph Fairbanks, of Farmington, Me., which informed me of quite a religious interest awakened on the Sandy river, in Farmington. I am for myself expecting better times, and for this I feel in

my heart a strong disposition, by the grace of God, to labor. May the Lord give success."

Doing Nothing.

We cannot do anything in this place. How many are making this excuse for their lack of effort. But it is the cry of weakness, indecision, indifference and spiritual slothfulness. But the objection is plead again, we have tried, we have had two or three meetings here within a few years, and the people began to be interested, but it did not seem to last long. Well what is the trouble? Let me tell you, brethren and sisters. You did not protract your efforts long enough to accomplish the work. Two or three days are not enough. We are living in a time when great efforts are called for instead of small. There is no other enterprise in the world that is worthy of so much effort as the cause of Christ, and strange to say, yet true, it obtains the least. The worldly man can toil early and late, he can travel through wind, and storms of snow and rain, to gain a little of that which the apostle says (the love of money) is the root of all evil. The world can hazard their lives by sea or land to procure the filthy lucre of this world. O ye slothful Christians, awake from your slumbers. Take Christ and the apostles for your pattern. Paul labored night and day with tears, warned the people he says for the space of three years. Christ continued all night in prayer for us, and can we not pray fervently for the salvation of others? Lord help, for the godly ceaseth, and the faithful fail from among the children of men.

ANSON BROWN.

EVERY man speaks and writes with an intent to be understood; and it seldom happens but he that understands himself, might easily convey his meaning to another, if, content to be understood, he did not seek to be admired, but when once he begins to contrive how his sentiments may be received, not with the most ease to his reader, but with the most advantage to himself, he then transfers his consideration from words to sounds, from sentences to periods; and as he grows more elegant, becomes less intelligible.

WHEN we trust in frames and feelings, as soon as they are gone, the soul is discouraged and dejected; but when we trust in God's promises, which are always the same, then it is we are right, and a sense of God's unchangeable love toward us, proceeding from such trust, fires our soul with a continual love towards him.—Romaine.



Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, on the 23d of November, PETER WEST, in the 89th year of his age.

He was born the 7th of November 1768 in Dutchess county, N. Y., and while a lad his parents removed to Stillwater, of the same State. Subsequently to the Mohawk river, near the German Flats, and then to Canada; since which time he has resided there till death closed his earthly existence. Like the rest of the world, he was forgetful of God till some 20 years ago, he entertained a hope in the saving merits of Christ as his only Saviour; joined the Baptist church; and while here he did not honor that holy profession as he might or should have done. In '49 he was revived from his lukewarm state and so continued till he departed this life in hope of life immortal when Christ who is our life shall appear. He often spoke of the scenes of the Dark Day, as it is called; about leaving his work; of the gloomy appearance which overspread the earth, and the effect it produced on the minds of the multitude that saw it. He thought it one of the signs spoken of in the Bible that was to precede and herald the day of Christ. For the last two years he was nearly confined to the house. But he was a patient sufferer; retaining his reason to the last, and saying, "I am not the least alarmed, nor afraid to meet my God; nay, I shall be well off before morning." Thus the vital spark diminished and died away, without a struggle or a groan. He died, leaving children, grand children, and great grand children to mourn his loss. We hope to meet him in the kingdom. A sermon was preached on the funeral occasion by Elder D. W. Sornberger, from 2 Tim. last chapter: "I have fought a good fight," &c., to a solemn and attentive audience.

P. V. WEST.

Peruvian Syrup.

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is no incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., 1855.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8

Ayer's Cherry Pectoral.

FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarse voices, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully say your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkling, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 6, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach, arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and aneurismal diseases, which require an evacuant medicine, scrofula or King's Evil. They also purify the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

Dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa. 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted nipples, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan. 4—1 year

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian street.
BURLINGTON, IOWA. James S. Brandaburg.
EASCOE, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
CINCINNATI, O. Joseph Wilson.
DUNHAM, O. E. D. W. Sornberger.
DUNHAM, C. E. J. M. Orrock.
DEBBY LINE, Vt. S. Foster.
EDDINGTON, Me. Thomas Smith.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAYESVILLE, Mass. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MORRISVILLE, Pa. Wm. Kilson.
NEWBURYPORT, Mass. Dea. J. Pearson, Sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PHILIPSBURG, St. ARMANDS WEST, C.E. C. P. Dow.
PRINCETON, N. Y. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, Mass. Geo. W. Burnham.
SHARONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUKE, De Kalb county, Ill. Wells A. Fay.
ST. ALBANS, Hancock co., Ill. Elder Larkin Scott.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, O. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchins, M. D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1/2 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pay for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, JAN. 24, 1857.

Letter from One of the Laborers.

Some of our friends are in reality going to work for the *Herald*. We should like to enlist about a thousand who would get one or two subscribers each, although we proposed to raise only five hundred. Are there not those who can engage in the work, and get a larger number? We think so.—Let all wake up to the work—and wake up in season. We must have help, or stop. Who is willing to see this paper sink for want of a little aid that can be given by each one better than not?

Deacon Aaron Clapp, of Hartford, Ct., writes: "I received the *Herald* today, and saw in it a notice that you wanted an extra effort made to obtain new subscribers.

"I have taken the *Herald* ever since 1842, when it was called the 'Signs of the Times,' and have ever been a friend to it, and have watched its course through all the Advent movement, through adversity and prosperity, to the present time; and I am still very much pleased with it. I think it one of the best of religious papers, and can cheerfully recommend it to others. The doctrines which it advocates, which cluster round the glorious advent of our Savior, are still very interesting to me. I want to see them spread more and more among the people.

"I am glad to learn that our blessed hope is being better understood, and that the light of the gospel of the kingdom is illuminating the minds of the people. It is glad tidings of great joy; for it brings peace on earth and good will to man; for we are looking for new heavens and a new earth, wherein will dwell all the resurrected, and the living saints that are to be changed from mortal to immortality. And they will be a righteous people. I wish to share among that blest, holy and happy throng.

"I want to see others interested in this blessed hope. I hope the friends will see that the *Herald* is sustained, and help spread abroad the good news of the gospel of the kingdom. I shall try to get some new subscribers.

"The cause in this place is prospering under the excellent labors of our worthy and beloved brother E. Crowell."

THE RIGHT KIND OF INTEREST.—A Baptist brother writes, Jan. 8:—

"My circumstances have rendered it necessary to discontinue three or four publications which I have heretofore taken; but I consider the *Herald* so important, that I shall make some effort at economy in other matters, in order to retain it."

Some who profess to be Adventists, have said that they took so many other papers, that they must stop the *Herald*. This is the wrong kind of interest.

"Advent Herald Please Copy."

Occasional letters are received at this office stating that an obituary notice or appointment has been sent to the *Star*, the *Crisis*, or other paper, with the request that the *Herald* copy. To all such it should be stated, that to insure the insertion of any article in any paper it should be sent directly to that paper, or the paper containing the article should be marked and sent. For, with fifty exchange papers, only a few moments are spent in glancing at the topics of each. The articles are read only by their titles, unless something marked strikes the eye. No time is spent in looking at the details, which would so absorb all the time as to leave no space for other duties. Attention therefore should be called to anything which needs being copied, or it would more likely be passed over unobserved.

We do not exchange with the *Star*, and other papers often fail to come in regular succession.

To Correspondents.

"Please to give an exposition of Luke 16:8, 9, H. Woon."

We understand the import of that Scripture to be, that we are so to use the things of this world as to meet God's approval; in which case we make the mammon of unrighteousness a friend; but it would prove an enemy, if it caused by a selfish use made of it, our condemnation.

A BAD BILL.—Some one has sent us a five dollar bill on the "Eastern Bank," at West Killingly,

Ct.—a broken Bank. We would like to have the sender replace it with current money.

A COTEMPORARY SAYS:—It is important for all who write for the press to remember a few things:

1. To know what they are going to say.
2. To be sure that it is worthy of publication.
3. To write distinctly on only one side of the sheet.
4. Not to murder the rules of spelling, grammar and punctuation.
5. To be short, spirited, and to stop when they have done.
6. To make no guesses about facts, to keep the Golden Rule, to be good-natured, and to speak the honest truth, let it shame whom it will."

EFFECT OF REVELATIONS.—Bishop Newton says of the passage in Dan. 8:27 "And I Daniel fainted and was sick certain days," "Munster, and Clarus, who generally transcribes Munster, are of opinion that Daniel was visited by this sickness, lest he should be lifted up by the sublimity of the vision. I presume they thought his case somewhat like St. Paul's (2 Cor. 12:7) who had 'a thorn in the flesh (or a bodily infirmity,) lest he should be exalted above measure through the abundance of the revelations.'" Newton on *Proph.* p. 260.

RETURN OF THE JEWS.—We frequently hear of the Jews flocking to Palestine, and this supposed fact is looked upon as an earnest of the promises, supposed to teach the literal return of the Jews to that land. But Dr. Ewald, one of the missionaries of the Jews' Society, states that there are now more Jews at Whitechapel, London, than in Jerusalem, and more Jews in London than in the whole Holy Land. The total number of Jews in the metropolis is estimated at twenty thousand.

THE EUPHRATES VALLEY RAILROAD.—The project so long talked about, of constructing a railroad from a point on the Mediterranean Sea to a point on the Euphrates, whence that river is navigable to the Persian Gulf, is now about being carried into effect. It is believed that it will start from Selencia on the Mediterranean, pass through Antioch and Aleppo to Giabar on the Euphrates, from which point the river is navigable to the Persian Gulf. The idea of a snorting locomotive darting by the ruins of Babylon; of the shrill whistles being heard among the oldest monuments of antiquity, and ticket stations erected on the plains of Shinar, gives a peculiar interest to this enterprise apart from its importance as a new avenue for commercial industry, and the spread of Christian civilization.

POPIH UNIVERSITIES.—The most frequented of the universities in the Pontifical dominions are those of Rome and Bologna. Last year, the first reckoned 876 students, and the other 487. The other universities are attended by 430 young men, in all 1793 students, for a population of 3,000,000 souls.

OF TEMPTATIONS. Temptations are instructions. God will either keep his saints from temptation by his preventing mercy, or in temptation by his supporting mercy, or find a way for their escape by his delivering mercy.

A Christian that lives here among his enemies should never stir out without his guard. If you follow Satan, you will find the tempter prove a tormentor; if you follow the Spirit, you will find the counselor prove a comforter.—Rev. John Mason.

SPIRITUALISM VERSUS CHRISTIANITY.—From Rev. J. L. Hodge D. D., of Newark, N. J.—"I have examined with some care the work entitled 'Spiritualism versus Christianity' I regard it as a valuable and timely production. . . . I can but welcome it as well fitted to meet in a good degree the wild fanaticism and destructive tendencies of this delusion.

I should be happy to know that your book meets an extensive circulation."

From Rev. John Dowling, D. D., of New York.

"I have read the work of Rev. J. W. Daniels, entitled 'Spiritualism against Christianity; and while I should dissent from some of the positions of the Author, I consider his work well adapted to show the anti-scriptural character, and destructive tendency of this most senseless of all the delusions which have ever cursed the world. The book shows a vast amount of industry and research on the subject of demoniacal influence, and will well repay perusal."

Rev. M. G. Hodge of Brooklyn N. Y.—"Dear sir, I am much pleased with your book on modern Spiritualism. I think it is adapted to do great good. Your treatment of the subject in my opinion

fully sustains all that is assumed in the title. . . . I hope your book may be widely circulated and carefully read."

MISSIONARY NOTICE.—Dear Brethren. I intend during the present year to enter more extensively into the field of missionary operations than ever I have done. I intend to travel North, South, East and West and proclaim the glad tidings of the Kingdom of Heaven to all who will hear, in every place, whether they be few or many, as fast and as far as I have ability, and obtain the means so to do. Now I desire all of our friends, who wish for my feeble efforts among them to write to me, and tell me where they live, and what is the condition of things among them, and on whom to call when I come. Do not let fewness of numbers, or poverty be in the way of writing to me. "The poor have the Gospel preached unto them." I am not after money. All I get, after providing for the wants of my family, I spend in the service of God. Do what you can without burdening yourselves, and I will trust in God. Please write soon. Let us up and be doing; for we are almost there!

Address Edwin Burnham,
Newburyport,
Mass.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " gilt	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " " gilt	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.33.	.06.
<i>Preble's 200 Stories</i>	.33.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnossy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " " gilt	1.50.	.16.
" " " " " (Pocket Ed.)	.70.	.12.
" " " " " gilt	1.25.	.12.
<i>The World's Jubilee. By Mrs.</i>		
<i>Silliman</i>	1.00.	.17.
<i>Welcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D. D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse (1st Series)</i>	.75.	.21.
" " " " " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Ezekiel</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Deed</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works (1st series)</i>	"	.20.
" " " " " (2d ")	"	.19.
" " " " " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers (1st series)</i>	"	.19.
" " " " " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.
WORKS OF REV. HORATIUS BONAR, of Eng., viz.:		
<i>Morning of Joy</i>	.40.	.08.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " " Vol. 2	.33.
<i>Facts on Romanism</i>	.15.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.
<i>The Bible a Sufficient Creed. By Rev. Chas. Beecher</i>	Price, \$2.50 per hundred; 4 cts. single.
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.</i>	Price, 10 cts.

Glorification. By Rev. Marrant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cts. single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single. The postage on the above tracts is one cent each.

Appointments, &c.

If the Lord will, I will preach at Pittsfield, N. H., Sabbath, Jan. 4; at Newton, N. H., Sabbath, 11th; at Rye, Sabbath, 18th; at Exeter, Sabbath, 25th.

JOHN KNOWLES.

If nothing in Providence shall prevent, O. G. Smith will preach at West Alton Sabbath, Jan. 18; at London Ridge, 25th; at Moredith Centre, Feb. 1; at Lake Village 8th; at Melvin Village 15th; at the Hodson school house, 16th, even.

I will preach (D. V.) in No. Sheffield, O. E., where Bro. Whitcomb may appoint, Jan. 28th and 29th; and Granby, 30th, and over the Sabbath. Week-day appointments at 6 o'clock. J. M. ORRICK.

D. I. Robinson will preach at Templeton, Mass., Jan. 25, at Truro Feb. 1st, and stay several weeks, if the Lord will. Other appointments will be given soon. My address will be Worcester, Mass., till Feb., and then Truro, Mass.

D. I. R.

[Bro. Robinson has now entered upon the work of the mission, instituted by the Advent churches in Massachusetts. The object of this mission is to supply destitute places with Advent preaching, to build up new churches, and strengthen those which are weak, needing help. All who are in need, or desire his labors, will write to him, as above. Let those who enjoy his labors do all they can for the support of the mission.]

Elder S. W. Thurbur thinks to visit this city about February, and hold a series of meetings in the Advent church corner of Hudson and Kneeland sts.

Advent meetings are held three times on every Sabbath, at the usual hours of worship, and on Tuesday and Friday evenings, at the Advent chapel on Central st., Manchester, N. H. Those wishing to come here, to preach, or to exchange, will please address me at Manchester, N. H.

JOHN MORSE.

My Post-office address, for those writing to me in the States, is Derby Line, Vt. S. W. THURBER.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

I. C. Wellcome—Sent the other 50 books to Hastings the 14th, making 75 to him. There are on hand 190 copies. We have just received them from the binder, and could not send to H. before. Have now chd. you 13 c. Cr. on G. to L. Curtis to No. 126—end of 1857.

H. Beck—The money paid to \$22 and was credited in the *Herald* of Aug. 16th. Have sent from the office to Hamlin Grove, Audubon Co., Iowa.

W. E. Hitchcock—The postage would cost you 34 cts. in addition; but if sent by express, probably not over 12 1-2, which you could pay them on delivery at the depot, if you so order it.

S. R. Denmet—Elder Ira Bowles resides in Reedburg, Sauk Co., Wis., and was formerly of Whitefield, N. H.

C. E. Needham—Bro. Chapman's likeness is not yet out. The subscription is not half filled up yet. If others want copies, we hope they will make up clubs, and send in soon.

RECEIPTS.

UP TO JAN. 20TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if sent of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

B. Matthews—Rec'd Jan. 15th \$2 for "sister Dannel, formerly of Brooklyn, N. Y." We find no such name at Brooklyn, do not know the "given" name of sister D. nor where the paper is now sent. Please send a copy of that obituary referred to, as we do not find the paper.

Eld. H. Plummer \$41; D. Nichols \$15; J. Butler \$15; J. P. Farrar \$41; N. L. Doolittle \$46; J. A. Varney \$15; E. B. Hitchcock \$77; J. Elliott \$39—\$1 due, E. A. Ballou \$41 and 50 cts to G. G. to 126; J. Hubbard \$15 and 25 cts to G. E. A. L. \$15; S. S. Saffler \$41; C. E. Needham sent the 17th, E. Weaver \$28; J. Eldridge \$67; C. N. Ford \$41 and \$4 to bal. acct; Eld. J. S. White \$67; S. R. Denmet \$28; Z. Coleman \$41—each \$1.

B. D. Hill \$41; J. S. Rhodes \$46; H. H. Darling \$73—due \$2 Mrs. A. C. Abell \$72; C. B. Knight \$46; S. C. Beckwith \$67; M. Daggett \$72; S. Blanchard \$54; S. G. Cross \$67; Dr. F. A. C. C. on acct, P. V. West \$15 and likeness, A. Hawley \$90—25 cts postage due, C. P. Pinto \$15, A. P. Lynde \$72; E. Curtis \$41; W. Biddle \$67; J. V. P. Pinto \$74; J. Brittingham \$72; S. H. Taylor \$34; Th. W. Brooks \$19; Mrs. E. Cave \$67; A. Hough \$67; E. Edgerton \$67 and G. to 126, W. Negus \$67; H. Fazen \$46; Geo. C. Baker \$67; James Alexander \$67; D. Burns \$72; P. Burns, jr. \$72; G. Cutting \$21 and Cumming's End—each \$2.

J. Beaman \$67 and book and postage, C. Bullock \$46—each \$3—Geo. Wise \$46; Dr. M. Helm (2 cop.) \$60—each \$5—A. Winch 1075—to Jan. 1, 1861—\$2—K. Billington \$41—\$1.60.

ADVENT



Luke 9: 28-30.

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES"

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 820.

BOSTON, SATURDAY, JANUARY 31, 1857.

VOLUME XVIII. NO. 5.

DUTY TO THE ERRING.

PRAY for the erring one,
Whose wayward feet have strayed
From paths of Truth and Holiness,
To Error's poisonous shade.
Nor yet by prayer alone
Canst thou thy brother save;
Lure him with words persuasive, mild,
Bid him be strong and brave;
Brave to withstand the shafts
Of Hate and Malice foiled;
Strong to resist the syren arts,
That in his path lie coiled.
Then pray, and work, and hope,
The promise is Divine:
Who turns a sinner from his ways,
Shall bright in glory shine.

Warning Words.

BY JOHN CUMMING, D.D.

Concluded.

Having noticed these proofs—and only incidental proofs—of the apostacy alluded to here, let me give you the prescriptions that seem deducible from God's Word, in order to strengthen you to take heed lest there be in any of you an evil heart of unbelief. First if you are conscious of sin, it is the greatest mercy that has happened to you. Sensibility to pain is the demonstration of life. If you are conscious of unbelief within you, it is the first pulse of the returning tide to Christian faith and Christian love. If you can say, "Lord, I believe; help thou mine unbelief," you have not departed finally and fatally from the living God. Secondly, in order to recover true confidence in God, cleave closely to his Word; make it the man of your study, read what it says, and hold fast what it commends. Its texts are not for your criticism, but for personal acceptance. It has eloquence, argument, poetry, and history, not to charm and fascinate the taste, but to win the heart. Few have an adequate idea what stories of wisdom, interest, and beauty, are contained in this blessed Book. No man who knows it thoroughly ever can become an infidel or a sceptic. It is the history of the most flagrant specimens of the scepticism, that they borrowed their smart criticisms on the Bible, not from itself, but from the quotations, often incorrect, of others.

Maintain close communion with God. Walk with him; let none come between you and him. If the church, or an angel from heaven, come between you and your Father, forbid them; it is your privilege to hold communion with him. Hear his voice ringing in the oracles of truth; regard the Epistles of Paul and Peter but as the echoes of that voice; and the noblest sermons as only the faint reverberations of the great and beautiful originals. Live near to God, and walk with him under a sense of his presence, and a desire that in all things he may keep you, and that you may serve him.

All those things that are around you will soon be dissolved. Earthly cedars must fall, however poignantly the fir-trees may weep. Everything is passing away; time itself makes no music with its wings, and its waves makes no noise as they kiss the eternal shore; yet onward, without cessation, it goes, leaving heavier hearts to some, grey hairs to others, and less time for thought to thousands.

The world on which we now stand is but a little isthmus in the infinitude of space, rocked by the waves of eternity, washed constantly by the waters of time, and from which ourselves must

soon be snatched, prepared or unprepared, for the presence of God himself. What a pity that any of us should set our hearts supremely on things that perish in the using! Make the gold of the world a pavement for your feet, not an idol for your affections. Look above the world to a better and a brighter beyond it. "Set your affections," says the apostle, "upon things that are above, not upon things that are below."

It is one of the surest assertions that there is no such thing as happiness without, not the profession only, but the principles and the power of real and living religion. Solomon presents us in that most instructive book, the Book of Ecclesiastes, with a living proof that it is possible for one to have everything upon earth and yet not be happy. He says in the second chapter, "I sought to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water wherewith the wood that bringeth forth trees: I got me servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy." Now what was the result of this? Most would have said, "If any man was a happy man upon earth, it was King Solomon." He had all those beautiful and aesthetic objects that are so much admired in the present day, and yet he says, "I looked on all the works that my hand had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit." What a testimony, that there is no happiness in anything in the absence of God. Lord Chesterfield testified, "I now read Solomon when sixty years of age, and at the close of life, with a sort of sympathetic feeling. I have been as wicked and as bad as Solomon, though not so wise as he; yet now, at last, I am wise enough to feel the truth of his reflection; that all is vanity and vexation of spirit." Goethe, the celebrated philosopher, said, "They have called me the child of fortune, nor have I any wish to complain of the course of my life; yet my life has been nothing but labour and sorrow, and I may truly say, that, in the seventy-five years that I have spent, I have not had four weeks of real comfort and satisfaction." This was a man who wrote splendidly upon every topic, but who had a heart that had departed from the living God. All this varied experience is a mere variety of the parable of the prodigal who had only husks to eat as long as he was away from his father's home. Therefore let us ever try to live near to God, by prayer, by reading his blessed word, by trying to realize in all the chapters of providence, in all the occurrences of personal life, the providence and presence of God. It is one of the most delightful and beautiful features of the Christian, that he who sees God in Christ upon the cross, recognizes his Father everywhere, and always throughout the world. God's presence burns in every tree as truly if not so visibly, as in the bush of Horeb; Jesus still pronounces benedictions from every mountain, and the Holy Spirit still breathes in every breeze. The chimes of the sea waves are more beautiful music than all the *misereres* of the Sistine Chapel. A walk upon the grass, or in the woods, earth's own beautiful mosaic, is far more solemnizing than the sacerdotal tread upon the aisles of St. Peter's Cathedral. Wherever there is a consecrated heart, there God's presence is felt, and his nearness there is a reality. The spring is to you still a beautiful resurrection, the summer is the type of the everlasting summer, and the very autumn will tell you, in its wintry sighs, "We must put off this mortal; but we can add the blessed conviction, to put on this immortal. And thus, wherever a Christian goes, because he is a consecrated person—consecrated by the residence of the Holy Spirit of God—he ever hears God's voice, ever sees God's temple, and realizes God's presence.

Ever cherish bright and joyous thoughts of God. It is easy to believe that God is a tyrant; it needs his grace to believe in God as our Father who is in heaven. The instinctive feeling of fallen Adam was, "I heard thy voice in the trees of the garden, and therefore I feared thee, and hid myself;" the new emotion produced in the regenerated Adam is, "Whom have I in heaven but thee? and it is good for me to draw near God." But as long as we have terrible and awful thoughts of God, we see him in storm, in pestilence, in sickness; but how rarely do we see him in good fortune—as it is called—in success, in prosperity, in health. We think too much of God as wrapt in the thunder cloud; we rarely think of him, as he is still, if possible, more revealed in the sunshine. A consequence of the view that we thus entertain of the Christian religion is, our idea that religion is a most excellent thing for funerals, very desirable as a pronouncement over the ashes of the dead, very suitable in sickness, very proper to be thought of when the world goes against us, but while all is sunshine, that it is the best course to get rid of all thoughts of religion. But the Christian religion is good news, designed to make man happy, to make him holy; and therefore, it is fit for the sunshine as well as for the cloud; for life's sunny places as well as life's shady places; and he who has a right view of God—not as an avenging judge, waiting to destroy him, but as an affectionate Father; pitying him, and calling him home, will go forth into the world, and into all its duties, not terrified, but cheered by religion; not alarmed, but strengthened, feeling an inspiration that is the source of his greatest efforts, and the sign of his noblest triumphs over sin, and Satan, and the world. As long as your view of God is a gloomy one, so long the Bible will appear to you a dull book; its page a dark one, like the prophet's roll, written with tears, and lamentation, and woe; the Mount of Olives, and Sion, and Tabor, will reflect the glare of Sinai, not the peaceful splendours of Calvary. You will think of death, the grave and eternity, as very awful and terrible things, which they are in themselves, but in the light in which they lie, altogether altered, sanctified, and changed. And this blessed thought that I am not a maniac walking with a keeper, nor a slave, scourged by

a tyrant, but a son, living in the light of a Father's countenance—this blessed thought will raise the whole temperature of my life, it will fertilise my heart, it will waken in its depths every seed and blossom of whatsoever things are pure, and just, and lovely: it will turn grey hairs to black, it will add a cubit to our stature, it will make us feel misfortune less, and blunt the edge of pain, and enable us to look to the judgment seat, not as the scene of a tremendous ordeal, but as the place of a glorious, unspeakable, and blessed acquittal.

Such are the thoughts that this religion should inspire. Let us pray that all the unbelief that darkens its brightness, that casts gloom upon its path, may be extirpated from our hearts; and that there may be implanted within us that faith which is the substance of things hoped for, the evidence of things not seen, which worketh by love, which purifieth the heart, which overcometh the world, which reveals the earth we are now in as a temporary pilgrimage, and the eternity that is beyond us as our everlasting and blessed home.

It is no untried experiment, no rash or unreasonable thing. Myriads in eternal joy, far beyond the need of the apostle's caution are tasting all the fruits of the apostle's ministry, and blessing God that they escaped the danger, and now reap the joy.

We must never forget that the Living God is the Fountain of all happiness on earth and all beyond it. There is no source but this. The gods of the heathens are dead gods—dumb idols, workmanship of men's hands. They can neither hear, nor see, nor help.

Nor is any living creature below or above the anchor of safety, peace, or joy. The life of angels and saints in glory is a borrowed life. Their happiness is also derived. They have nothing to spare for others. Were they applied to, and could they be heard, they would tell the applicant to go to the Original from whom they receive grace and glory. Any application to these is so far departing from the Living God, and disappointment and sorrow in proportion to the distance of estrangement from Him. It is not enough to draw near to his word, his sabbath, his ministers, his sanctuary. We must draw near to Him as set forth in these, and estimate their value by the helps they furnish towards finding God. Above all, let us pray without ceasing, and so we shall praise without end. To make use of nearness to God by asking those things which we need for time and eternity, for this world and the next, for soul and body, is to realize our relationship, to turn conviction into life, and privilege into real possession. In a world full of temptation, wherein we are surrounded with syren forms and voices ever courting us to ruin, can any litany be more dutiful or appropriate than "Lead us not into temptation" or any caution for the times more needed than, "Take heed lest there be in any of you an evil heart in departing from the Living God?"

Oh, thou blessed Teacher, and Comforter, and Sanctifier, promised by Jesus to them that ask, teach us these blessed truths, impress them on our hearts, and engrave them indelibly in this life on the tablets of memory. Increase in us true religion, nourish in us all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. AMEN.

Every word of God is pure.

From Dr. Akers' "Biblical Chronology."

Jewish and Christian Sabbaths.

Concluded.

II. In the second place, we will offer some reasons why the Christian Sabbath, or Lord's day, and not the Jewish Sabbath, should be considered as corresponding to the day of rest which the Lord made for man at the beginning.

1. This was the seventh in order from the first day of creation. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:3. Those who turn the first "six days" into indefinite periods, to satisfy supposed geological demands, should remember what is said—Ex. 20:11—"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." According to this testimony, whatever belonged to the earth and sea when God spoke at Sinai, is limited for its existence to the work of the six days which preceded the first Sabbath. And though the Lord can certainly bless and sanctify any day he may choose, yet it may be safest for us to allow that the whole law of the Sabbath, as originally ordained, both in respect to what is implied in "the rest," and the particular "day" of that rest, is still in force, as we have no knowledge of its repeal in either sense; nor are we to allow fallen man, on the ground of mere difficulties in rendering obedience, to alter this law in any respect. Without the divine Redeemer, no part of God's law can be kept by fallen man, as originally required. It is admitted that a seventh portion of time is the essential portion of the Sabbath day; but this must stand as God has appointed it—which, we think, excludes real difficulties on account of the earth's diurnal motion—this law of nature, and the law of the Sabbath being in harmony. "The Sabbath was made for man," and, as interpreted in the Scriptures, it is truly moral in its demands. It always comprehended the sum of man's obligations and interests; and, therefore, in reference to both the sanctification of the seventh day referred him to God. The penal sanction of God's law is death. One transgression brought man under the malediction of the whole law. He was, therefore, under the curse of Sabbath-breaking, when the scheme of redemption was revealed to him. This scheme had especial reference to the establishment of the law. And if the grace of salvation be afforded to the guilty, it must be after a declaration and maintenance of the whole law.—While this leading doctrine is commended to our notice, as the scheme of redemption opens upon us, it should not be forgotten, that the whole law, including promise and penalty, was committed to man under the claims and privileges of the holy day of the rest of the Lord.—This was the seventh from the first, in the count of God's works for man; but it was the first day in his created history. He appeared before his Maker on that day, in possession of all good, and in the probationary prospect of a confirmation in it forever. The day was therefore blessed and sanctified to man, as containing, in its present and promised good, his everlasting inheritance. No bloody rites and typical shadows had conducted him to the enjoyment of that glorious day; it arose upon him as the "rest of God." All was very good; and all was very satisfactory, both to God and man. But from this lofty probation he fell by transgression under the curse of the whole law. All good was lost, and all threatened evil was incurred; and we must now keep our eye fixed upon this "day of the Lord," till its lost blessings shall be recovered through his mediation.

In a prediction concerning the work of God's Messiah, when it is said "he will magnify the law, and make it honorable," we have no right to alter, either in relation to the past or the future, the order in which the Sabbath day of the Lord originally stood in this law. And if the Lord of the Sabbath hath not made a change himself, it must be considered as remaining unaltered. Under rudimental instruction, given in view of the "restoration of all things" by the Redeemer of man's lost inheritance, many ser-

VICES were enjoined, which originally formed no part of the law of God. Among these is the observance of various "holy days," often called "Sabbaths," because of their typical reference to the inheritance of the original "Sabbath," or "rest of the Lord," by Christ. Indeed, every day under the Mosaic dispensation was connected with something typical of the promised inheritance in Christ. Yet only one of all the days of the week could possibly synchronize with the first Sabbath day, as appointed at the creation. It is reasonable, therefore, to expect that the Lord of the Sabbath, in magnifying and making honorable the violated law, would signally put the impress of his divine approbation and honor upon that holy day. On three different and most important occasions, he seems to have done this. First. On Sunday, the first day of the Jewish week, the fifth day of Sivan, the third ecclesiastic month, being the sixteenth day of May, A. J. P. 3067, and the fiftieth from the second day of unleavened bread of the first Passover, amidst the awful solemnities of Sinai, the claims of the original Sabbath of the Lord were repeated by God himself, together with all the words of that law. Secondly. The wave-sheaf of first fruits, significant of our nature in the person of Christ, about to be raised from that death to which the broken law had reduced us, was appointed to be offered on the second day of the feast of unleavened bread, being on Sunday, the morrow after the great Passover Sabbath of the Jews, and on which day the Lord arose from the dead. And, thirdly. The fiftieth day from that of the wave-sheaf, or resurrection of Christ, called the Pentecost, was appointed, in its significant emblems, to set forth the "leaven of Christ," by which his followers were to become new lumps. This day recurred annually on Sunday the day after a Jewish Sabbath, and was the day on which the exalted Savior sent down the Holy Spirit, which giveth life to his disciples.—Thus has the Lord distinguished from all others the day we call Sunday. His holy law, which ministered death under the mediation of Moses was first published by himself on this day, "whose voice shook the earth;" and his blessed Gospel was first published on that day, when in his resurrection, and after his ascension, "his voice shook not the earth only, but also heaven," "removing" the shaken and typical dispensation of Moses, with all its Sabbatic shadows, that "the Lord's day," the true Sabbath, with all that he hath promised in connection with it, and "which can not be shaken might remain." It is remarkable, also, that when the risen Lord "opened the understanding of his disciples that they might understand the Scriptures," they immediately adopted "the Lord's day" as their Sabbath of rest. And why did they adopt this day? It does not appear that any special change was ordered either by Christ or his apostles; and yet thousands of zealous Jews, after a contrary practice by Divine appointment for the space of 1674 solid years, suddenly adopted the first day of their week, as the accredited Sabbath day of the Church of God! Surely they did this because, when "their understanding was opened," they "understood the Scriptures" as teaching them so to do.

It is called "the Lord's day," not, we apprehend, merely because he arose from the dead on the first day of the Jewish week—that was "necessary that the Scriptures might be fulfilled"—but principally because he thereby declared that to be the Sabbath day which he originally "made for man." A proof of this may be found in the 118th Psalm, which depicts the astonishment of the disciples of Christ, on the day of his resurrection, and the judgment, to which they came in respect to that day: "This is the day the Lord hath made; we will rejoice and be glad in it." But when did the Lord make this day? Certainly it was when he rested from his own works, about that time when "the morning stars sang together, and all the sons of God shouted for joy." It was when, from the gloom of eternal night, there arose upon our newly-created, holy, and happy race, the opening glories of the Lord's rest; in the light and participancy of which were seen and heard adoring throngs of "principalities and powers in heavenly places;" but because of sin a long night of horrible dark-

ness had overspread the earth, with here and there a prophetic, or typical announcement of another exhibition of that great and notable day of the Lord. The angels that partook of this joy originally, were close observers of this subject, in all its long and mysterious developments till the stone was rolled from the mouth of the sepulchre, where humanity had lain; and one arose "to die no more;" "the first fruits of them that slept," "according to the hope of eternal life," and of "the eternal kingdom, and glory to which he hath called us." Then commenced a new edition of that original Sabbath. It however yet remains for that day of the Lord to be opened upon the children of the resurrection, in heavenly grandeur, when the multiplied children of God shall rejoice together in the uninterrupted Sabbath of the Lord, forever and ever.

The Resurrection.

The literal meaning of the term resurrection, is, a rising again. As applied, in the New Testament, to the change it predicts in the state of the dead, it signifies an actual revival of the same body that died. It is not, as some suppose, the immortality of the spirit, that it describes. It is not the creation of a new body, in the place of that which perished,—but the living again of the same body. Hence the declaration of our Lord, "All that are in the graves shall hear his voice, [the voice of the Son of God,] and shall come forth." The identity of the body which now sleeps in the grave, with that which shall come forth and live again, is here clearly established.

That the new life to which the body is thus destined will differ widely from its former life, is most true. It will be a higher grade of existence,—somewhat, it may be, like that of the gorgeous butterfly, as compared with that of the unsightly worm. The revived body will be freed from its old imperfections; refined from its grossness; relieved, as Bunyan rather coarsely expresses it, of its 'brawn'; fitted—by what divine process we know not, investing it with strength and beauty—to be the appropriate habitation of one made in the image of God. At least, this will be true of such as sleep in Christ, however it may be with others. Yet the body thus gloriously transformed, will retain its identity. "It is sown in corruption; it [the same it] is raised in corruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." For this corruptible must put on incorruption, and this mortal must put on immortality." In a word, the Saviour, the Lord Jesus Christ, when he comes to call his disciples from their graves, will change their vile bodies, that they may be fashioned like unto his glorious body.

The loved ones, then, that sleep in Jesus, are not lost; nor have we occasion to sorrow for them, as without hope. If we, too, are Christ's we shall meet them again. The same dear forms that death ravished from our embrace, the Lord of life will restore to us, at his second coming. As certainly as the same Jesus who died for our sins, now lives to make intercession for us,—as certainly as the same Abraham, Isaac and Jacob who sojourned in the land of promise, dwelling in tabernacles, and looking by faith for a city that hath foundations, shall sit down at last with the redeemed of every age and clime in the kingdom—so certainly shall the same dear friend between whom and us the grave has interposed, be joined to us again in a blissful and perpetual reunion; and the happy associations which "were not suffered to continue by reason of death," shall be renewed where death is unknown. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ."—*American Baptist*.

How to Preach.

It is not enough that sermons contain the truth, important and indispensable as this is. A sermon may contain it in such a manner as to pre-

vent a great part of its proper efficacy. Nor does the evil stop here. Instances have existed in the world in which preachers have uttered nothing but what was strictly evangelical, and yet have only amused, wearied, or disgusted, sober, pious, and candid hearers. The manner, the fire, in which truth is preached, may possess an importance which it is difficult to estimate. The views which I have formed of this subject may be exhibited under the following heads:

1. The gospel ought to be preached so plainly as to be clearly and easily understood by those who hear. Technical scientific language is to be excluded from popular sermons. A still greater trespass against plainness of speech is committed, in what is called metaphysical preaching. Even Paul, one of the most profound of all reasoners, never appears to choose abstruse discussions when the subject will allow of any other; and returns with apparent pleasure to a plainer mode of discourse, as soon as the nature of the case will permit. Our Savior treats every subject in the most direct manner of common sense, although he often discourses concerning things of a profound nature.
2. Variousity.—By this I intend that both the manner, and especially the subjects of preaching, should be diversified.
3. Boldly.—He who brings a message from God ought never be afraid of man.
4. Solemnly.—All things pertaining to Divine truth are eminently solemn.
5. Earnestly.—He who would persuade others that he is interested in the subjects on which he descants, must feel them, and must express his views of them, in the language of feeling.
6. Affectionately.—A preacher is sent on an errand more expressive of tenderness and goodwill than any other. He comes to disclose the boundless mercy of God to man.—*Dr. Dwight*.

The Elaborate Sermon.

BY E. PORTER DYE.

It was a week in summer time—

In August, fifty-three,

A modern pastor sat him down—

He took his pen and scratched his crown,

To do Theology "up brown,"

So smart a man was he.

A text he chose—a sermon wrote,

About the "fatted calf;"

He toiled away the whole week long,

To rectify what'er was wrong,

And make it elegant and strong;

But 'twas too long by half.

He cut it down—he wrote it o'er,

Retouching every point,—

Till he was pleased it read so well,

And pride began his breast to swell,

To think how his brave speech would tell—

So smooth in limb and joint.

The Sabbath came:—To-day thought he,

My people must respect

My talents more than e'er before;

And though they may not cry encore,

Will ask to have me preach it o'er,

Because of its effect.

So marching to the sacred desk,

He uttered forth "his views,"—

Declaimed about the calf so fat,

But finished, feeling rather "flat,"

For half his congregation sat

And slumbered in their pews.

Returning home, dejected, sad,

He turned aside to pray;

His soul was humbled to the dust—

He prayed and felt that pray he must,

And exercise a firmer trust,

Or else, must "go away."

His strength was spent—he'd done his best—

Yet all had been in vain;

While half his struggling heart within

Reproached him that he did not win

A single soul from guilt and sin.—

He ne'er would preach again.

When Monday came, he prayed again,

Then went from door to door:—

He saw the sick, the lame, the blind,

And words of blessing left behind,

Till half he thought to change his mind,

And preach one Sabbath more.

But what? and how? he wept and prayed,

Then sat down sore perplex'd,

For ah, so busy all the week,

On what theme could he hope to speak?

He took his testament in Greek,

And ransacked for a text.

Before the book he knelt; and prayed

For guidance from on high.

Poor man—what sorrows filled his breast—
He felt he needed sleep and rest,
Yet he must try to do his best,
A good text met his eye.

A sermon on it soon he planned,
And sketched its meaning plain.
He could not elegantly write,
Twas Saturday, and nearly night,
And he was in a woful plight,
He knelt and prayed again.

The Sabbath came—a lovely morn—
The pastor prayed again;
Then humbly forth in fear he went,
With spirit meek and penitent,
To where last Sabbath he had spent
His choicest strength in vain.

He rose and read the opening hymn—
Drew nigh to God in prayer;
But judge of his extreme surprise,
When closing he observed all eyes
Suffused with tears, and heard deep sighs,
As if the Lord were there.

He rose to preach, though sore oppress'd
And mortified was he—
For oh, his sermon was so slim,
The light it gave so very dim,
Twas strange all eyes were fixed on him;
What could they wish to see?

His words—they seemed to fall with power
Though simple words were they,
So simple, he could hardly bear
To utter them; but after prayer
The people whispered everywhere
How well he preached that day.

The humbled pastor homeward went;
Ashamed to show his face,
To think so smart a man as he
Should lower himself full one degree,
By preaching what he deemed to be
So very common-place.

That week, abased, before the throne,
He mourned, he wept, he prayed;
But e'er another Sabbath came,
The pastor, in this prayerful frame,
Discerned a little kindling flame,
Which sovereign grace displayed.

In many a soul—which blazed and burned
With pure revival light—
What could it mean? The Lord was there,
Who scorns the weapons men prepare,
Yet honors humble, fervent prayer,
Who, not by power or might,

Nor by the wisdom of the wise
His kingdom buildeth up,
But by his Spirit strikes the blow
Which humbles e'en his haughtiest foe,
And opens in Anchor's valley low,
To faith, a door of hope.

Till he who oft in wisdom's pride
In vain had preached the word,
Beheld with joy God's work go on,
As day by day some ransomed one
Was built on Christ the corner-stone,
And glorified the Lord.

Where is the scribe? and where the wise?
Hath not Jehovah said,
His folly wiser is than men?
Yet oh, what thousands still complain
Their labor in the Lord is vain—
Yet, tell me how they prayed,

And I will tell you why they failed
Their hearers' hearts to win—
No human voice the dead can wake,
But he who pleads for Jesus' sake,
Impression cannot fail to make
On souls deep sunk in sin.

John Hancock.

In the period of Mr. Hancock's ministry, while the country was newly settled, and the bounds of estate not well fixed, it frequently happened that his parishioners would find it difficult to settle the bounds of their respective estates. On such occasions, Mr. Hancock volunteered his services as arbitrator and final judge. He would repair to the house of one of the contending parties, and address him by his Christian name, as was the custom of the clergy except when speaking to such as were technically called "Gentlemen." "Joseph," says the minister, "I hear you quarrel with neighbor Reed—If that was the name. 'Why?' says the man 'we didn't really get our horns together.'" "Ah, but I hear you quarrel with him—about your lands, I suppose it is." "Yes, sir." "Well, take your deed and your plan, and come over to Reuben's with me."

They go together to the neighbor's house and after the usual salutations, very humble on the one side, and very lofty on the other, the minister says: "Well, Reuben, I have brought Joseph

along with me to settle the quarrel between ye—get your deed and your plan." Then he compared the two, heard the rival claims, went to the spot, attended by some of the other neighbors and walked back and forth, looking at the premises; then, having made up his mind, he would say, "Take your axes and cut some stakes." They are cut. "Drive this stake down here, and pile some stones around it." That was done. "Now drive that stake down there, and pile some stones around that." It was done accordingly. Then he would say, "Now Reuben and Joseph, your line runs there, and there let it run forever! that is your land Joseph, and that is your land Reuben, and let us have no more quarrelling about this matter."

This clerical manner of getting a *judicium rusticum* was effectual. There was no appeal. Substantial justice was done, litigation was avoided, and good feeling restored. His manner on such occasions, and the assumption of authority attending it procured him the title of Bishop Hancock—not a very pleasant name to the men who gave it.

The following story illustrates his self-reliance and independence. In the latter part of his ministry, while he was quite aged, but still hale and vigorous, and not a little disposed to use his authority, the two deacons, and perhaps others in the church, thought it was necessary to put some check upon the good old man. So, on a set time, the deacons went to his house to propose that they should have Ruling Elders in the church. It was thought to be a difficult matter to propose the business to so lofty a man—so the ablest of the deacons undertook it—after the following fashion; "We think sir," said he, "that on account of your great age, you ought to have some assistance from the church in your numerous assiduous labors." "Ah," says Mr. Hancock who knew what was coming, "I know I am old and I suppose I am feeble too—I thank the church for their kindness. But how do they propose to help me?" "Oh," said the deacon, "they thought they would appoint two Ruling Elders to divide the care of the church with you. But they did not wish to do so without your consent." "Well, I should like it," said he, "perhaps they would choose you to the office." The deacons concurred in the opinion. "They couldn't do better; you might be a great help to me.—But what do you think is the business of Ruling Elders?" said he. "Oh," said the aspirants to the office, thinking the difficulty all over, "we will leave that to you—you are a learned man and have studied the history of the Church."—"Yes" said he, "I have studied ecclesiastical history a good deal, and paid particular attention to Church discipline and government, and I think I know what the Ruling Elders ought to do." "We leave it wholly to you to say what part of your labors they shall attend to," remarked the deacons. "Well, then," said the Bishop, "I should like to have one of them come up to my house before meeting on Sunday, and get my horse out of the barn and then saddle him and bring him up to the door and hold the stirrup while I get on. The other may wait at the church door and hold him while I get off! then, after meeting, he may bring him up to the steps. This is all of my work I ever can consent to let the Ruling Elders do for me." The office has remained vacant to the present day.

The following shows that he could be facetious as well episcopal. He once visited a wealthy farmer, one of his best friends, who was in the habit of making him presents from time to time. He went to visit the family once; it was in hay-making time, and the men folks were at a distance in the meadow, so he only saw the farmer's wife and the younger children. It was in the forenoon and she got him for luncheon some brown bread and cider, and set before him a whole cheese that he might cut for himself. He put his knife on the cheese, first this way and then that, as if in doubt where to begin. "Where shall I cut this cheese, Mrs. Smith?" asked he. "Cut it where you have a mind to Mr. Hancock" was the answer. "Then," said he, "I think I will cut it at home!" So slices of cheese were brought for the lunch, and the whole cheese put in his saddle bags.

To have respect of persons is not good.

"Who is E. Meriam?"

For a long period this mysterious name has appeared in the public prints, in connection with almost every conceivable subject, and to answer the many curious inquiries made in regard to his identity, manner of life, &c., the editor of the *New York Journal of Commerce* recently paid him a visit at his residence in Brooklyn. The writer gives the following account of his observations:

"We found a small two story brick building, originally intended for a carriage house, erected just on the verge of the Heights, with no visible entrance except through a small gateway in the adjoining fence. An entrance effected, the veritable 'E. Meriam' was discerned by the dim light of several tallow candles, with piles of boxes reaching to the ceiling and two assistants busily engaged in obeying orders. One side of the apartment was exclusively occupied with pigeon-holes, filled with papers on a great variety of topics, and though there was apparent confusion on every side, the well trained subordinates unhesitatingly brought each paper, book or memorandum, at the word of command. This was the chief business office of the 'meteorologist,' as designated by the city directory.

Observations upon the weather constitute an object of the first importance. The temperature of the atmosphere is here chronicled for every day from 1788 to 1856, and makes an immense volume of solid pages, nearly all stereotyped—the plates forming several loads of metal. In continuing these records, the indefatigable Mr. Meriam rises regularly at every hour through the night, awaking at the striking of a clock. A faithful dog formerly did the service of the clock, but he unfortunately fell down stairs one day, and expired soon after. The books are written up every morning before sunrise by clerks, of whom there are three, except during the sessions of the State Legislature, when the number is increased to six. Two of them remain constantly at Albany during the time, and transmit intelligence of the proceedings to this city each day.

The *New York Municipal Gazette*, comprising memoranda and complications of all matters concerning the public weal, is a formidable work which requires Mr. Meriam's constant attention. One volume has been published, containing eleven hundred and forty quarto pages, of which eight hundred copies are on hand; also twelve hundred copies of the second part of the same volume and three hundred and fifty additional pages of a second volume have just been printed. The expense of one was borne by the "New York Anti-Assessment Committee," and of the second by a "public fund" respecting which Mr. M. is probably best informed.

These volumes contain copious memoranda respecting lightning on land and water; earthquakes, salt, birds and minerals; all the acts in relation to this city which have been passed from time immemorial; all the characters of the city, from 1657 to the present day, in chronological order; everything relating to taxes, assessments and improvements; ditto with regard to life-saving efforts, Hurl Gate, and the harbor, and quarantine; the whole history of the discovery of gold in California, from the first announcement of the fact, in September, 1848, until now; a long list of vessels destroyed by fire, &c. &c. The object in view is represented to be "public utility"—or, to spread before public men, in a compact form, all necessary information on important topics. In addition to the laborious service thus voluntarily assumed, and which no other man could be induced to perform for any ordinary compensation, minute records are kept of the wind vane and water-gauge attached to the office.

Mr. Meriam's dwelling house is a curiosity. Not less than ten thermometers are exposed, and five different lightning rods are in requisition, to protect the lives of its inmates. The casual observer would suppose that Providence must have some special designs for evil to be averted, if possible, by every precaution. The thermometers are for different exposures, and affixed to them are the famous 'wires,' intersecting the atmosphere irregularly, in all directions. Were

the garden a corn-field, crows would never disturb it. These wires, being connected with the thermometers, are supposed to communicate to these instruments the precise temperature prevailing. The extremities are immersed in saline batteries, or pits of water, impregnated with salt, to give galvanic action to the wires.

The peculiar state of the temperature at certain periods is regarded as indisputable evidence of 'terrene agitations' either near or remote; by what process of reasoning, we do not precisely understand. Mr. Meriam is now 62 years of age; was never more vigorous, and regards his manner of life as conducive to health. The nocturnal air baths are considered peculiarly favorable. His season for labor varies from fifteen to eighteen hours, and in very cold weather twenty-two hours per day, most of which is spent in the office among dingy manuscripts. The loft of this building is wholly occupied by boxes of the *Journal of Commerce*, labeled for ready reference, and secure from dust. Their appearance, thus disposed, is not unlike that of an undertaker's shop.

Mr. Meriam's biography remains to be written. Posterity may do him better justice than cotemporary generations. Of his beneficence, no better illustration can be given than the incessant care bestowed upon the birds, flocks of which constantly resort to his window, even in the most wintry seasons, for their supply of seed, which is purchased by the bushel, and never fails. The other day, a lame bird appeared, and excited much sympathy."

Last Words of the Great.

Tete de l'armee. Napoleon.
I have loved God, my father, liberty. De Stael.

Let me die to the sound of delicious music. Mirabeau.

Is this your fidelity? Nero.
A king should die standing. Augustus.
I must sleep now. Byron.
Kiss me, Hardy. Nelson.
Don't give up the ship. Laurence.
Clasp my hand, my dear friend. Die: Alfieri.
God preserve the Emperor. Haydn.
The artery ceases to beat. Goethe.
All my possessions for a moment of time.

Elizabeth.
What is there no bribing death? Beaufort.
Monks, monks, monks! Henry VIII.
Be serious. Grotius.
In taas manus, Domine. Tasso.

It is small, very small (clasping her neck.) Anna Boleyn.
I feel as if I were myself again. Walter Scott.
It is well. Washington.

Independence forever. Adams.
A dying man can do nothing easy. Franklin.
Don't let poor Nelly starve. Charles II.
I have endeavored to do my duty. Taylor.
There is not a drop of blood on my hands.

Frederick V.
I resign my soul to God, my daughter to my country. Jefferson.
It is the last of earth. J. Q. Adams.

Don't let that awkward squad fire over my grave. Burns.
Lord, make haste. H. Hammond.

Precious salvation. Sir J. Stonhouse.
Remember (the charge to Archbishop Juxon to bid Charles II forgive his father's murderers).

Charles I.
I have sent for you, Lord Warwick, to see how a Christian can die. Addison.
I shall be happy. Archbishop Sharpe.
God's will be done. Bishop Ken.
Amen. Bishop Bull.

I have peace. Parkhurst.
Come Lord Jesus. Burkitt.
Cease now. (Lady Marsham was reading the

Psalms.) Locke.
I thank God I was brought up in the Church of England. Bishop Gunning.

O Lord forgive me, especially my sins of omission. Usher.

Lord receive my spirit. Ferrar, Cranmer, Hooper, G. Herbert.

Thy will be done. Donne.
This day let me see Jesus. Jewell.

In te speravi: ne confundar in eternum. Bishop Abbott.

God will save my soul. Burghley.

And is this death? George IV.

Lord, take my spirit. Edward VI.

What! do they run already? Then I die happy. Wolfe.

God bless you, my dear. Miss Morris. Dr. Johnson.

What I cannot utter with my mouth accept, Lord, from my heart and soul. F. Quarles.

Then I am safe. Cromwell.

Let the earth be filled with His glory. James, Earl of Derby, Bishop Broughton.

I go to my God and Savior. P. Heylyn.

My days are past as a shadow that returns not. R. Hooker.

Let me hear once more those notes so long my solace and delight. Mozart.

For my coming down, let me shift for myself (On the scaffold.) Sir T. More.

In me behold the end of this world with all its vanities. Sir P. Sydney.



The Advent Herald.

BOSTON, JANUARY 31, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE WHEAT AND TARES.

"ANOTHER parable put he forth unto them, saying: The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Matt. 13:24-30.

The Interpretation, vs. 36-43.

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

The analogies here presented, are,

1. The man who sowed the good seed;—corresponding to the Son of Man—who is the owner of the field, and had a right to direct respecting its cultivation.
2. The field;—corresponding to the habitable earth.
3. The good seed;—corresponding to the children of the kingdom.
4. The tares;—corresponding to the wicked.
5. The sower of the tares;—corresponding to Satan.
6. The growing of the two together till the harvest;—corresponding to the intermingling of the righteous and wicked till the end of time.
7. The harvest;—corresponding to the end of the world.
8. The reapers;—corresponding to the angels

who will gather the elect from the four winds, and gather out of the kingdom all that offend.

9. The gathering of the tares to burn;—corresponding to the casting of the wicked into the fire. And

10. The garnering of the wheat;—corresponding to the shining forth of the righteous as the sun in the kingdom of their Father.

The subject of this illustration is the kingdom of God—that being expressly affirmed. We learn then from this parable that the kingdom of God is this habitable globe, on which the Lord planted the children of the kingdom, and into which Satan has introduced the children of the wicked one, that here both will continue to dwell till the end of an appointed period, that at that epoch the wicked will all be gathered out of this kingdom—the earth—and that then the righteous will be glorified in it—in this kingdom of their Father.

The parable thus covers the entire period of this world's history, beginning with the introduction of man on this earth in an unfallen state, and ending with the renovation of the earth when the inheritance of it will be given to the Saints—when the Saviour will say to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—when "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him"—when "the kingdoms of this world have become our Lord's and His Christ's and He shall reign forever and ever." And till that epoch, this parable expressly teaches that there will be no separation of good and evil, or of the righteous and wicked.

SPIRITOLOGY.

A paragraph in the *Spiritual Telegraph*, over the signature of Charles Partridge, one of its publishers, says:

"The cause to which our publications are devoted is permanently established, and is likely to pervade and absorb all denominations of Christians, exert a moral and reformatory power among the nations, and inaugurate the millennial era."

That it will be followed by the millennial era is undoubtedly true. For the contest which this "cause" is now waging with "Jehovah," is to our mind the battle of Armageddon that is symbolized in the Apocalypse. In no way can man war with God, except by denying his existence, or attributes, and refusing allegiance to Him, and inducing others to deny his claims to their love and obedience.

That the spiritologists are thus warring against Jehovah, and enrolling themselves under "gods" and "lords" of human origin in opposition to Him, will not be denied by any one who is conversant with their writings. In a paper read before "the Investigating Class," at the house of Mr. Partridge, Jan. 14th, and published in the *Telegraph* of Jan. 24th, the writer says:

"The idea of a God of illimitable capacity is so incomprehensible that in our judgment it borders on the absurd. If it be beyond the comprehension of mind to realize the boundlessness of space and the duration of Eternity, how much more the identity of a God filling all space, and being from eternity—the ever now! The most subtle logic fails to impress me with the slightest approach to a conviction of the assumed existence of a being or thing endowed with all or any of the attributes ascribed to the ideal God of Nature. Revelation, revealed religion, the Book subjected to severe criticism, examined as we examine the exact sciences, or the every-day occurrences of this material world, fails to prove or to support the attributes of its assumed inspirer. It is not pertinent to the question propounded to say how far the Scriptures are reliable testimony in any respect. That is a bone of contention for theologians; let them reconcile its absurdities if they can, with the assumed purity of the God they adore. He is this in one place, that in another; Justice without mercy; merciful without justice, he is Protean in his phases, ever changing. There is incongruity throughout, and we deny its inspiration.

"Sages, philosophers, poets, admit, insist upon, and eulogize a God, but we can not admit the vagaries of Ideality to supply the place of common sense, sound argument or fact. Logical reasoning or deductions go for nothing in the absence of that sound discretion which demands a positive proof, in the display of his unerring wisdom and undeviating justice in the regulation of the great interests of all creatures assumed to be under his special supervision, power and providence. God in the abstract is a non-entity and ideality of man's brain, supported by an old axiom that no effect is without a cause. Effects were and are in eternity. The laws of Nature, ever unchanging, without be-

ginning, without end, so harmonious, so exact in all their ramifications through all the sciences, seem to exclude the idea of a superintending Providence, or mind or power; for all things being perfect, what necessity for a further supervision? The work being finished and completed, there appears to be nothing for a God to busy himself about, but to look on and be passive; and therefore I conclude that God in any and all the theologies of man's creation, is a myth, a creature of man's imagination, born of superstition and nurtured by ignorance, fear and imposition."

Another writer, a Dr. Weisse, in a paper read at the same time, thus ridicules the Bible belief of Jehovah, of the fall of man and of the atonement:

"The Jehovah of the Israelites speaks to their Prophet out of a bush and gives his commandments amid thunder and lightning. By his orders cities are reduced to ashes and rased to the ground—men butchered and their wives and daughters reserved for the conquerors.

"The teachings of this Theology are 'a tooth for a tooth, an eye for an eye.' Its God says, 'Vengeance is mine.' 'The sins of the fathers are visited upon the third and fourth generation,' etc. The very ministers, messengers or angels, have a war among themselves: the vanquished are damned forever, and the victors rewarded forever. The first creature or child of this God is exposed to temptation—succumbs to it, and he and his children are cursed till they are redeemed by some hocus pocus about which there has been a great deal of dispute, but which no one has ever fathomed, and out of all this the grand dogma of the Atonement is wrung."

And what are his gods? He says:

"Spiritualism, as yet in its infancy, foreshadows its god or gods as divine Man or Men.

"I interrogate History, Poetry and Art and they point me to Man as their god.

"Jupiter, son of Saturn, was raised in the Isle of Crete, dethroned his father, reigned in his stead, and was worshipped for centuries as the father of the gods and the god of men. He is represented as seated with the lightning in his hand and an eagle at his feet.

"Odin is shown me as a warrior with two ravens on his shoulders, and Hesus with the battle-axe in hand.

"Osiris, the supreme god of the ancient Egyptians, is represented sometimes enveloped in drapery, having over his head a celestial sphere, and sometimes as a Phrygian shepherd with a crook in hand.

"Now, if there is anything in Theology, Philosophy, History, Poetry and in Art, however discordant they are as to the origin and attributes of their gods, they all agree as to this one idea, that the majority of their gods were originally men. They lived on this earth, moved and toiled one way or another among men; died and were translated into Heaven. Nay, farther, the more refined the nations were, the more that idea was felt. Let us take this universal belief as a basis, and let us consider it as an instinct of our race.

"Alas! man has been too much taught to look out of himself and beyond himself, for perfection: God, virtue and goodness have been made objective instead of subjective, and the divine capacities of our race have been crushed by objective creeds; but the day is dawning when Man begins to look within himself. There he discovers his godlike faculties, and he says to himself, 'I can be a god; he she and it can or may be gods.'"

Thus is God denied, dishonored and blasphemed. "These shall war with the Lamb, and the Lamb shall overcome them. For He is Lord of lords and King of kings."

Eating the Body of Christ.

EDITOR OF THE HERALD.—Dear sir, permit me to ask of you, an exposition of the following passages of Scripture. Matt. 26:26. Mark 14:22. Luke 22:19. 1st Cor. 11:23. John. 6:47 to 51 with their corresponding scriptures.

The question to be solved in the foregoing passages is this, how and in what sense is Christ the Broken Bread? or how is his flesh to be eaten?

"Except ye eat the flesh of the Son of God ye have no life in you."

Yours affectionately,

Z. W. HOLT.

GRIGSVILLE, JANY. 15th, 1857.

ANSWER.—To render the subject intelligible, the texts referred to are quoted in full:

"And as they were eating Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, Take, eat, this is my body."—Matt. 26:26.

"And as they did eat, Jesus took bread and blessed, and brake it, and gave to them and said, Take eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This

is my blood of the new testament which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."—Mark 14:22-25.

"And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper saying This cup is the new testament in my blood, which is shed for you."—Luke 22:19, 20.

"For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Cor. 11:23, 29.

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."—John. 6:48-58.

The foregoing scriptures bring to view the death of Christ as a sacrifice for sin. And it is only by faith in his atoning blood and intercession, that man can be saved. To eat the flesh of Christ and to drink his blood, are put by substitution for the analogous act of the mind by which the believer lays hold on Christ and is saved. There is also here brought to view the outward act by which the sacrament of the Lord's Supper becomes a symbol or representation of Christ's broken body and shed blood. A Sacrament is an outward sign of inward grace; and the believer accepts the consecrated elements, and partakes of them as substitutes for the body and blood of Christ—in his heart feeding on the reality, of which those are shadows, they being by a metaphor denominated the body and blood, which they symbolize. To eat indifferently is, therefore, the most awful mockery.

FOREIGN NEWS.

The Archbishop of Paris was assassinated while performing religious services in the Church of St. Etienne, by a discharged priest, named Verges.—The assassin stepped forward, and, lifting his cape plunged a catling knife into his heart, exclaiming—"Down with the Goddess!" an expression which he afterwards explained to refer to the doctrine of the immaculate conception. The Bishop fell to the pavement and instantly expired. A Sister of Charity, who had observed the movement of the assassin, and attempted to throw herself between him and the Archbishop, was wounded in the hand.

Verges was formerly a priest of the diocese of Meaux, and had been suspended for preaching against the dogma of the immaculate conception. He was in the insurrection of June, and on that occasion received the murdered prelate in his arms. The general opinion is that he is deranged. The crime created a deep sensation at the Tuilleries, and in all classes the same consternation was apparent.

The correspondent of the *Globe* gives an account agreeing, in the main, with the above, but he states in addition—"The grand mass was concluded, and the Archbishop, after heading a procession of the lady patronesses of the Societe St. Genevieve, was about to return into the nave, when an individual rushed up to him from behind, pushed aside two clergymen, and thrust a dagger-knife through his

lungs, exclaiming at the time—"Down with the Goddesses;" or, according to another account, "A priest must not be allowed to perish from hunger."

The Archbishop, who was dressed in his pontifical robes, with the mitre on his head, and his crozier in his hand, fell to the ground, murmuring, almost audibly—*Le Malheureux*. He expired on the spot, and his inanimate remains were first conveyed to the vestry of the church, and subsequently transported to the archi-Episcopal palace. The assassin was at once arrested. He is a man in the prime of life, aged 32, with expressive and intelligent features, and possessed of much self command. The statement that he is insane, is false. He at once gave his name, and stated his profession. The crime created a deep sensation at the Tuileries. The emperor and empress were about to proceed to a theatre when the fatal intelligence was communicated to them. In all classes of society the same consternation was apparent. The body of the Archbishop has already been embalmed, and it will be interred with great ceremony. This morning the dreadful event was communicated to the Bishop of Tripoli, brother of the deceased, who is in an infirm state of health, on whom it created a terrible effect.

A secret conclave was held at Rome Dec. 15, in which the state of the Roman Church in Mexico, and South America was considered. The Pope complains bitterly of the doings of the new government of Mexico, and declares all the measures which it has taken against the Apostolic Chair to be null and void. He also denounces those priests who obey the laws of the country in which they live, rather than the instructions forwarded to them from Rome.

The Swiss difficulty remains as before, but expectation of a peaceable settlement increases. A favorable augury is drawn from the apparently cordial reception given by Napoleon to the Swiss Envoy. The Swiss government has declared its willingness to put a stop to all proceedings against the insurgents, if France and England will promise their efforts to procure the complete independence of Neuchâtel, and withdraw their adhesion to the Protocol of 1852, in favor of the King of Prussia, if they do not obtain from that monarch the abandonment of his pretensions to the Canton. If an arrangement cannot be effected on this or an analogous basis, all the Swiss will rise to defend their rights and independence. The greatest enthusiasm prevails everywhere.

It is estimated that should war ensue, 400,000 men will be under arms.

The Cantonment of Geneva being in want of 800,000 francs for arms, that sum was subscribed at the Town Hall in 24 hours.

So far as is known, the Neuchâtel question has advanced no further towards a solution. The last dispatch from Berne, dated Jan. 3, states that an ultimatum from France and England was expected to be received there.

The last Prussian note on the subject, addressed by M. Manteuffel, on the 28th ult., to the representatives of Prussia at Paris, London, Vienna, and St. Petersburg, has been published in the Berlin papers. It sets forth that, up to that moment the King contented himself with demanding, preliminary, the unconditional liberation of the Neuchâtel prisoners; but that if the prompt accomplishment of this condition, the only one on which the King insists, previous to entering into negotiations, be refused, the order for the mobilization of the army will be given, after which an entire change in the aspect of the affair will take place.

NEW YORK, Jan. 24. Steamship Persia, Capt. Judkins, from Liverpool, Jan. 10, arrived at this port this noon.

Liverpool, 7th. The Paris *Moniteur* of this day announces that the Conference has signed a protocol, which puts an end to the difficulties which have delayed the treaty of peace.

The provisions for the new boundaries are to take effect March 30, and, at the same date the Austrian troops and the British fleet shall have evacuated the Danubian Principalities, and the interior waters of Turkey.

The news by this arrival is important, inasmuch as it is stated that the Swiss difficulty is virtually settled by the interposition of France, supported by England.

The Emperor Napoleon undertakes that Prussia shall renounce all claim upon Neuchâtel, in consideration of the release of the prisoners. France further undertakes to prevent any aggression by Prussia against Switzerland.

Switzerland approves these terms, and the Federal Assembly is summoned to ratify them.

The Conference of Paris closed on the 6th, having signed a protocol which is expected to terminate all the difficulties in fulfilment of the Treaty of Peace. Russia cedes Bolgrade and Tabok to Mol-

davia, and receives the town of Komrat, on the right bank of River Yalbak, with a territory of 300 square versts.

The Isle of Serpents is decided as belonging to the mouth of the Danube, and goes with them. The new boundaries shall be fixed, and Austrian troops and British fleets shall have evacuated the Turkish territory by the 30th of March next. Immediately thereafter the Congress shall reassemble at Paris to ratify proceedings.

FROM CHINA. Newspaper advices from China add but little information as to the bombardment of Canton. A copy of the circular of the British Consul at Canton, is as follows:

BRITISH CONSULATE, Canton, Nov. 14, 1855.

Her Britannic Majesty's Consul has received the instructions of his excellency, Sir M. Seymour, K. C. B., Naval Commander-in-Chief, &c., &c., to issue the following notice: His Excellency feels it necessary to recapitulate to the British community the origin of what has been done at Canton during the last few days by her Majesty's naval forces under his command. Their loss has happily been trifling, and their operations, now including the capture of the Bogue forts, eminently successful. His Excellency regrets to find that neither the extreme measures to which the Imperial Commissioner's defiance of treaty obligations has compelled him to resort, nor the plain proof given that the city and its inhabitants are at the mercy of Her Majesty's ships of war, have as yet induced the Imperial Commissioner to make the concessions demanded by his Excellency as a guaranty against future misunderstanding of a similar nature to the present. The concession is not regarded as unreasonable by the Chinese, who, His Excellency understands, adequately represent the feelings of the respectable inhabitants of Canton, nor is any tangible obstacle to it alleged by these except the impracticability of the Commissioner himself, who has labored to associate the people with him by representing the English as in league with rebels and outlaws, and has pushed his hostilities to the ferocious length of proclaiming rewards for lives of English subjects without distinction.

His Excellency is determined that his demand shall be conceded. But the community must be well aware that any course His Excellency may now contemplate would be compromised by publicity. His Excellency therefore confines himself to stating that he sees no immediate prospect of a restoration of quiet. The security of the foreign position will be as well cared for as heretofore; the nature and object of any measures now to be resorted to, His Excellency deems it advisable to keep to himself. [Signed]

HENRY PARKES,

H. B. M. Consul, Officiating at Canton.

THE DEATH OF HUGH MILLER. A sad sequel to the distressing death of Hugh Miller, has created a still deeper gloom in Edinburgh. The pistol with which the deed was done was taken to a gunsmith, in order to ascertain how many shots had been fired. The gunsmith handled the pistol carelessly, and discharged one of the remaining shots into his eye and brain.

DISTANCE ACROSS THE ATLANTIC.—Lieut Maury gives the following correct great circle distances in geographical miles across the Atlantic by the various routes: Philadelphia (via Delaware Capes) to Liverpool, 3,690; New York to Southampton, 2,980; New York to Liverpool, 2,880; New York to Glasgow, 2,800; Boston to Liverpool, 2,700; Boston to Belfast, 2,620; Boston to Galway, 1,730.

HOPE FOR IRELAND.—The Roman-catholic archbishop of Ireland piteously says, "Eighteen institutions are founded in Dublin with the impious design of destroying the faith and morals of the poor Catholics, and at least five thousand every year succumb to their influence;" and these eighteen establishments, "to all appearance, make up but a third or fourth part of the organization formed for the same purpose."

He is not over-wise that goes out of God's way to escape a cross.

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

Continued from our last.

3. VALLEY, in which Ezekiel had his vision of the

revivification of dry bones, Ezek. 47:1.—Symbolic of this world, filled as it is with the bones of God's elect.

3. VESSEL, of clay, marred in the hands of the potter, and then made into another vessel according to the potter's pleasure, Jer. 18:2-4.—Symbolic of the subjection of Israel and of all nations, to Jehovah's sovereignty: (vs. 6-10) "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

3. VIALS, golden, full of odors, which are the prayers of saints, Rev. 5:8.—Symbolic of the pardon and justification, that follow their supplications.

3. VIALS, golden, full of the wrath of God, and which were poured out by the seven angels, Rev. 15:7; 16:1-21; 17:1; 21:9.—Symbolic of the avenging judgments which God would inflict on the nations.

2. VICTORS, over the beast and image, and over the mark and number of his name; who stood with golden harps on the sea of glass, and sang the song of Moses and of the Lamb, after the harvesting of the earth, Rev. 15:2-4.—Symbolic of the redeemed from among men, who, having overcome all the corruptions of this world, are resurrected or transfigured at the second advent, are caught up to meet the Lord in the air, and there unite in songs of victory and praise.

3. VINE of the earth, the clusters of which were gathered, after the harvest of the earth, and cast into the great wine-press of the wrath of God, Rev. 14:18, 19.—Symbolic of the incorrigible wicked, who are left on the earth when the saints are translated, and of whom the earth is to be cleansed preparatory to its inheritance by the meek: Matt. 13:40-42: "The Son of man shall send forth his angels, and they shall gather out of His kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire . . . then shall the righteous shine forth as the sun in the kingdom of their Father."

3. VOICE, of the cloud-robed angel, loud as when a lion roareth, Rev. 10:3.—Symbolic of the bold and startling manner, in which the truths announced at the Reformation would be promulgated, so that the attention of the world would be attracted to them.

3. VOICE from heaven, commanding John not to write what the seven thunders had uttered, and to eat the book in the hand of the angel, Rev. 10:4, 8.—Symbolic of the testimony of Inspiration, in contradiction to the discordant teachings of the pseudo-reformers who followed and opposed Luther; and of the Divine attestation to the truths which he and his adherents were to promulgate.

3. VOICE, from heaven, after the fall of Babylon, commanding God's people to come out of her, Rev. 18:4.—Symbolic of the Divine recognition of the preaching of Protestant Christendom, after the Reformation had displaced the Papacy from its position of rule over the ten kingdoms, demanding all Christians to forsake her communion.—See also third angel, Rev. 14:9.

3. VOICE from heaven, to the resurrected witness, Saying, "Come up hither," and in response to which they ascended in a cloud, Rev. 11:12.—Symbolic of the Divine recognition of the Scriptures and church, in the conspicuous position they were thenceforth to occupy in the presence of their enemies, as manifested in the multiplication of the Scriptures, their translation into many languages, and the sending forth of the living preacher to all parts of the earth, since the close of the last century.

2. VOICE from heaven, as of many waters, when the Lamb stood on mount Zion, Rev. 14:2; and of much people, ascribing salvation, &c., unto the Lord our God, after the destruction of Babylon, 19:1.—Symbolic of the rejoicing of the victors, after the destruction of the Papacy by the brightness of Christ's coming.

3. VOICE from heaven, pronouncing a blessing on the dead who die in the Lord, at the reaping of the earth, Rev. 14:13.—Symbolic of the Divine recognition of them as justified through the blood of Christ, at the epoch of the resurrection, when their joy is to be consummated.

3. VOICE from heaven, at the pouring out of the seventh vial, saying, It is done, Rev. 16:17.—Symbolic of the Divine recognition of the completion of the mystery of redemption.

3. VOICE out of the throne, commanding all to praise our God, Rev. 19:5; and from heaven announcing that the Tabernacle of God is with men, 21:3.—Symbolic of the Divine recognition of the saints; and of the establishment of God's kingdom on earth.

2. VOICES, in heaven announcing that the kingdoms of this world have become Christ's, Rev. 11:15.—Symbolic of the rejoicings of the hosts of heaven at the establishment of Christ's dominion on earth.

3. VOICES on the earth, at the close of the events of the seventh seal, Rev. 8:5; of the seventh trumpet, 11:19; and of the seventh vial, 16:18.—Symbolic of the cries of confusion on the earth at that epoch.

2. WALL, of a house, through which the prophet was commanded to dig in the sight of the people, Ezek. 12:5.—Symbolic of the wall of Jerusalem, (v. 12) through which they would dig, to go out thereby unto Babylon.

3. WALL, made by a plumbline, and the Lord standing on it with a plumbline in His hand, Amos, 7:8.—Symbolic of Israel, who, having departed from the revealed ordinances of Jehovah, were to be wasted and their sanctuaries made desolate.—See Plumbline.

3. WALL of the New Jerusalem, great and high, Rev. 21:12-20.—Symbolic of the defence and protection which the Lord will be to his people forever.

3. WATCHER, or holy one, that came down from heaven and commanded to cut down the tree, Dan. 4:13, 14.—Symbolic of the "decree of the Most High" (v. 24) respecting the punishment of Nebuchadnezzar.

2. WATER, drank by the prophet by measure, Ezek. 4:11.—Symbolic of water, the great scarcity of it during the siege of Jerusalem, (v. 16), which they should drink "by measure and with astonishment."

3. WATER, a flood of which the serpent cast out of his mouth after the woman in his attempt to destroy her, and which the earth swallowed up, Rev. 12:15, 16.—Symbolic of the multitudes of Pagans, who obtained admission into the professed church, retaining their former opinions, so that the nominal church became paganized, and took the form of the Papal hierarchy; but the true worshippers had withdrawn, and were thus preserved from apostasy and from contact with the corrupt doctrines and rites that the emperors and those in imperial favor had introduced into the nationalized church.

3. WATERS, on which Babylon was built, i.e., the Euphrates river, Rev. 17:1.—Symbolic of the people and nations that sustained the Papacy: (v. 15) "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues."

3. WATERS of life, that issued from the door of the house of God, Ezek. 47:1-5; and from the throne of God, Rev. 22:1.—Symbolic of the life-giving influences with which God will imbue his saints: Ezek. 47:9, "It shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live."

2. WEAPONS of slaughter, which the men had who came near Jerusalem to destroy it, Ezek. 9:1, 2.—Symbolic of the weapons of slaughter with which Jerusalem should be destroyed.

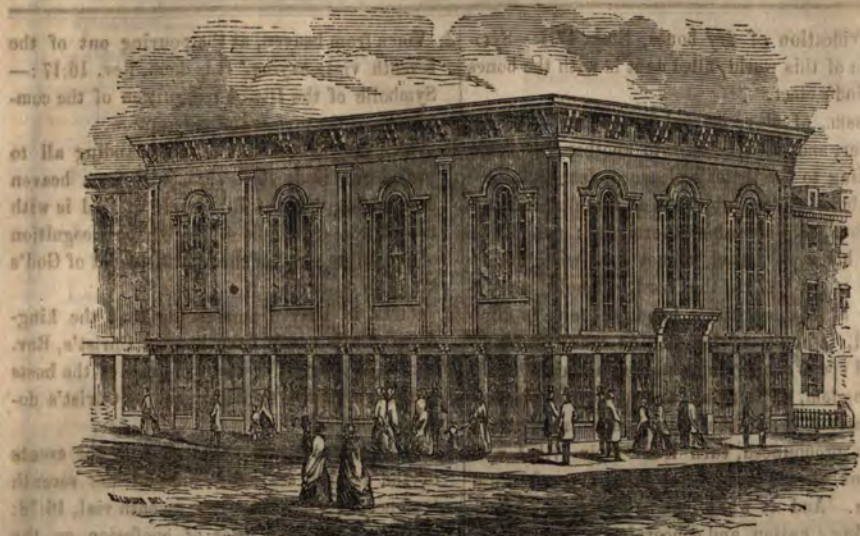
3. WHEAT, of which a measure was priced at a penny, under the third seal, Rev. 6:6.—Symbolic of the doctrines of the bread of life, of which the teachings at that era would cause a scarcity.

3. WHEAT, in which Babylon traded, Rev. 18:13.—See Merchandise.

3. WHITE, the color of the garments of the Ancient of days, Dan. 7:9; of the robes of the palm-bearing multitude, Rev. 7:9, 13; of the cloud on which sat One like the Son of man, 14:14; of the robes worn by the angels with the seven vials, 15:6; of the fine linen in which the Bride was arrayed, 19:8; of the horses in Ezek. 18:63; and of those on which rode the Word of God and those who followed, 19:11, 14; and of the throne on which He sat from whose face the earth and the heaven fled away, 20:11.—Symbolic of the purity of character possessed by the persons and agencies thus symbolized.

2. WILDERNESS, into which the woman fled, Rev. 12:6, 14, and from which John saw the woman on the scarlet beast, 17:3.—Symbolic of the obscurity and retirement of the true worshippers during the 1260 years of Papal supremacy,—at which time the Christians in their obscurity might behold the Papacy as it was symbolized on the beast.

(To be continued.)



SECOND ANNUAL REPORT OF THE BOSTON ADVENT ASSOCIATION.

To the Stockholders :

The first Annual Report, published in the *Advent Herald* of Jan. 19, 1856, gave a full history of the object of this Association, which was to erect the Advent Chapel in Boston; and it presented a minute statement of all the items of expense and income up to Jan. 12, 1856.

The different apartments of the building are now occupied by the same tenants as a year since, with the exception of one who is deceased.

1. The Chapel is occupied by the Second Advent Society who have public service there at the usual hours on the Sabbath—the pulpit being chiefly occupied by O. R. Fassett, as associate pastor with Elder Himes. Their regular prayer meetings, in the Vestry, are on Tuesday and Friday evenings.

2. The remainder of the second story is leased to J. V. Himes for the publication rooms of the *Advent Herald* and Books. These comprise, (1.) the office and book room, 22 ft. by 17; (2.) the editor's room and library, 22 ft. by 12; (3.) the compositors' room, 30 ft. by 12; (4.) a private sitting room, 16 ft. by 15; and (5.) a store room 16 by 6, besides closets, sink room &c. The entrance is 46 1-2 Kneeland street.

3. The Store No. 48 Kneeland street has been occupied from the first by Mr. Sanford Adams, Grocer, since Jan. 1, 1855. He is doing a fine business and one very satisfactory to his customers. His goods are well selected; he is a good judge of the articles he deals in; has more than usual facilities for keeping on hand a supply of the best that the market affords, and at prices that compare favorably with those elsewhere: and deals largely in fruits, vegetables, bread, &c.

4. Store No. 50 Kneeland street was first occupied in Dec. 1854 by Mary Eagleson, for confectionary and English goods. She removed from it April 1, 1855, and in about a week it was rented to Benjamin Edwards for a jewelry store. He occupied it till the 6th of August, when he vacated, owing forty dollars rent—estimated in last report as worthless. In September 1855 it was rented to Dr. N. H. Dillingham, Eclectic Physician and Druggist, who soon after connected himself with Dr. Albert Bailey; and the two occupy it for a Druggist store and physician's office,—there being consultation rooms connected with it. They have a steady and increasing practice, and are visited by patients from all parts of New England.

5. Store No. 52 Kneeland street was rented to Marcus Howe, Dec. 1, 1854, for a shoe shop, for which purpose he occupied it till the 1st of April, 1856, when he died insolvent. The "fifty dollars" due for rent, estimated in last report as "good," was owed by him. Had his life and health been spared he would, doubtless, have paid it in full; but these failed, and in the middle of May when the trustees got possession of the premises, there remained a bal. for the rent of 1855, \$6.66, and for that of 1856, \$58.34, making in all, due from his estate \$65. As he died without property, and his sons refuse to pay, this claim is of no value.

In the middle of May this shop was rented to John S. Driscoll and John Coleman for the same business. Mr. Coleman had been in the employ of Mr. Howe, and while he remained, which was till August 1, the rent was promptly paid. The premises were put in good order for them, at an expense of about sixty dollars, in the erection of shelves, the introduction of water, painting, &c.—this room having been before only partially fitted up. Coleman becoming dissatisfied with Driscoll, left him Aug. 1. After this Driscoll neglected his business and refused to pay rent, and the trustees had to warn him out, and thus got possession of the premises on the 14th of October, with a loss by him of \$38.34, which is worthless.

As soon as the trustees gained possession, it was rented to Mr. Philip Snow, for the manufacture and repair of boots and shoes. He is being well

patronized, and the shop is gaining reputation as a place where work will be well and promptly done. Mr. Snow has taken a two years' lease of the premises, and under lets one side and window of the shop to Mr. Rufus Mills for the sale of clocks, &c.

6. The corner store, 54 Kneeland and 27 Hudson streets, is and has been occupied from the first, viz., from Dec. 1854, by Mr. Thomas Glassett, who keeps a gentleman's furnishing store, and also deals in trunks, caps, ready made clothing, &c. He gives good attention to his business, has a good trade, and sells his goods at much more reasonable prices, than they do where they have to pay heavy rents on Washington, Tremont and Hanover streets.

7. Store No. 25 Hudson street, was first occupied in Dec. 1854, by Michael Burke, a Grocer. In May, 1855, he slyly sold out his goods, and sloped, owing \$29 for rent, which was estimated in last report as worthless. A set of barrel cans, which he left for security, has been sold for \$15, which has reduced the loss by him to \$14.

That store remained vacant till the 1st of Aug., 1855, when it was rented to Dr. P. P. Evans, who styles himself "The Celebrated Indian Doctor." He visits the neighboring towns, and is visited by patients from distant places. He rests his pretensions to skill in the healing art, on what he claims to be a native instinct to see at a glance the malady a patient is suffering under and to prescribe the proper remedy.

8. The Corner cellar comprises two rooms, one of which was finished off and rented to Henry Harris, a colored barber, who occupied it from Oct. 1855 to Jan. 1, 1856, when he vacated it, owing nine dollars,—estimated in the last report as worthless. The premises remained unoccupied till May 1856, when the second room was floored and plastered, and the two rented to Thos. A. Clapp for the repairing of furniture. He occupied it till the 18th of October, when, refusing to pay rent, he was warned out, owing \$36, which claim is also worthless.

Those rooms are not now rented. The loss of rent by tenants has been as follows:—

By M. Burke, in 1855,	\$14 00
" B. Edwards "	40 00
" M. Howe (\$6.66 in '55, and bal. in '56)	65 00
" John Driscoll, in 1856,	38 34
" Henry Harris, in 1855,	9 00
" Thos. A. Clapp, in 1856,	36 00

Total of losses, \$202.34
Of this sum, \$60.66 belongs to the year 1855; and the balance, \$141.68, to the year 1856.

The sums charged for rent during the past year, have been as follows. To

J. V. Himes,	\$150.00
Second Advent Society,	150.00
S. Adams,	338.00
Dr. N. H. Dillingham,	264.00
Thomas Glassett,	250.00
Dr. P. P. Evans,	230.00
M. Howe,	58.34
J. G. Driscoll, &c.,	99.68
P. Snow,	42.00
Thos. A. Clapp,	73.50

Making \$1655.52
To this add due from M. Howe, and estimated good in last report, 50.00

And there is a total of \$1705.52

Of this sum there has been paid \$1508.68

There is due from Dr. P. P. Evans, but considered good, 57.50

And there is due, but considered worthless, from estate of M. Howe, 65.00

" J. G. Driscoll, 38.34

" T. A. Clapp, 36.00

Amounting to \$1705.52

The Income of the Association for the year 1856 has been from Rents collected, in addition to \$43.

34, collected of the fifty dollars that was estimated as good in last report,	\$1465.34
Due, estimated good,	57.50
Rec'd for sale of articles left by and cr. to M. Burke's rent,	15.00
Rec'd from tenants towards alterations in their premises,	10.50
Total,	\$1548.34

The Expenses for the year have been, for money paid

To the Fireman's Insurance Co., thirty dollars for an insurance of \$4000 for one year from Jan. 19th, 1856,	\$30.00
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To the Dorchester Mutual Insurance Co sixty-two dollars and fifty cents, for an insurance of twenty-five hundred dollars for five years from Dec. 5, 1856,	62.50
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To the City of Boston for Taxes, for the year 1856,	112.00
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For a subscription, which the Trustees made, in company with others in the st., to test the validity of an act of the City of Boston in Dec., 1855, which discontinued as a public way the part of Kneeland street crossing the Worcester R. Road,	50.00
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For sundry alterations and repairs on the building, viz., by an addition to the cellar of store No. 48, by which it pays \$30 additional annual rent,	15.54
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New waste-pipe in do.	8.00
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" water faucet, &c.,	3.50
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Mending awning irons,	1.00
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Water pipes into store No. 52,	10.00
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Putting up new shelves in said store, and finishing off room in the corner cellar	96.69
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Expense on water closets and water bill in stores Nos. 48 and 50,	6.50
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To Constable, to warn out and to cause Driscoll & Clapp to vacate their premises,	5.00
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Total Expense for 1856,	\$400.73
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In addition to this, the indebtedness incurred has been for interest on borrowed money,	243.04
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Two semi-annual dividends of 3 per ct. each to the shareholders of the stock of the Association,	872.25
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And Loss on rent, due Jan. 1, 1856, from M. Howe's estate, and estimated in last report as good,	6.66
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Making in all	\$1522.68
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This shows a net gain in 1856 of	25.66
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	1548.34
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The Assets of the Association estimated as good in the last report amounted to \$19136,	
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There was then due for borrowed money and unpaid dividends,	\$4783.87
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And there had been issued 286 shares of stock, to the amount of	14300 00
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Showing a net gain to the Association up to Jan. 1, 1856, of	52.13
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which, added, also amounts to	\$19136 00
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The present Assets, are :

The Chapel building, estimated the same as last year,	\$19000 00
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Due from Dr. P. P. Evans, considered good,	57.50
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Cash on hand,	58.54
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Making	\$19116.04
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The present Indebtedness is :

To Certificates for 297 shares of stock issued to sixty-seven persons, to the amount of \$14850.00	
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Due for money borrowed of seven persons, and interest,	3925.00
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Dividends due to shareholders,	263.25
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This leaves a net gain, over 6 per cent. for the past year, of \$25.66; and since the first of	77.79
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	\$19116.04
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To reduce the debt of the Association the Trustees have 83 shares of unissued stock, of \$50 each, amounting to \$4150, to make the capital of the Association \$19000. But all the net gain, over 6 per cent., reduces this amount, and lessens the annual interest.

The aggregate annual rent, of the parts of the building now rented, is at the rate of \$1544.

And the finished rooms in the corner cellar, when they shall be permanently occupied by some good tenant, should rent for from \$100 to \$150 in addition.

The expenses the coming year, without some unforeseen occurrence, should be considerably less than they have been the present.

The building is insured at the Quincy Mutual for five years from Dec. 4th, 1854, for \$2500

At the Weymouth & Braintree Mutual for five years from Dec. 1, 1854, for	2000
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At the Dorchester, for five years from Dec. 5, 1856, for	2500
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At the Fireman's for one year from Jan. 19th, 1856, for	4000
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And elsewhere till then for	1000
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Total insurance,	\$12000
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On the 19th inst., instead of the \$5000 which then expires, an insurance for \$2500 will commence at the "Holyoke Mutual," for five years from that date; and an insurance for the same amount commences at the "Conway" stock office for one year from that date. The Quincy office has also agreed to extend its policy one year, ending Dec. 4, 1860.

This arrangement will cost \$94.75: and then the building will be insured as follows:—

At the Conway, \$2500, to Jan. 19, 1858,	
" " Weymouth, 2000, " Dec. 1, 1859,	
" " Quincy, 2500, " " 4, 1860,	
" " Dorchester, 2500, " " 5, 1861,	
" " Holyoke, 2500, " Jan. 19, 1862,	

	\$12000
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Thus only one policy will, after that, expire in any one year—each one, when renewed, being for a term of five years, at a proportional rate of only about two thirds, that it would cost if insured only for single years; or about \$63 per year.

Thus the stockholders have a full statement of the present condition of the Chapel Association. For the debt Mr. Himes is individually responsible. If with the above statement any persons are disposed to take a safe six per cent. stock, for the promotion of a benevolent object, it will be a relief to this office and to the Trustees, as it would so much lessen their indebtedness.

Twenty-one shares have been taken at par during the past year—ten of which were taken on the 5th of last January, and so included in the last report, which was dated on the 12th of that month—which has lessened the indebtedness, of the Association \$1050, within the year, and \$550 since last report.

A word farther is necessary respecting the fifty dollars referred to in this report, as paid in a suit against the city of Boston.

Kneeland street is the only street that extends east and west across the entire city, between Dover street, which is half a mile to the south of it, and Summer street which is nearly as far to the north. It is the natural line of travel that comes from Cambridge bridge, to South Boston, and it and Elliot streets constitute one street, extending from the Providence R. R. Depot, past our Building, and past the Worcester and Old Colony R. R. Depots to the new Mount Washington Avenue to South Boston, which was constructed by the city of Boston two years since at a cost of \$60,000.

One of the last acts of the Board of Aldermen for 1855, was to pass an order discontinuing as a public way, the portion of Kneeland street which lies between Albany and Lincoln streets. It is that portion of the street which the Worcester railroad crosses, and was a virtual gift to that R. R. Corporation of more than \$100,000, and a great wrong to the abutters on the street. That an inducement was held out by the Railroad to aldermen to gain that object is not here affirmed!

Immediately upon the passage of that act, a meeting was held at the office of the *Advent Herald* of those who owned property on the street, when it was resolved to commence a suit against the city of Boston, for discontinuing as a public way, and that without notice to the abutters, a street that had been dedicated to the public forever, and through which every abutter, at least, had a right of way. The expense was to be met by subscriptions from the parties interested: and as it was a great damage to this Building, the Trustees for the Association subscribed and paid fifty dollars.

The suit was commenced, and continued during the year; but it was virtually terminated by a vote of the Board of Alderman three days since, that Kneeland street be re-opened. To-day an attempt was made to re-consider that vote, but it failed. The street is therefore again re-opened as a public way and cannot be closed by the present board. And no future board will probably attempt it.

All of the above is submitted, in behalf of the Trustees of the Association, By the Treasurer, S. B.

Boston, Jan. 1st, 1857.

* Since the above report was written, this arrangement has been effected; and it is now thus insured.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the *Advent*, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE TRIAL.

It seems to me that we are now, more particularly than ever before, realizing the accomplishment of that prophecy in Dan. 12:10: "Many shall be... tried." This trial was to come to pass in "the time of the end." We are living

in "the time of the end" now. We know this, because the people of God were to fall by the sword, and by flame, by captivity, and by spoil, many days: and this falling by "sword," "flame," "captivity," and "spoil," was to continue until or "to the time of the end." Dan. 11:33-35. The people of God have fallen by "sword," "flame," "spoil," and "captivity," for more than 1200 years, during the reign of Papal supremacy—they do not fall now by "sword," "flame," "spoil," and "captivity," and therefore, we are living in "the time of the end." Certain things, too, were to come to pass in "the time of the end," which things have come to pass, and are coming to pass in our times.

1. Peculiar movements of kingdoms denominated "the king of the north," and "the king of the south," in Dan. 11th.

2. The words of the prophecy, given to Daniel, were to be unclosed and unsealed in "the time of the end."—Dan. 12:4.

3. "Many" were to "run to and fro, and knowledge" was to "be increased."—Dan. 12:4.

4. "Many" were to "be purified, and made white, and tried."—Dan. 12:10.

Blessed be God, the words of the prophetic visions have been now unclosed and unsealed, while "many" have "run to and fro" through the sacred pages, and knowledge has been more and more clearly revealed, the practical effect of which has been to lead thousands to purify and prepare themselves, by the grace of God, for the coming of the holy One. These persons must be proved, for that is the meaning of the word "tried," here. Peculiar circumstances will arise, in "the time of the end," to prove this class of persons.

1. They will be proved by the prophecy itself, whether they will, after they have embraced it, openly declare their position, in the eyes of a mocking world and an opposing church—that they are waiting for "the Lord from heaven," fearless of all consequences. Will they have interest enough in the matter to do this, or will they be ashamed of the Word?

2. They will be disappointed because of their eagerness for the fulfilment of the prophecy, and their imperfect understanding of it at first, and will therefore be cast into trial. This disappointment will be severe. Thousands of hearts will bleed with sorrow that the hour of redemption does not yet come according to expectation, and thousands of minds will be perplexed to discover the cause of present mistaken expectation; and many will become faithless and discouraged, and will turn aside from the holy position, to the right hand and to the left; while some, thanks be unto God, will with faith and patience, stronger for the trial, press for the coming kingdom!

3. Another source of trial will be the strange disposition of dissension, which will be developed in those very ones who will be interested in the opening of the "sealed" and "closed" prophecy. They will not, in many things, see, think, speak, and act alike; and therefore many will turn back, and turn aside. But the faithful ones will the more earnestly search for the right, and more fervently pray for grace, that they may, with patience and meekness, bear with those who differ from them. And thus, this will be among the "all things" that work for their good.

4. Another element of trial will be the combination of seducing influences which will be cast around us, to divert us from the truth. Among these influences might be mentioned Spiritualism, Neology, political considerations, and the general eagerness of the spirit of the times for the gain of this world. We have come to the time of proof. Will we stand? Will we keep our position? Where else shall we go? Death and hell are in our rear, confusion and destruction are on our right and left hands, and God's eternal kingdom is before us! Will we go forward? We are able to go in and possess the land! Up, let us go!

EDWIN BURNHAM.

Letter from D. I. Robinson.

A word to my brethren:—I have consented to accept "the mission" at the request of my brethren, and "do the work of an evangelist," and travel among the churches, especially the destitute and weak. Our object is mainly to

1. Preach the word, edify and build up the church, and awaken the spirit of love and revival.

2. "To set in order the things that are wanting," as far as in us lies, that "order" and "unity," and prosperity may result.

3. To awaken sinners to seek salvation, and obey the Lord by turning from sin and Satan to the Lord and walking in the ordinances and commandments of the Lord blameless.

4. To raise means to continue and enlarge the mission that more may be done in the same way.

5. To circulate Bibles, books, tracts and papers, to spread the truth, and convince and convert our fellow-men.

Now brethren, will you help! Come up to the help of the Lord against the mighty!

1. Inform us of promising places of labor.

2. Where appointments are made take special pains to notify all the people and induce them to attend. It is as easy to address a thousand people as a hundred, and far better.

3. Please ask the Lord, "What wilt thou have me to do?" Are you contributing anything for missions? anything to convert and save men? how much? Can you not do more? Are you willing? Aid us when you can, and as much as you can. Pastors can take collections after addressing their people on the subject. Individuals can give and make collections, and forward to brethren Osler, Himes, or Pearson, the committee, or to brother Charles Wood, Worcester. Procure and circulate good tracts among your friends. Let us all work, and always work.

D. I. ROBINSON.



Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in South Boston, Jan. 22d, CHARLES EDMUND, son of W. H. and Martha Wood, of scarlet fever, aged three years and four months.

DIED, in Champlain, N. Y., on the 28th of December, brother EZEKIEL BRISBANE, aged 51 years.

Our departed brother became a believer in the second advent of Christ near at hand in 1842, and since that period has been an ornament to the body of Christians with which he was associated. He was truly a pillar in the church of Christ, "steadfast, immovable, always abounding in the work of the Lord." The light that emanated from his daily life was not like that of the passing meteor that startles you for a moment with its glare, and then leaves you, making the surrounding darkness more visible, but it was like the clear beautiful light of the polar star, that shines steadily "mid summer's heat and winter's cold." Our brother was generally beloved, and in his removal to "be with Christ which is far better," the community and the church have lost a valuable and highly esteemed member. His death was that of the righteous. As the infant sinks to repose in its fond mother's arms, so our brother calm and tranquil, sweetly fell asleep in Jesus. His funeral was attended by a large concourse of people, and a sermon was preached from 1 Cor. 15:55-57, to a very solemn and attentive audience. Our brother leaves a wife to whom he was wedded but a short time since, and seven children by a former partner, to mourn his loss. May the Lord sustain them while they drink this bitter cup of affliction.

DIED, at Fishville, N. H., Oct. 18th, 1856, my companion, LEVI MUSSEY, aged 47 years.

He was among the first that embraced the glorious doctrine of the coming Saviour to set up his everlasting kingdom, and has looked with bright anticipation, with others at points of time when he expected to see his Redeemer and be made like him, and although disappointed he has never faltered in his Christian course, but has continued on his way, believing the crown was at the end of the race, and the promise sure, I will come again. But he has fallen a victim to death, yes, the cruel enemy, death, has torn him from me, and I am left alone to buffet the waves of adversity, and to face the storms of life. My cup is truly a bitter cup, but He who has promised to be the widow's God and husband, has stood by me, and has upheld me by his grace, so that I can boldly say, Thus far has the Lord helped me. Death reigns, but Jesus lives, glory to his blessed name. Yes, he lives to die no more; and although our dearest earthly friends die and are housed away in the cold tomb, Jesus has got the keys, and the graves will be opened, the dead will arise, and with their Redeemer mount up to the skies. Blessed Saviour, O come quickly, and ransom our dear friends from the power of the grave, and redeem them from death. Funeral services by T. M. Preble, text, Ezek. 37:12: "Behold, O my people, I will open your graves, and will cause you to come up out of your graves, and will bring you into the land of Israel."

Jan. 10th, 1857.

A. Mussey.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

WILSON, FAIRBANK & CO.,

NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1856.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

March 8

THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAT,
THOMAS C. AMORY.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption, 1.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Olando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger.*

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce the best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take, and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellow-men.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a full stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and catarrhal diseases which require an evacuant medicine, scrofula or King's Evil. They also purify the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood; is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year

Agents.

ALBANY, N. Y. W. Nicholls, 186 Lydian street.
BURLINGTON, IOWA. James S. Brandburg.
BASCOM, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
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BALTIMORE, MD. Wm. Paul.
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NEW YORK CITY. Wm. Tracy, 246 Broome street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
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WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

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AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSEPH V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to prepay the postage on their papers, 26 cents a year, in addition to the above; i. e., 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to prepay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, JAN. 31, 1857.

Bills: Bills:

We commence this week to send bills to those from whom we should have heard before the 1st inst.

We shall send next week to the remainder of this number—not having time to send bills to all in one week.

We hope to hear immediately from every one who is indebted for the *Herald*, or otherwise; for every cent that can thus be raised is needed to pay the debts owed by the office.

Some, doubtless have sent money which is now on the way, or will have sent before getting their bills. Such will understand that their bill was sent before their money arrived, and will look for its credit in this or succeeding Nos. of the *Herald*.

We have made out a list of all who are in arrears for their paper, with the amount due. As fast as they pay we shall remove their names from it.

Those from whom we do not hear, after a reasonable time, will learn hereafter the disposition that will be made of them.

We are making out a list of all who have stopped the *Herald* in years that are past—and owing for the same, with the amount they owe, which we think of publishing in the *Herald*, and then give their accounts to others for collection.

Any errors we have made in the making out of bills, or otherwise, will be promptly corrected on their being pointed out.

On another page is a letter from Bro. Robinson, which we trust will be specially noticed by the brethren.

TERRIBLE SUFFERINGS ON THE PLAINS.—A correspondent of the *St. Louis Republican*, writing from Independence, Mo., under the date of Jan. 4, gives further particulars of the terrible sufferings of the Mormons crossing the Plains, westward. The Salt Lake mail, which arrived at Independence on the 20th, met one of the Mormon trains near Beau River, others having already reached their destination, in a good condition. The correspondent says:

"The fourth and fifth trains were met at the three crossings of Sweet Water, in a very different condition from those in advance. They are suffering beyond measure for the want of provisions and on account of the cold. They were very badly clothed, and in consequence of the hardships many of them were dying; in one camp they buried fifteen in one day. The mode of burial, since they cannot dig the frozen ground, is to lay the bodies in heaps, and pile over them willows and heaps of stones.

Gov. Brigham Young, learning something of their condition, dispatched some men and provisions to their relief; but these were met by the mail party returning to the city again, having been turned back by the violence of the storms they encountered. What the poor creatures will do or what will become of them it is hard to tell."

A Salt Lake correspondent of the *Baltimore Sun* under date of Oct 31, says:

"We have dreadful accounts of sufferings among the Mormon emigrants by the hand cart train which is now in the mountains. The train contained 359 souls. One-seventh are already dead, and they are dying at the rate of fifteen per day. There are some 500 more behind of which we have heard nothing. We hope they stopped at Laramie. It is impossible for them to get through this fall. The Mormons estimate that there are not less than 1500 of their brethren yet to come in, and the snow is reported to be not less than a foot deep in the mountains."

THE TOWER OF BABEL.—The *Atlas* disputes the identity of the recent alleged discoveries in Syria with the Tower of Babel, an account of which was published in the *Traveller*, and says:

"The mound at Arbela, which M. Place has examined, and which the correspondent of the *Traveller* imagined him to have discovered, has been long known, though we believe it has never before been explored. In 1841, it was described by Fraser, in his work on Mesopotamia and Assyria, as a large artificial mound, 60 or 70 feet high

300 yards in length by 200 in breadth. The Mulebe at Babylon is 150 feet high, and the Birs Nimrod nearly 250 feet high, or three or four times the height of the ruin at Arbela. Throughout Assyria and Mesopotamia there are multitudes of ruins equal to, or greater than that at Arbela with quite as good claims to be considered the Tower of Babel, that is to say, with no claims at all."

SINGULAR ACCIDENT.—Yesterday afternoon a gentleman in coming down Washington street observed a little boy who had, as he thought got his clothes caught in the steps of an omnibus sleigh, and being pulled along without power to extricate himself. The gentleman stopped the sleigh and on going to release the child, he found that the little fellow had one of his fore-fingers squeezed between the bottom of the sleigh and one of the runners.—The whole weight of the sleigh was resting on the finger, and before it could be extricated the passengers had to get out and lift the sleigh. As soon as this was done the boy withdrew his finger, which had been pressed to the thickness of a pen-knife blade, and ran away as fast as his legs could carry him, evidently forgetting the state of his finger in the fear that the driver of the sleigh might apply a whip to him for stealing a ride.—*Times* 22d.

A NEW LAW BOOK.—A. Beach, Esq., Clerk of the Supreme Court of Iowa, recently stated.—"Webster's Unabridged Dictionary is now being used in an important cause before this Court, (the highest tribunal in the State,) as a reference of unquestionable authority, and is so received by the Court.

The fact, that Webster is so used in all the best Courts of the country is a sanction and endorsement of the work of no ordinary weight and influence. It proves it to be not simply a work of standard authority, but also standard legal authority, carrying with it the force and efficacy of law."

REVIVAL IN YALE COLLEGE. The New York *Evangelist* learns that Yale College is at this time blessed with an interesting revival of religion. It commenced in the Senior class, but has extended to all the classes. The *Hampshire Gazette* states that twenty members of the Senior class have recently made a public profession of religion.

BALTIMORE, Jan. 21. A terrible tragedy occurred here to-day. A druggist filled a prescription ordered by Arnold, a German physician, for a child. The child took the medicine, and died immediately. Arnold took the remainder of the medicine to the druggist, and told him he had made a fatal mistake. The druggist persisted that the medicine was right, and, to show his confidence in his correctness, he swallowed a portion himself. He was immediately attacked by horrible convulsions, and died in five minutes. The Doctor, who merely tasted the preparation and spit it from his mouth, was also attacked, and with difficulty saved. The affair has caused much excitement. The druggist had mixed cynnuret of potassium with lemon juice, developing enough prussic acid in the preparation to have killed three hundred people.

"FOURPENCES" AND "NINEPENCES." The new coinage bill passed by Congress is now a law and in operation, and "fourpences" and "ninepences" will soon be scarce. The government officers are required by this law to receive Spanish and Mexican quarters at 20 cents, "ninepences" at 10 cents, and "fourpences" at 5 cents. When received at these rates they are to be sent to the mint to be re-coined into American decimal currency.

We think it is hardly known even to the most intelligent of our readers, how deep some of the sciences are looking down into the mysteries of creation. We knew there were wonderful discoveries in these times, and wonderful use made of them, but did not know the Chemists were imitating in their crucibles the most wonderful productions of organic life. During our last visit to Lowell we were introduced by one of their prominent citizens to the laboratory of Dr. AYER. We were shown with generous frankness, his processes and his products. This master genius of his art is making the subtle essences of flowers from tar and other vegetable substances. His essence of Pine Apple, Strawberry, Checkerberry, Quince, Pear, Canella, Cinnamon &c., not only equal but they exceed in purity of flavor, those vegetables themselves. His oil of Winter-green is purer and of better flavor than any that can be gathered from the plant—and yet is made by chemical composition from the Hydro-carbons in tar! His process is, to analyze the substances and find the exact ultimate atoms of which it is made, then recombine them in the same proportions which exist in nature. *Christian Advocate*.

HORRIBLE MURDER.—The Starkville (Miss.) *Advocate*, contains the particulars of the horrible murder of Robert Burnes, proprietor of the Cottage Hotel in that place, by Dr. W. D. Stovall, with whom he had had a fight the day before. It says: "Going near Burnes' stable, Dr. S. stopped the buggy and walked within twenty-five paces of Burnes, who was engaged in harnessing a horse; he beckoned to a negro who was standing near, to get out of the way, at the same moment raising the gun and firing. At the instant of his firing Burnes looked around and received the contents of the gun full in the face. He raised his hands to his eyes and sank to the earth, exclaiming 'my God!' Upon this, Stovall advanced ten paces and fired a second time, the whole charge taking effect in his back, and Burnes then cried out, 'I am a dead man!' Still, not satisfied, Stovall coolly approached him and drawing a pistol put it close to his head and fired again, bursting his eye ball from its socket; then putting the pistol to his breast he fired a fourth time into the body of the already dead man. Mrs. Burnes and her children rushed from the house screaming, while Dr. Stovall coolly walked off, got into his buggy and drove off.

In the year 1854, the expenditures of Great Britain for wars past and prospective were, in round numbers, two hundred and fifty millions of dollars, while all its other expenses amounted only to about thirty millions, and the total earnings of her agricultural laborers, male and female, old and young, amounted only to about one hundred and eight millions.

One hundred and fifty thousand gallons of wine have been manufactured at Los Angeles and vicinity, in Southern California, the past season, and the culture of the grape is extending.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
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Appointments, &c.

If nothing in Providence shall prevent, O. G. Smith will preach at West Alton Sabbath, Jan. 18; at Loudon Ridge, 25th; at Meredith Centre, Feb. 1; at Lake Village 8th; at Melvin Village 15th; at the Hodson school house, 16th, eve.

The Lord willing, I will preach at Waterbury, Vt., Feb. 8th; in Claremont, N. H., 13th; Springfield, Vt., 15th; Groton Junction, Mass., 16th; Westford, 17th; Lawrence, 18th and 19th; Manchester, N. H., 20th; Duxbury, Vt., 22d.

Providence permitting, I will attend meeting on Loudon Ridge, Feb. 8th; at Concord in the chapel, 15th.

The Lord willing, I will preach in Brewer, Liberty Dist. schoolhouse near Mr. Wm. Jackson's, Feb. 15th, Sunday; and in Hermon school house, near br. Samuel Sawyer's, the 22d, Sunday.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. Wood—Have or you on Guide to Jan. 1, 1858, and sent you Cumming's End.

D. Campbell—Sent books the 29th.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Olcott, Niagara Co., N. Y., returns the *Herald* sent to T. J. BALDWIN, who owes \$7.00. And also that sent to SAMUEL WOODHULL, who owes \$8.00.

The bills of the "People's Bank, Carmi, Ill.," are at a discount of 50 per cent. We rec'd one of late, and lost 50 cts. on it.

RECEIPTS.

UP TO JAN. 27TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost, than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

B. Matthews—Rec'd Jan. 15th \$2 for "sister Darnet, formerly of Brooklyn, N. Y." We find no such name at Brooklyn, do not know the "given" name of sister D. nor where the paper is now sent. Please send a copy of that obituary referred to, as we don't find the paper.

L. Clark 815, J. W. Whiting 841, J. D. Whittemore 815, Mrs. H. Coolidge 841—is the "village" the same as the "Upper village"?—we send to both; Mrs. D. B. Lum 841; C. Parnell 841, J. F. Sawtell 841, Z. W. Hoyt 841, C. H. Robinson 846, L. P. Perry 841, C. Greene 4 G., J. A. Packard 835—the \$1 referred to was cr. to 812—there being 13 cents more due for postage; and 26 is now due for that and postage to July 1st, which we have to pay in advance to the line; C. P. Dow 867 (and \$5 on acct.), V. R. Leonard on account, A. S. Barber 830, J. Aldrich 846, B. T. Libbey 846, H. B. Eaton 841, J. M. Dodge 841, E. Stone—sent books 27th—each \$1.

S. H. Knight 867, A. R. Upson 815, H. G. Fraas 867, Wm. S. Moore 867, H. Simmons 867, P. A. Pardee 867, U. Hayden 867, E. Baldwin 872, E. Smith 867, S. Borden 878, A. Rockwell 794—\$1 due, A. B. Taylor 867, S. F. Wilber 867, J. H. Rouse 821, Wm. Newton 867, L. Bolles 854, B. Swasey 806, F. M. Lucas 867, C. Churchill 841, C. C. Lyman 867, S. Tompkins 815, M. Shipley 815, A. Weldon 780, J. Lumpkins 861, J. Gilchrist 872, S. Ellis 867—each \$2.

Thomas N. Lee 841, B. Angel (the two papers to) 828, J. Johnson 888, Geo. H. Swasey 820, J. Learned 887 and G. to 126—each \$3—Mrs. E. D. Austin 841—\$4—M. Brooks 685—\$5 due, Jona. Smith of J. Wis., 867—each \$3—B. Ives on acct., \$10; M. L. Jackson on acct., \$10; T. Wilcox 849, \$1.50; W. Hogarth 867, \$2.25; G. O. Ellis 867, \$4.25.

ADVENT



HERALD

Luke 9: 28-30.

J. V. HINES, Proprietor.

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WHOLE NO. 821.

BOSTON, SATURDAY, FEBRUARY 7, 1857.

VOLUME XVIII. NO. 6.

TO THE PENITENT SINNER.

HUMBLE sinner why so sad! Much hast thou to make thee glad; See thine Advocate on high, Ready to present thy cry. Though thy prayer is but a groan, Christ the contrite heart will own; He who made thee thus to feel, Has a sovereign balm to heal. Does thy sin a burden prove? Is thy heart too hard to love? Art thou vile, unworthy all? Listen to the Saviour's call: Heavy though thy burden be, Thou may'st cast it all on me; I thy righteousness will be; Look, poor sinner, look to me. Christ will peace and comfort give; O, how precious! Look and live. Then, poor sinner, why so sad; Look to Christ, rejoice, be glad. Well, thy sins may make thee mourn, But the Saviour saith "return;" Do not slight such calls of love, Look, poor sinner, look above.

Christ All and in All.

BY JOHN CUMMINGS, D.D.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."—COLOSSIANS 3:11. PAUL, in the words prefixed, evidently seems desirous of teaching, that all the distinctions which exist in this life ought not to be extinguished, but undervalued, and more and more ignored in the light and greatness of that common distinction of all true believers, that they are one in Christ. Our relationships to each other, however ancient and intimate, are not so important as our relationship to him. We do not teach that all the distinctions in social life, necessary to its order, its maintenance, and its very being, are to be expunged; but that all distinctions, however great and useful in their place, are as nothing in comparison of that distinction which is our privilege and our possession by grace—that we are in Christ, and that Christ is in us, the hope of glory. Let us try, in these closing pages, to unfold the excellency and the glory of that Being who seeks ascendancy and supremacy within us. Not the least comprehensive and precious name by which he is known in Scripture is, "All in all." He is all that is excellent in its highest degree, in its purest being, or in its most enduring existence; and he is in all, that are his by his omniscient and omnipresent power, their Saviour, their Priest, their Prophet, their King. There are three states constantly associated with Christ, and our relationship to Him, in the New Testament Scriptures. There is, first, to be "without Christ;" secondly, to be "in Christ;" thirdly, to be "with Christ." The first, "without Christ," is our state by nature in consequence of sin, inherited from the Fall, and increased by our daily life. The second, "in Christ," is our state by grace, as it is now realized in the church below. The third, "with Christ," is our state in glory, as we shall enjoy the relationship in the church triumphant.—These are the three states, in one of which every man is at this moment placed. Whatever distinction may exist in social life; whatever difference there may be in intellectual power; whatever variety there may be in social condition; every one is this day either without Christ, which is our state by nature, and our inheritance of the Fall; or he is in Christ, which is our

state by grace, and the ground of our safety and happiness for ever. In each of these states, Christ is all and in all. I. WITHOUT CHRIST.—To be without Christ, we have said, is our state by nature. Christ is all and in all, as offered to those that are in this state. "Without Christ," says the Apostle; "having no hope, and without God in the world." A state of guilt is here taught; a condition of apostacy and ruin; the downward descent of humanity into deeper, and sadder, and cumulative woe; we are children of wrath, heirs of the curse, strangers and aliens from the commonwealth of Israel; these are the elements of that condition which is described in these two expressive words, "Without Christ." If I address any such in these pages, to you is offered One who is all you need, and offers to be in all that open their hearts thankfully to accept him. His blood alone can cleanse from all sin; in him alone you can have redemption through his blood, even the forgiveness of sins. But you must make him All, or he will be nothing. He asks, in your heart, reference to the things of eternity, not a supreme place, but an exclusive place. He must be all your righteousness, all your hope of glory; or he will be nothing. To him alone you must look; in him alone you must trust; on him alone, as the only righteousness, you must lean, or he will not accept your trust, or admit your learning, or make you welcome to his presence, and to the enjoyment of his peace at all. Let it then be clearly understood by every one who is without Christ, that it is his sin that he is in this condition, his aggravated sin, and that to him Christ this day is offered as all that he needs, all he can possibly require, all that can make him safe below, and happy in the church of Christ hereafter. There seems no doubt that the worst and most poignant recollection of the lost in misery, who are without Christ also, will be the thought that Christ was freely offered to them as their only Saviour, earnestly pressed upon them as their only Deliverer; and that they wilfully and deliberately rejected, disregarded, or despised him. Perhaps, in the realms of the lost, the dominant thought is about Christ. In the minds of "the spirits that are in prison," to use the language of St. Peter, the uppermost thought is probably about Christ, and the recollection that they once heard of him, that he was once proffered to them in all his glory, that he knocked long and patiently at the doors of their individual hearts for supremacy, and that they deliberately spurned him away, and said, "We will not have this man to reign over us;" such thought must be to them the corroding recollection, and aggravate the torment of that worm that never dies, and add to the intensity of that inner fever and fire which is never quenched. Then to think about Christ will only be misery, undiluted misery; now to think about Christ may be instant and everlasting peace. Now you may call, and he will answer; you may knock, and he will open, then you may call, and he will not answer; then you may knock, and it shall not be opened unto you. It is not necessary to believe that the sufferings, and the sorrows, and the misery of the lost, are created by a literal worm, or a material fire; their sorrow will be that sense of abandonment of God; that removal of all the restraints of Providence, and of ordinary grace; that letting loose of unsanctified passions that crave for

indulgences that cannot be had—that thirst for God, which can never be quenched—that recollection of the causes of a ruin, which could have been averted; that remembrance of the fact, that they might have been in glory, and deliberately, wilfully, and criminally chosen to be where God has forgotten to be gracious. Therefore, if you be now without Christ, it is only now that to feel so can be the harbinger of peace; for then to find it so, will only be the aggravation of your misery. Do I address, then any one who is now without Christ? The tide will soon ebb, that might carry you to the haven of everlasting rest. The sun will soon set; the day of grace will soon end; every hour, as it expires, is a portion taken from the possibilities of everlasting peace; from the opportunity of embracing him who waits, and asks, and pleads for admission, that cannot enrich him, and must unspeakably enrich you. To be continued.

The Theatre.

Will any who have been to Theatres please tell me whether virtue ever received accessions therefrom?—Is it a place where an ordinary modest man would love to seat his children?—Was ever a theatre known where a prayer at the opening and at the close, would not be tormentingly discordant? Would you allow a son or daughter to associate along with actors or actresses?—Which would surprise you most, to see actors steadily at Church, or to see Christians steadily at a Theatre? But, say some, if these places are put down men will go to worse ones. Where will they find worse ones? Are those who go to the theatre, the circus, and the race-course, the men who abstain from worse places? It is notorious that the crowd of theatre-goers are vomited up from these worse places. It is notorious that the theatre is the door to all the sinks of iniquity. It is through this infamous place that the young learn to love those vicious associates and practices to which, else they would have been strangers. Half the victims of the gallows and of the penitentiary will tell you that these schools for morals were to them the gate of debauchery, the porch of pollution, the vestibule of the very house of death. There is scarcely an evil incident to human life, which may not be fully learned at the Theatre. Here flourishes every variety of wit—ridicule of sacred things, burlesques of religion, and licentious double-entendres. Nowhere can so much of this lore be learned, in so short a time, as at the Theatre. In the boxes the young men make the acquaintance of those who abhor home and domestic quiet: of those who glory in profusion and obstructive display; of those who expend all, and more than their earnings, upon gay clothes and jewelry; of those who think it no harm to borrow their money without leave from their employer's till; of those who despise vulgar appetites, but affect polished and genteel licentiousness. Or, he may go to the pit, and learn the whole round of villain-life, from masters in the art. He may sit down among thieves, blood-loving scoundrels, swindlers, broken-down men of pleasure—the coarse, the vulgar, the debauched, the inhuman, the infernal. Or, if still more of human nature is wished, he can learn yet more; for the Theatre epitomizes every degree of corruption. Let the virtuous

young scholar go to the gallery, and learn there, decency, modesty, and refinement, among the quarrelling, drunken, ogling, mincing, brutal women of the brothel! Ah! there is no place like the Theatre for learning human nature! A young man can gather more experimental knowledge here in a week, than elsewhere in half a year. Here are brilliant bars, to teach the young to drink; here are gay companions, to undo in half an hour the scruples formed by an education of years; here are pimps of pleasure, to delude the brain with bewildering sophisms of license; here is pleasure all flushed in its gayest, boldest, most fascinating forms; and few there be who can yield to them and escape ruin. If you would prevent the taste—go to the Theatre. If you would imbibe false views—go to the Theatre. If you would efface as speedily as possible all qualms of conscience—go to the Theatre. If you would put yourself irreconcilably against the spirit of virtue and religion—go to the Theatre. If you would be infected with each particular vice in the catalogue of Depravity—go to the Theatre. Let parents, who wish to make their children weary of home's quiet domestic enjoyments, take them to the Theatre. If it be desirable for the young to loathe industry and didactic reading, and burn for fierce excitements and seek them by stealth through prying, if needs be—then send them to the Theatre. It is notorious that the bill of fare at these temples of pleasure is made up to the taste of the lower appetites; that low comedy, and lower farce, running into absolute obscenity, are the only means of filling a house. H. W. Beecher.

Whitefield, or the Great Revival of 1740.

Since the dark ages of a thousand years, there are four epochs of the revival of religion which it is well to bear in mind: The great Reformation of the sixteenth century in the days of Luther, who died 1546. The pure work of God of the seventeenth century which gave an evangelical literature to the world, in the days of Owen, Leighton, Bunyan, Baxter, Flavel, the last of whom died in 1691. The "great Awakening" about 1740, in the days of Doddridge, Whitefield, Wesley, President Edwards, Brainerd, and the Tennents, bringing hundreds of thousands to Christ. The revival of vital religion about the year 1800, especially in our own country, which perhaps may be said to have culminated in 1831, and gave birth to the great missionary enterprise, giving us our Alexander, Griffin, Samuel J. Mills and a host of pillars of the church now rapidly passing from our sight. Each of these wonderful displays of Divine grace was preceded by a long period of darkness and formalism, when vital godliness seemed ready to expire. Blot out the great work of God in the last three of these four epochs, and the Protestant countries, to all human view, would now be almost as destitute of spiritual life as if Romanism had continued its universal reign. But to return to Whitefield, and the third of these great epochs. What was the state of religion when God brought him on the field of action? The Act of Uniformity in 1662 violently

ejected from their pulpits two thousand godly ministers, and continued in force about twenty-five years till most of the "burning and shining lights" of the seventeenth century were extinct; the divine right of kings, priestly domination, clerical sanction of sports on the Lord's day, the evil influence of those high in rank and power, crushed out the spirit of the gospel, and for near half a century, till 1736 when Whitefield was ordained, infidelity, profligacy, and formalism lamentably prevailed. The Rev. Mr. Ryle, of the church of England, says: "The times when Whitefield lived were the darkest age that England has passed through in the last three hundred years. Anything more deplorable than the condition of the country, as to religion, morality, and high principle, it is very difficult to conceive." "As to preaching the gospel, the distinguishing doctrines of Christianity—the atonement, the work and office of Christ, and the Spirit—were comparatively lost sight of. The vast majority of sermons were miserable moral essays, utterly devoid of anything calculated to awaken, convert, sanctify, or save souls."

Such was the state of things when Whitefield, in 1732, in his eighteenth year, entered the Oxford University, where were John and Charles Wesley, Ingham, and a little band who determined to live to God, whatever might be the earthly sacrifice; but for the sin of quietly visiting the prisoner, the sick and sorrowing, pointing them to Christ, and seeking the salvation of souls, they were the subjects of bitter persecution, and Whitefield returned to his friends in Gloucester.

Now it was that Whitefield was driven to the throne of grace, to the study of the Bible upon his knees, where the fire was kindled in him which blazed through Britain and America, and was rekindled in the hearts of hundreds of thousands. "Oh what sweet communion," he says, "had I daily vouchsafed with God in prayer—how often have I been carried beyond myself—how assuredly I felt that Christ dwelt in me and I in him, and how daily did I walk in the comfort of the Holy Ghost, and was edified and refreshed in the multitude of peace." "Upon this I had no rest in my soul till I wrote letters to my relations, telling them there was such a thing as the new birth!" He received ordination from Bishop Benson; but found the churches closed against him. The gospel was as "a burning fire shut up in his bones;" God had shown him his power in preaching his gospel, and he resorted to the fields, embraced all opportunities, and for more than thirty years, from the time he first saw the marks of the tears on the cheeks of the Kingswood colliers by whom he expected to have been stoned, until his death at Newburyport in 1770, at the age of 56, he probably addressed more souls, and was the means of the conversion of more sinners to God by the living voice, than any other man that has lived. It is testified of him that "in the compass of a single week, and that for years, he spoke in general forty hours, and that to thousands; and after his labors, instead of taking any rest, he was engaged in offering up prayers and intercessions, with hymns and spiritual songs, as his manner was, in every house in which he was invited." A wild youth going to hear him from mere curiosity, resisted all his appeals till, in the midst of his sermon, Mr. Whitefield abruptly paused, burst into a flood of tears, lifted up his hands and eyes, and exclaimed, "Oh, my hearers, the wrath to come! the wrath to come!" These words sunk into the young man's heart, and won him to the service and to the ministry of Christ in a long and useful life.

But we must pause. The theme cannot be fully presented in our brief columns. Thirteen times Whitefield crossed the Atlantic; and on both sides of the water, on all occasions, hundreds and thousands hung upon his lips, whether he was in London or other parts of England; in Wales, Scotland, or Ireland; in Georgia, or New Hampshire; in Charleston, Philadelphia, New York, or Boston, or the country intervening. In many cases ten, and in some even twenty thousand listened to his impassioned appeals; and fruits unto eternal life were gathered all along his course till "he was not, for God took him."

It is scarcely too much to say that a full history of Whitefield would involve an outline of the Christian fidelity and activity of almost all the host of distinguished men in all the cities and countries above named, whom God made preeminently useful in "the great awakening" during the thirty years of his rapid and brilliant career. We wish and hope yet to see his history presented in a form adapted to common minds; that what God did by this his servant may be more fully known, and that ministers and Christians of our own day may catch more of his spirit, and of that which lay in his power—entire consecration to Christ in the salvation of dying men.—*American Messenger*.

Do We need More Ministers?

In the State of Massachusetts, I have seen great numbers, say as many as one third of the popular branch of the State Legislature, who were once ministers of the Gospel, but who had given up the ministry for political life, while the Speaker of the House, himself, had once been a minister of the Gospel. In every State in New England a similar condition of things exists, and in the House of Representatives in Washington I have seen several clergymen who have given up the ministry for politics, while they are also to be found in the Clerk's Offices in the different departments at Washington, writing for their daily bread. I know of lawyers now in Boston, and of lawyers now in different parts of the Great West, and of lawyers now in California, and of at least a lawyer now, or recently in Philadelphia, who once were ministers of the Gospel. I know of dozens of Doctors who were once ministers of the Gospel, but who have left the Bible for the scalpel, and the pulpit for the Doctor's gig. I have met clergymen in the cars as R. R. Conductors, who have told me that they gave up the ministry because they could not support their families by it; and I once read in the Cleveland Plaindealer, of eight persons, within a few miles of that beautiful city who had given up the ministry and became R. R. Conductors, or keepers of Ticket Offices. As to the Barkeepers, and the keepers of Livery Stables, who were once Ministers of the Gospel, I have heard of them so often from personal friends who have seen them in California, that I believe many such persons to be there, and I have heard in a manner equally direct and unquestionable, that there are other such cases in the States nearer home.

If we extend the statement of the Address, so as to include ministers who have turned from the ministry into the more lucrative paths of teaching, or of writing, as an employment, we may count our instances by hundreds.

Who are the editors of our best Reviews but Clergymen who were not duly supported in the ministry as an employment, and who, therefore made the change here indicated? Who are the conductors of our best Weekly Journals, but Clergymen, who have given up the study of the pastor for the office and the chair of the editor? Who write our best books, but Clergymen, who were not properly maintained as pastors, and who resorted to the pen of steel, and the lines of fire for a support for families which God had given them? And who are the teachers of our best schools and higher seminaries; who are the best professors and presidents in all our Colleges but Clergymen, of whom hundreds, most undoubtedly, were once pastors of churches, but who, in their hard struggles for life, at length laid down the shepherd's crook, and, with a sorrowful spirit, commenced the profession of the teacher?

Are such persons to be condemned? Nay, verily. They are justifiable in their course.—Our churches may pity them, they have by their awful parsimony, compelled them to give up their chosen profession, and they have thus driven them out of the ministry.

One of the most eloquent divines in Boston became a teacher of a first class Seminary for young ladies, in order to have the pecuniary means to support and educate his children.—This fact came under my observation.

The writer of the most popular series of Histories and Narratives for the young, himself

told me, that he left the ministry and became a teacher and a writer, because he could not continue in the ministry and be free from debt.—"My debts," said he, "were fast driving me crazy and I changed my profession, as my only resource."

A brother of this admirable writer, one of the most brilliant of modern authors, left the ministry for the same reason.

Another brother became a teacher in New York, because of his sensitiveness on the subject of debts; and another never entered the ministry at all, although he pursued full Theological studies, but, like his brother, preferred teaching with a support, to preaching without it.

Why, now, has the church lost this able and accomplished family of brothers from her ministry? And why is she in danger of losing hundreds more?

Because of her parsimony; because she will pay a youthful clerk in her business operations, a better salary than she will pay her laborious ministers with families depending upon them in her ecclesiastical operations! There must be a change in these respects, or the church will rue it when it is too late.

REMARKS: The above is taken from the *American Presbyterian* of Philadelphia and has a measure of truth in it; there is a question, however, whether many of those who are called of God to preach thus turn aside to secular callings. Men who have called themselves to the office, may turn aside from it without much compunction of conscience. Some enter the ministry for the sake of a living, and when they find an easier or more remunerative occupation, they turn to that. But he who realizes that he is called of God to preach, will wait for an equally significant call from God to some other position, before he will voluntarily vacate the pulpit.

The statements in this article respecting Massachusetts are not entirely correct. Reference is made to the House of Representatives as constituted two years since. The proportion of ministers was large, but much less than that stated; and most of those thus denominated were Universalist preachers and others who might as well be out of the pulpit as in. Some Orthodox preachers who were members were superannuated and others attended to all their parochial duties. The speaker of the House, Mr. Eddy, now a pastor in this city was not only "once a minister" but continued as such during his Speakership, not missing a prayer meeting of his church then in Lowell, and writing original discourses for his pulpit during all that period.

The "eloquent divine in Boston" who became a teacher, was the Rev. Mr. Winslow; but his church would have given him any salary he wished for and were loth to part with him. And the family of "brothers" referred to are doubtless the "Abbotts," well known as popular writers.

A Chinese Placard.

The following curious paper from the *Missionary Herald* is a translation of a Placard prepared in Canton, China, to be stuck up in the streets.

"An Essay on Eradicating Heresy and Honoring Truth."

"The most important thing in the world is public opinion, and morality among men, both of which are injured by the distribution of the books of Jesus. Unscrupulous barbarians and cunning natives have banded together in their traitorous schemes of sedition, to scatter abroad these books of Jesus, and exhort men to join his religion, which is the same as inviting them to join the Shanghai Association (i. e. the Nanking Insurgents;) and the disorders which have come from those rebels owe their source to this wicked conduct. To urge men to destroy their idols and pay no worship to their ancestors, is like entreating them to join a troop of wild beasts, and is the detestable thing the Romanists have done. Does not the circulation of the Books of Jesus injure public opinion and destroy the moral sense of men? Still, if we do not describe the evil things in these books, our own people will not know the grounds of their own reasoning and

morality; if their errors are not eliminated, how can the evils which flow therefrom be removed? Therefore I do not begrudge some trouble to show plainly to all classes the bad results which flow from the doctrines in these books, so that none be heedlessly entrapped in their wily meshes, and have cause to rue it.—By so doing I shall lend a little help, too, in saving public opinion and morals from ruin."

"Now this Jesus was a worthy man who lived in the countries of the barbarians. When those savages first had a being, a scantling of the breath and bounties of heaven were granted them. At this period they were ignorant and uncivilized, in nowise differing from brutes; for though they had had natures conferred on them, they were rabid and cruel; though they were human beings they were coarse, groveling and without shame. Wherefore heaven specially brought forth this person, Jesus, to humanize and reform them, to teach them to observe the social relations, to select herbs to cure their maladies, to make and use implements to improve their mode of living and to instruct them how to take care of their living and give burial to their dead. He was still in the land of Judea when he was taken up and used most cruelly, nailed on a cross, cut with knives, sawed asunder, and seethed in a caldron; all of which, in fact, only exhibited the selfish disposition of these people. After this, he died several times and came to life again showing his wondrous miracles, that he might reform their base and cruel nature."

"After these things, many persons joined in repeating over sayings among themselves and to others, thus to reverence and obey him; and for thousands of years they have adopted his instructions, until all foreign lands have been brought to adhere to him alone, to the exclusion of every other person, and they now reverence and adore him as a true God (*chin shin*.) It is by his power, in short, that these barbarians exhibit any good feelings, and know how to requite the virtue of Jesus; it is most proper, therefore, that he is worshipped and served by them all."

"But as to our land of China, the Central Flowery Kingdom, since the earliest times, many holy men have been born among us from age to age, in each successive dynasty, both innately holy sages, and worthies now departed, who have taught us in the fullest manner, explaining and enforcing their books on reason and virtue, in the clearest style, so that we now govern the empire, and its people have become acquainted with astronomy and geography, use dresses, robes of ceremony, articles of furniture, tools, dishes, and every other convenience, observe the rules of etiquette, prepare herbs for healing, and have instituted civil ranks and military offices, all in the highest, completest manner."

"Furthermore, we Chinese were born under a sky where the most correct auspices of the five elements prevailed, and our natures are generous, and we have a deep sense of gratitude, and the highest regard for propriety in consequence. We exalt the holy and wise men of antiquity, the loyal statesmen and upright scholars who have deserved well of their race; we cherish their virtues and imitate their examples. It is for this reason that we carve and mould their effigies to worship them; and the adoration paid to these images is simply the expression of the reverence felt for these persons. It is true, however, that the spirits (*linghuam*) of the holy and wise, the loyal and just, who have done good to men, still abide among men after death protecting them from injury, and overseeing all calamities and omens which indicate misfortune or prosperity. Therefore the gods exhibit their intelligence in the influence felt by the worshipers to feel a due reverence and awe in their presence."

"What a vast difference between this and the unfounded, unreasonable sayings of Jesus, who is vainly called the son of Shangti! Who, among us Chinese, have seen his works or believe in his name?"

"As to the worship of ancestors, since men derive their blood in succession from one to the other, it only exhibits the affections of their hearts in a clear mode; for if a man never thinks of his parents, or feels grateful to them for his being, but joins the religion of Jesus, which does

not require him to worship them, what matter is it to him whether he has any sons or grandsons? From this it is too plain that the tenets of this religion teach men to regard neither prince nor parent, and to profane the gods.

"Foreigners have lately come to China to disseminate the books of Jesus, to ridicule our custom of worshipping images and idols, and reverencing our ancestors, and to exhort people to join this faith. Their designs are malignant and their plans deep and subtle, whispering to lead our people gradually, and flatter with enticing words as they can understand what is said; or with the offer of a little advantage, as one would give a sweatmeat to a child, to induce our people to join this religion without prince or parents and obey its rules not to worship the gods. This greatly tends to the detriment of public opinion, good morals, mars the beauty and disturbs the order of our cosmos, and utterly confounds what our holy and wise men have taught respecting reason, virtue, humanity and justice. Those who circulate the books of Jesus are villainous, seditious, barbarians whom heaven or earth cannot endure, who ought to suffer the extreme penalty of the laws of the realm.

"The vagabonds among us, lazy, dissipated fellows base, unpolished and stupid people such have been deluded to join the religion of Jesus and listening to these foreign rebels, who discard both prince and parents, and have stirred up rebellion under Taiping. O that the laws of the empire might be put in force against them all, and they and their kindred swept from the face of the earth, and no place of repentance be found for them.

"Now, therefore, in order to countervail the effects of promulgating the books and doctrines of Jesus, and cause their character to be easily known, there is no plan so good as for parents to teach their sons and elder and younger brothers, on no account to adopt the religion of Jesus. Happy will it be for the Chinese, if they escape the misfortunes and woes flowing from it. At present none of the gentry or titled people among the upper classes, none of the literati or graduates, none of the liberal, polished scholars among us, attend the rooms where these books are distributed, or listen to the instructions there given. It may be feared, therefore, that these foreign enemies will take advantage of this to inveigle the simple into their wicked ways, so that it is very important to reject their nonsense, and clearly perceive its tendency.

"As to what they say of heaven's palace and earth's prison, (heaven and hell,) and of the souls of mankind after death, it is plain that these result from the influence between heaven and earth; they are the highest principles that guide the changes in all creation. Do these owl barbarians dream that they can find out one point in ten thousand respecting them?—Can anybody believe, for instance, that the soul of a man who dies in China, can be hoped to be saved by Jesus in a foreign country? Even those devils themselves hardly believe it. Where is the reason in it? Mencius says, 'I have heard of Chinese reforming barbarians, but never that Chinese have been reformed by them.' Carefully ponder these wise words and happy will you be.

Printed in the spring of 1856."

Discovery of the Tower of Babel!

The Syrian correspondent of the *Traveller* writes that M. Place, the French consul at Mosul, has discovered what he believes to be the veritable remains of the tower of Babel! Their locality is the field of Arbela, a few days' journey from Mosul. M. Place was engaged in exploring the field, or plain, which is famous as having been the scene of a decisive battle fought between Darius and Alexander. The ruin is thus described:

"This proud tower, which was built in defiance of Heaven, and aimed to pierce the very skies, has lost in the course of ages its cloud reaching elevation. Six of its eight stories have fallen and crumbled into dust; but the two which remain are so high that they may be seen for fifty or sixty miles around. The base of the tower is quadrangular, and each side about six

hundred feet long. The tower is made of bricks of the purest clay and of a white color, which is a little shaded with a yellow tint. Under a clear sun, and as a whole, this ancient monument of human skill and daring presents a fine blending of colors which set the painter's pallet at defiance. Before being baked, the bricks had been covered with characters traced with the accuracy of the hand of a writing master. Near the top of the letter the straight strokes were adorned with flourishes resembling the heads of nails. All was neat, regular and severe: and, indeed, those who saw these specimens of ancient calligraphy affirm that the fathers of the human race wrote a better hand than their children."

Another curious fact arrested the attention of the exploring party. The sacred record runs thus: "And it came to pass as they journeyed from the East, that they found a plain in the valley of Shinar, and they dwelt there. And they said one to another—'Go to, let us make brick, and burn them thoroughly; and they had brick for stone, (or instead of stone) and slime had they for mortar.' Modern sceptics may ask—Where could these builders obtain this bitumen? for a vast quantity must have been demanded to meet the wants of so many trowels. It is a singular coincidence that M. Place discovered a fountain at a small distance from the tower, whose waters flow in such abundance as almost to form a river. The stream would force its way into a river in the vicinity, did not the people hasten to stop it by setting the bituminous flood on fire, when they tranquilly wait till the fire is extinguished for want of aliment. Thus the old fountain still pours out inexhaustible quantities of bitumen or slime, which supplied those old builders in their vast enterprise. Bitumen also adds to the durability of bricks, as well as firmly consolidates them in masonry. Could anything be added to the marvel of the coincidence? Thus travels and expeditions in Assyria become biblical corollaries, and new proofs are never wanting of old truths."

The Bombardment of Canton.

After a careful perusal of all the documents connected with the new outbreak of hostilities between Great Britain and Canton, we quite agree with the *London News* that "a more rash, overbearing and tyrannical exercise of power has never been recorded" than that of which the British authorities have been guilty, and we are glad that there are some British journals which have the independence to denounce it. The *News* briefly and clearly recapitulates the facts connected with the origin of the difficulty as follows:

"Early in October last a small trading vessel, or lorcha, called the Arrow, cast anchor in the port of Canton. The precise national character of this vessel is one of the most important of the points in dispute. On the one hand, it is affirmed by the Chinese, and not denied by the British, that she was Chinese built—it is quite certain that she was the property of a Chinese owner, and manned by a crew of twelve Chinese sailors. The British authorities declare that this vessel, before sailing from Hong Kong, had duly obtained at that port—as she was by law entitled to do—a colonial register, by virtue of which she hoisted a British ensign, and thenceforth became to all intents and purposes a British vessel.

The Chinese authorities deny this. They deny that she had taken the requisite steps for constituting herself a British vessel. They affirm, and have affirmed throughout, that she had merely purchased a British flag for the sake of passing herself off as under British protection. On this point there seems to be evidence both ways. Let us, however, take the British account as the true one. Let us take it that at the commencement of October last in the port of Canton lay the Arrow, Chinese built, Chinese manned, but placed by virtue of her colonial register under the protection of the British flag. On the 8th of October, in consequence of its coming to the ears of the Governor of Canton that two of the crew of the Arrow had been guilty of notorious acts of piracy, that functionary caused the whole

crew to be brought up before him for examination.

The British Consul says that when the seizure was made our flag was flying on board the Arrow. The Chinese Governor denies this in the most explicit and positive terms. In his letter of the 31st of October, he states—'It was not known at the time when my Executive went to seize persons on board of her, that the lorcha was a foreign vessel.' When the lorcha was boarded, it was satisfactorily proved that no flag was flying.' In his letter of the 2d of November he takes the same ground: 'No foreign flag was seen by my executive at the time of the capture; and as, in addition to this, it was ascertained on the examination of the prisoners, that the lorcha was in no respect a foreign vessel, I maintain that there was no mistake committed.'

The seizure took place on the 8th. On the same day Mr. Parkes, the Consul, writes to the Governor, complaining of this proceeding as an open infraction of the ninth article of the supplementary treaty between this country and China, according to the terms of which, the Governor having any complaint to make respecting parties under the protection of the British flag, is bound in the first instance, to communicate with the British Consul. The Consul, accordingly, in this first communication, demands of the Governor that the whole of the men seized shall be publicly restored to the vessel. The Governor replied (and it is the ground, be it observed, that he has maintained throughout) that the lorcha was not a foreign vessel. He sent back nine of the men, retaining only the two who had, on the preliminary examination, been identified as the parties, implicated in the imputed acts of piracy, and the witness whose evidence was necessary to their ultimate conviction.

This did not satisfy Mr. Consul Parkes. On the 12th he again writes, under the instruction of the British Plenipotentiary, 'demanding,' we use his own words, 'besides restoration of the whole number, a letter of apology for their seizure, and assurance that nothing of the kind should occur again—to be given within 48 hours.' Can anything be more insufferably arrogant? A Chinese Governor has reason to suspect that pirates—a class of culprits beyond the protection of the law of nations—are in a Chinese harbor, on board of what he believes to be a Chinese vessel. On examination, his suspicions are confirmed, and because he refuses at once to give up his captives, on the mere *ipse dixit* of the British Consul that the supposed Chinese vessel is really British—he is required to undergo the public humiliation of not only restoring these outlaws to liberty, but of actually reconducting them on board the vessel from which they had been taken, making a humble apology for his proceedings, and giving a promise that nothing of the sort should occur again."

The above narrative harmonizes with the correspondence between the British Admiral and the Chinese government of Canton. There are two leading facts which stand out with prominence—which are affirmed by the Chinese and not denied by the British officials—but the admission of which at once shows the unfounded character of British pretensions, and the arbitrary nature of her proceedings:

1. The vessel was built and owned by Chinese.
2. Her crew were entirely Chinese.

It would be difficult to point out by what interpretation of international law a vessel thus built and owned and manned, could be so far brought under the protection of the British flag, that the Chinese officials could not have even a police authority over her. The British government, it will be recollected, does not concede that its subjects can expatriate themselves. "Once a British subject always a British subject," is its rule, and it is bound to concede the same interpretation of subject rights to other nations.

Excitement not Strength.

Our national characteristic is to go *quick* rather than to go *straight*; to produce an effect rather than submit to a principle. We see this

even in religion. Stimulants are resorted to, to produce an emotion either in ourselves or in others, forgetting that to feel *strongly* is not always to think *rightly*. Desertion of an evangelical family church for one which, if equally orthodox, is at least more popular; substitution of charity in strangers to charity indoors; honoring this or that object of momentous regard, instead of honoring parents; bearing a self-imposed cross of public devotion instead of that of home humiliation, which Providence imposes, will indicate a temper which is incapable of affording to devotion a permanent support. To flutter is not to fly. The bird that rises the highest soars in its remote path almost with unruffled pinions. We forget how much calm straightforwardness is essential to the perfection of the Christian character, and how utterly inconsistent with it is what we call *excitement*. The fact is, strong feelings, however valuable they may be in developing the plot of a romance, must be placed under severe control, if they desire to work smoothly in the domestic machinery. Love to others can hardly have fair play, when there is a perpetual bubbling up within one's self. The delicate offices of home affection—counseling, comforting, encouraging, restraining, can no more be performed under passionate feelings, than a surgical operation can be performed by a steam engine. How necessary is meekness, and yet how hard to learn! But when we see how slighted it is by the world—how unsentimental it is—and yet how essential to all home peace and social comfort—we can at least understand why our Lord made it, with its cognate virtues of poverty of spirit and humiliation, the object of a special blessing.—*Episcopal Recorder*.

A SACRED BAND OF FRIENDS.—In ancient Thebes a phalanx of warriors was formed, numbering a thousand members, composed of pairs of friends, each pair consisting of a veteran and a youth. The whole company was called the "Sacred band of Lovers and Friends." They were pledged never to forsake one another, no matter what the emergency. In a battle with Philip of Macedon, they all perished together, every man of them, side by side, in one place, surrounded by heaps of their foes. After the conflict, Philip recognized them, and was so moved by the pathos of the scene, and sublimity of their devotedness, that—alluding to a scandalous rumor concerning them—he exclaimed while the tears run down his face, 'Let no man dare to say that these were dishonored men.' Now the plainest principles of social polity, require that the whole world should be one sacred band of lovers and friends, inseparably united, sustaining one another through the trials of this tempted and faltering life, and beneath the eye of their Almighty Friend, dwelling together all around the earth in the bonds of peace, the beauty of holiness, and a community of weal.—*Rev. Wm. R. Alger*.

PULPIT ILLUSTRATIONS.—In one of the battles of Philip, King of Macedon, an arrow struck his eye and put it out. He picked it up and found it inscribed as follows: 'To Philip's eye.' An archer, whose arm was so sure that he could mark his arrows with their destination, with a certainty that they would reach it, had aimed at the eye of the king, and his arrow had reached its point. Such should be the certain aim of the minister of Christ. There are arrows in the quiver of the Almighty for every class of our race.—The minister of the gospel, should select and send them to their destination with the precision of the archer to the king's eye. When the bold blasphemer enters the house of God, a pointed arrow should reach him, dipped in the spirit of rebuke from the Almighty. So when the humble penitent enters the sanctuary, seeking peace, an arrow should be ready prepared, by God's mercy and dipped in the blood of Christ.

TEACHING THE EYE.—The great majority of mankind do not and cannot see one fraction of what they were intended to see. The proverb that "None are so blind as those that will not see" is as true of physical as of moral vision.—By neglect and carelessness we have made ourselves unable to discern hundreds of things which

are before us seen. Thomas Carlyle has summed this up in one pregnant sentence, "The eye sees what it brings the power to see." How true is this! The sailor on the look-out can see a ship where the landsman can see nothing; the Esquimaux can distinguish a white fox amidst the white snow; the American back-woodsman will fire a rifle ball so as to strike a nut out of the mouth of a squirrel without hurting it; the Red Indian boys hold their hands up as marks to each other, certain that the unerring arrow will be shot between the spread-out fingers; the astronomer can see a star in the sky, where to others the blue expanse is unbroken; the shepherd can distinguish the face of every sheep in his flock; the mosaic worker can detect distinctions of color where others see none; and multitudes of additional examples might be given of what education does for the eye.—*The five Gate-ways of Knowledge.*



The Advent Herald.

BOSTON, FEBRUARY 7, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

3. THE UNMERCIFUL SERVANT.

"THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But inasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. 18:21-35.

The points of illustration are

1. The king;—corresponding to the relation which God sustains to his creatures.
2. The servants; corresponding to the subjects of God's government on earth.
3. The king's reckoning with his servants;—corresponding to God's holding all men responsible for their conduct, in obedience to His requirements.
4. The great indebtedness of the servant, and his utter inability to pay;—corresponding to the exceeding sinfulness of the sinner, and his entire inability to save himself.
5. The king's commanding the servant to be sold, with his wife and children and all that he had, which was in accordance with Jewish custom for the purpose of restitution;—corresponding to the righteous forfeiture of all good by the impenitent.
6. The servant's supplication of the king's patience, and his promise to pay all;—corresponding to the acknowledgment by the sinner of the

justice of God's claims upon him, and his promise of future obedience.

7. The king's compassion and forgiveness of the debt;—corresponding to God's mercy, and his grace whereby, through Christ's atonement and intercession, he pardons the guilty supplicating penitent.

8. The conduct of that forgiven servant towards a fellow who owed him an insignificant sum;—corresponding to the haughty, unchristian and unforgiving spirit which some manifest towards their fellows. And,

9. The condemnation of the unmerciful servant;—corresponding to the condemnation of all who are unjust towards their fellows, and who do not to others as they would have others do to them.

The truth here inculcated is the duty of forgiveness. Men are required to deal justly and mercifully one to another; and those who are unforgiving to any, will not be themselves forgiven.

THE OBSCURITY OF INSPIRATION.

The varying and conflicting interpretations to which the language of Scripture has been subjected, has been taken advantage of by skeptics to affirm that it is ambiguous and enigmatical, and that expositors interpret it according to their individual fancy in subservience to their respective opinions. Even professed believers in the Bible, have claimed that some of its teachings, particularly the prophetic, are inexplicable:—like "the words of a book that is sealed; which men deliver to one that is learned, saying Read this, I pray thee, and he saith, I cannot; for it is sealed; and the book is delivered to one that is not learned, saying, Read this I pray thee; and he saith I am not learned."

Such a judgment respecting the Scripture, is a reflection on the wisdom and goodness of its Author, for it represents Him either as unable to reveal Himself to man's understanding, or, as tantalizing man with a pretended revelation which he is incapable of comprehending.

A revelation cannot be made in unintelligible language; for what is unintelligible is not a revelation. The Bible being a revelation, it must be intelligible. The late Prof. Stuart, justly remarked (Hints, p. 15), "Nothing can be more rational or plain than the proposition, that when God speaks to men for their instruction, he speaks by man, and for men, and therefore expects to be understood." Hence the language of inspiration must be recognized as intelligible to those to whom it is addressed. Its words must be received in their ordinary acceptance; and its phraseology be interpreted by rules applicable to similar language in other writings. For, otherwise, there would be no key to its meaning.

Some persons who admit the general intelligibility of the Scriptures, claim that the language of prophecy is an exception to that of its historical and other parts, and not designed to be understood till after its fulfillment! Were this so, the "sure word of prophecy" would not be, as Peter denominates it, "a light shining in a dark place," for the guidance and consolation of the church.

On this point Bishop Sherlock in his "Dissertations on prophecy," says:

"It will be asked, How comes it to pass, that many of the prophecies are still dark and obscure and that it requires much learning and sagacity to show even now the connexion between some prophecies and the events! In answer to this question, we must observe that the obscurity of prophecy does not arise from hence that it is a relation or description of something future; for it is as easy to speak plainly of things future, as it is of things past or present. The same language serves in both cases with little variation. He who says, *The river will overflow its banks next year*, speaks as plainly as he who says, *It did overflow its banks last year*. It is not therefore of the nature of prophecy to be obscure; for it may easily be made as plain as history, when He who gives it thinks fit. On the other hand, a figurative and dark description of a future event will be figurative and dark still, even when the event happens, and consequently will have all the obscurity of a figuratively dark description as well after as before the event." Quoted from Brooks' *Elements of Prop.* in. p. 117

That portions of prophecy are obscure, no one conversant with the subject will deny. Peter testifies, that in all of Paul's epistles "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."—And he who should boast of having penetrated all the mysteries of the Sacred Volume, would show how little he apprehended what a mine of wealth is contained in its inexhaustible "treasures of wisdom and knowledge;" which may be ever studied, and in which may be ever discovered something rich and new. The difficulties, however, in which

the study of prophecy is supposed to be involved, like spectral shadows on the mist of a summer's morning, will be found to recede before the diligent and devout student of the Word.

(To be continued.)

Death of Preston S. Brooks.

This community was taken very much by surprise, by the receipt of a telegraphic dispatch from Washington, announcing the sudden death on the 27th of January of Preston S. Brooks, whose name had become prominent by his assault on Senator Sumner of this State in May last.

Mr. B. had been ill for a couple of days, and felt no particular alarm, when he was suddenly seized with strangury, not the membranous croup which fills up the wind-pipe of children, but a formation on the outside that contracts it, and produces strangulation—so that, being in his full strength, he was choked to death in about ten minutes. He died in convulsions and in great suffering, vainly trying to tear open his own throat to get breath. A simple operation in his throat would have relieved him, had his physicians known the nature of his complaint; or the perforating of the windpipe with a pen-knife and the insertion of a goose quill by the attendants, would have enabled him to breathe till surgical aid could have been obtained. Gen. Washington died of the same complaint, but in a more gradual manner.

The act of Mr. Brooks, before referred to, can be justified by no one. It was the great error of his life: for, aside from that, he appears to have been a man of generous impulses. It is said that he was beside himself with drink when he performed it, if that is any excuse. Mr. Sumner long since heartily forgave him, and has never said a word in public to reflect upon him, and his intimate friends have testified that in private he could not be prevailed on to cast a reflection upon him. This is well. Mr. Brooks has passed beyond the sphere of human judgment, and it is needless to say aught against the dead. All persons have much that needs to be forgiven; and shall any then, withhold forgiveness from him? Shall not the Judge of all the earth do right? Let all vindictiveness of feeling, then, be restrained by that barrier, beyond which human judgment cannot penetrate.

PROTESTANT VERSUS CATHOLIC CHARITY.—A recent report of the New York Association for improving the Condition of the Poor, complains of the want of co-operation among Roman Catholics for the attainment of the objects of the Society. While more than seventy-five per cent. of the Society's beneficiaries are Roman Catholics, not one per cent. of its pecuniary means is derived from persons of the Romish faith. The report says:

"All our Protestant churches are charitable institutions, from their foundation to their top stone. They so care for their indigent members and families, that none are allowed to be relieved by public alms, or to be thrown upon the cold charities of the world. The same is true, as a general fact of the Jews amongst us. But the Roman Catholics of this city, excepting the relief of a few orphans make no corresponding provision for their poor, neither by their churches or otherwise; nor yet assist by their contributions, those who are engaged in this Christian duty. Their adult poor and children, the sick, the aged, and impotent are alike neglected by them. Of those who subsist on alms and overrun our city as mendicants, there is reason to fear that thousands would perish every year, if unrelieved by Protestant charity.

Remonstrance with them on the subject, is uniformly met with the plea of poverty. But it does not appear how such a plea is reconcilable with the admitted wealth of many of their members—their boasted numbers—the millions of money annually remitted by them from this country to Europe—the millions invested in large and costly church edifices—and their numerous convents, confraternities, schools, academies, colleges &c., which they have founded among us, for educational uses and the propagation of their faith."

We apprehend that the same is true in all our large cities and towns. Thousands and tens of thousands of dollars are raised from the very poorest and most hard working classes in the community by the Catholic church, to build new churches and for the support of the priesthood, but the church has few or no charities which are not connected with religious propagandism.

THE NEW BABEL.—The intelligent editor of the *Buffalo Commercial Advertiser* devotes an amusing half column of his paper to a critical dissection of the Tower of Babel story. The following spicy comment is worth reading:

"As the Bible omits to tell how high the ambitious builders carried that celebrated tower before their tongues were confused, the religious will be truly grateful to M. Place and his companions for

the information that they had completed eight stories of the gigantic structure. This excites suspicion, not only because the Bible narration seems to convey the impression that they were confounded at an early stage of the undertaking, the object being to prevent their building a very tall structure, but also because it must have required prodigious discernment to ascertain that there were eight stories, after the six upper ones had fallen and crumbled into dust. We are puzzled to guess how this marvellous secret was found out.

But we are even more astonished to learn how two stories of Babel that remain are visible on the plain, we are told, at a distance of sixty miles. By a mathematical calculation we have ascertained that an object to be visible sixty miles away on the level of the ocean, must be two thousand four hundred feet in height. As these two stories are only one-fourth of the whole height to which the Tower of Babel was carried, it is easy to calculate that when the undertaking was broken off, these old builders had carried their tower to a height of nearly two miles!"

PREMIUMS FOR MEMORY.—The St. Louis Western Watchman, instead of dunning his subscribers, offers three "premiums for memory," as follows:

"For the longest memory, extending back over the greatest number of years, a quarto gift Bible and an easy conscience.

For the readiest memory, of the mutual obligations of the religious editor, and his readers who have enjoyed the visits of a paper three years or more, without remembering his labors and sacrifices, a beautiful gold clasp pocket Bible, and the satisfaction of having done an honest deed.

For the exactest memory of the printed terms of the paper, as a fair honorable contract between its proprietor and readers, binding both to fulfil their obligations to the letter, a beautiful copy of the *Pilgrim's Progress*, and quiet sleep."

AN INDIAN REPUBLIC OR TWO.—Twenty-five Dakota families, living at Hazlewood, some forty miles above Fort Ridgely, on the St. Peters River, have renounced their tribal character, donned civilized dress, formed themselves into a sort of Republic, with a written Constitution, President, &c. They are intelligent and industrious, and have wheat and corn to sell. At the Red Wood Agency there is a similar organization, with some ten or twelve families uniting in it.—*Detroit Advertiser.*

THE JOURNEY OF LIFE.—Ten thousand human beings set forth together on a journey. After ten years, one third, at least, have disappeared. At the middle point of the common measure of life, but half are still upon the road. Faster and faster, as the ranks grow thinner, they that remained now become weary, and lie down and rise no more. At three score and ten, a band of some four hundred yet struggle on. At ninety these have been reduced to a handful of thirty trembling patriarchs. Year after year they fall in diminishing numbers. One lingers, perhaps, a lonely marvel, till the century is over. We look again and the work of death is finished.

WONDERFUL LONGEVITY.—A lady has lately died at Actopan at the wonderful age of one hundred and thirty-nine years! We may well say that the oldest inhabitant of Mexico or any other country is dead. One hundred and thirty-nine years! What a history is included in this time! and how trivial must have appeared to her the revolutions and strifes in her country. She had seen in her time twenty-eight changes in the delegates of Spanish power, and has, since the independence of her country, seen the fifty changes which have taken place in the administration of the government. Altogether, Mexico has had over seventy changes in the chief magistrates of the country in this woman's life-time.—*Mexican paper.*

THE BIBLE THE BOOK OF BOOKS. It is a Book of Laws, to show the right and wrong; a Book of Wisdom, that makes the foolish wise; a Book of Truth, which detects all human error; a Book of Life, which shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published. It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a complete code of laws; a perfect body of divinity; an unequal narrative; a book of travels; a book of voyages.

It is the best covenant ever made; the best deed ever written. It is the best will ever executed: the best testament ever signed. It is the young man's best companion. It is the school-boy's best instructor. It is the learned man's masterpiece. It is

the ignorant man's dictionary, and every man's directory. It promises an eternal reward to the faithful and believing.

But that which crowns all is the Author. He is without partiality, and without hypocrisy, "with whom there is no variableness, neither shadow of turning."

THE GOAD.—A missionary traveller (Mr. Porter) saw, in the land of Bashan, ploughmen with yokes of oxen drawing their simple ploughs. Each ploughman carried a goad: and this goad was a long spear-like stick, made of the strong oak-tree of Bashan, upwards of ten feet in length. Its point was of iron sharpened so that it could give the lazy ox a severe touch, if needful. Was not this a fit weapon for Shamgat to use, Judges iii: 31. He could wield it like a spear. Would it not be hard to "kick against such goads" or pricks, Acts ix: 5? If the Lord would fain yoke you in his plough, will you be so foolish as resist? And is not that passage in Eccles. vii: 11, "the words of the wise are as goads," one that seems to say to you, "Your teacher's words, and the words of those who say or write anything to stir you up to duty, are meant to be to you what goads are to lazy oxen."

"I HAVE THE READING OF IT EVERY WEEK."—It not unfrequently occurs, when persons are asked if they will subscribe for a newspaper, or if they already take it, that they reply, "No, but neighbor B. takes it, and I have the reading of it every week." They are benefited every week by the toils, perplexities, and expenditures of those who receive nothing in return. Reader if you feel reproved, just send in your name and take the paper yourself.—N. Y. Obs.

EARLY RELIGIOUS TRAINING.—At the late Ministerial Convention, in New Hampshire, it was reported that through a course of years, it was found that five out of every six who make a profession of religion by uniting with the Church, come from the Sabbath Schools, and yet, of ninety thousand children in the State, not more than thirty thousand are connected with the evangelical Sabbath Schools.

THOUGHTS OF HEAVEN.—Like fragrant zephyrs from the shore of some far ocean isle, ye pass my fainting spirit o'er, and sweetly beguile my every care, smoothe my every sorrow, and lead me to high and holy scenes of immortal youth and beauty.

Ye come to me in visions at midnight hour; and glorious are the spirit-beams that to my soul are given of that fair clime, across whose sky no storm-clouds ever sweep—where grief can no more dim the eye all radiant with a love divine—where none are heard to weep, and not a sigh is heaved.

Ah, blissful thoughts! ye come to me amid the cares, anxieties, and perplexities that cloud earth's fairest scenes, and waft my soul away to a land of fadeless hues and countless flowers—to that home of eternal delights, where smiles of heavenly peace on the faces of cherubims unceasingly glow, where their sweet anthems swell the full chorus that gladdens the hearts of the untold millions of the eternal redeemed—to that home where the beautiful roses of Paradise shed their soft perfume, and draw out their life and beauty from the dust of the tomb—where the angel of beauty is floating forever on pinions of light—to that home where no pestilence rides on the wings of the air—no waves of affliction, no troubles, no parting of friends, no death.

THE LORD'S PRAYER.—How many millions and millions of times has that prayer been offered by Christians of all denominations! So wide indeed, is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar off upon the sea, it is ascending to heaven like incense and a pure offering. Nor needs it the gift of prophecy to foretell, that though "heaven and earth shall pass away," these words of our blessed Lord "shall not pass away," till the kingdom of God shall come, and his will be done on earth as it is in heaven.—Montgomery.

SUSA.—At a recent meeting of the Geographical Society, General Monteith stated that the ruins of Susa, mentioned by the prophet Daniel, covered a circumference of twenty miles. The streets of Susa were perfectly at right angles with each other, and the ruins of the Palace there showed that it must have been little inferior to that of Babylon. There was a mound at Susa, which according to tradition, was the tomb of the Prophet Daniel.

AN ILLUSTRATION.—A preacher wishing to explain to his congregation what a dangerous delusion those persons are in who seek salvation partly from their own works, and partly from the

righteousness of Christ, said to them: Supposing it is needful for you to cross a river, over which two planks are thrown. One is perfectly new; the other is completely rotten. How will you go? If you walk upon the rotten one, you are sure to fall in the river. If you put one foot on the rotten plank, it will be the same—you will certainly fall through and perish. So there is only one safe method left: *Set both feet on the new plank.*

The rotten plank is your unclean self-righteousness. He who trusts in it must perish without remedy. The new plank is the eternal saving righteousness of Christ, which came from heaven, and is given to every one that believeth in Him. Trust in His righteousness, confide in His everlasting truth, and you shall be saved, for the Scripture saith, "Whoever believeth on him shall not be ashamed."

Love is the essence of which sympathy is one of the modifications or forms. It is the nature of pure or holy love, not only to seek the good of others, but, harmonizing with the peculiarities of their situation; to rejoice in their joys, and to grieve in their sorrows.

The late John Jay, the Chief Justice of the United States, was once in the midst of a distinguished circle in Paris, when infidelity was in the ascendant. The character of the Saviour was especially ridiculed. Men of rank and of science were there, and all treated religion with contempt. Suddenly one turned to the Ambassador, and with infidel effrontery asked, "Do you believe in Christ?" "I thank God that I do," was the solemn and emphatic reply of Mr. Jay.

LAST WORDS OF PRESIDENT EDWARDS.—When the great theologian was dying having taken leave of his family, he looked about and said, "Now, where is Jesus of Nazareth, my true and never-failing friend?" and so he fell asleep.

How unfeeling is the instinct which leads the pious heart to cry out for Jesus in the last hour! The mighty intellect of Edwards, after all its acquisitions, during a life of usefulness, must then lean upon the Saviour's arm with the same helpless dependence as a young child just able to syllable that precious name.

THE PRESENT AND THE FUTURE.—It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future so as to take proper measures in the one for the other.—We doat upon this world as if it were never to have an end, and we neglect the next as if it never were to have a beginning.—Fenelon.

The water that flows from a spring does not congeal in winter. And those sentiments of friendship which flow from the heart cannot be frozen by adversity.

"Single and clear, not weak nor blind,
The eye must be,
To which Thy glory shall an extreme find;
For if Thy chosen ones would gaze on Thee,
No earthly screen
Between their souls and thee must intervene."

SYMBOLIC DICTIONARY.

SHORT and pointed criticisms are solicited from any who dissent from the interpretations here given—the design of this being not so much to teach, as it is to arrive at correct views of truth.

The indices preceding the several symbols, are indicative of their respective class.

1. Those numbered 1, are of such a nature, that they cannot properly symbolize any differing order.
2. Those numbered 2, are not precluded by their nature, but are used in such a station, or relation to other objects that they can properly represent no other order. And,
3. Those numbered 3, are of such a nature, and are used in such relation to other objects, that they can properly symbolize an order different from, but analogous to themselves; and hence their significance is to be looked for in such other order, and in that only.

(Concluded from our last.)

3. **WIND**, from which the prophet was to invoke breath to breathe on the slain, Ezek. 37:9:—Symbolic of the life which was to animate them: v. 10, "The breath came into them and they lived."

3. **WIND**, in the wings of the woman who bore away the ephah, Ezek. 5:9:—Symbolic of the commotions that would produce the dispersion of Israel.

3. **WINDS**, that strove upon the great sea, so as to cause the four beasts to emerge from it, Dan. 7:2; and which the four angels were commanded to hold while the servants of God were being sealed, Rev. 7:1:—Symbolic of the strife, war, and commotion among men, which resulted in the rise of the four universal monarchies; and of which there was to be a cessation for a time, at the epoch last referred to.

3. **WINE**, Rev. 6:6; and 18:13.—See Oil and Merchandise.

3. **WINE**, of the wrath of the woman's fornication of which the nations drank, Rev. 14:8; 17:2; 18:3:—Symbolic of the apostate doctrines with

which the Papacy drugged the nations, so that they embraced her idolatrous worship, and became subject to Jehovah's displeasure.

3. **WINE** of the wrath of God, of which the apostate nations and great Babylon shall drink, Rev. 14:10; 16:19:—Symbolic of the judgments which God will inflict on them.

3. **WINE-PRESS**, of the wrath of God, into which the wine of the earth is cast, Rev. 14:19, 20; and which the King of kings will tread in the fierceness and wrath of Almighty God, 19:15:—Symbolic of the vengeance which Christ will take on his enemies, when (2 Thess. 1:7) he "shall be revealed from heaven in flaming fire."

3. **WINGS**, of the lion, that were plucked, Dan. 7:4; of the leopard, v. 6; of the woman that bore the ephah, Zech. 5:9; and that were given to the woman, that she might fly into the wilderness, Rev. 12:14:—Symbolic of the supernatural aids possessed by the agencies thus symbolized, in the performance of the parts assigned them.

3. **WITNESSES**, that prophesied in sackcloth, Rev. 11:3, 4.—See Candlesticks and Olive-trees, which symbolized them.

3. **WOMAN**, clothed with the sun and the moon under her feet, Rev. 12:1; and her flight into and nourishment in the wilderness, vs. 6, 14:—Symbolic of the true church, anterior to Christ's first advent, waiting for the promised Saviour; and of the retirement of the true believer from the corruptions of the papal hierarchy, and the preservation of the true faith in the Alpine fastnesses during the supremacy of that power.

3. **WOMAN**, in an ephah, and the women with wings that bore her into the land of Shinar, Neh. 5:7, 9:—Symbolic of corrupt Israel, carried captive, and of the Pagan hierarchies connected with the agents that bore her into captivity.

3. **WOMAN**, arrayed in purple and scarlet-color, seated on the scarlet-colored beast, Rev. 17:3, 4:—Symbolic of the Papal church, swaying the power of the kingdoms.

2. **WOMEN**, weeping for Tammuz, Ezek. 8:14:—Symbolic of the women of Israel, observing the rites prescribed for that idol.

1. **WORD** of God, who was clothed with a vesture dipped in blood, and followed by the armies of heaven, Rev. 19:11-21:—Symbolic of the Son of God at His second advent, coming to the destruction of his enemies, and the glorification of His saints.

2. **WORLD**, which wondered after the beast, Rev. 13:3:—Symbolic of the people of the ten kingdoms, who revered their monarchs and nobles, as almost belonging to a superior race of beings.

3. **WORMWOOD**, the name of the star, that fell under the third trumpet, and which made the waters wormwood, Rev. 8:11:—Symbolic of the bitterness of the ravages of Attila.—See Star.

2. **WORSHIPERS** in the temple which John was commanded to measure, Rev. 11:1:—Symbolic of the members of the Christian church under the reformation, the qualifications of whom for that relation, were subjected to the scrutiny of the word of God—regeneration becoming the standard of fitness, in the place of baptism as under the Papacy.

3. **WOUND**, of one of the heads of the leopard beast, which was healed, when apparently wounded to death, Rev. 13:3, 12:—Symbolic of the subversion of the Imperial head, when the Roman power was apparently extinct; but the sovereignty of which was perpetuated by the decem-regal government, so that the beast still lived.

3. **YEAR**, with an hour, day, and month, during which the four angels were to slay the third part of men, Rev. 9:15:—Symbolic of the 391 years, and a fractional part of one, that the Turks were to have power in Europe to compel men to apostatize.

2. **YEARS**, the thousand, during which Satan is bound and the subjects of the first resurrection reign with Christ, and at the end of which the rest of the dead live again, and Satan is loosed for a season to go out and deceive them, Rev. 20:2-7:—Symbolic of the seventh millenary, or of the seventh thousand years of the world's history—the period that is to intervene between the resurrection of the righteous and that of the wicked.

NOTE.—The seventh millenary or chiliad, sustains such a relation to the previous six, that the period here brought to view is necessarily to be understood of a corresponding length. There is no disproportion between the symbol of martyrs living again, and its interpretation of their resurrection,—as there is between beasts and kingdoms in Dan. 7th and 8th, where days are symbolic of years—and hence it follows that the time here given is that which is specified, viz., a thousand

years. And, as Satan, the souls of the martyrs living again, and the rest of the dead, are respectively symbolic of their own order, it follows that the period symbolized of them is of the same order as that given in the vision.—See Times.

NOTE.—The length of symbolic time,—i.e., of periods given in connection with symbolic prophecy,—is evidently to be determined by the relative importance of the several symbols and the things they respectively symbolize, whose duration is thus measured. Thus in the 7th and 8th chapters of Daniel, where beasts are representative of kingdoms that were to continue for ages, it would be incongruous to measure the length of the vision by centuries; for beasts have no such longevity. But days are in proportion to years as beasts are to kingdoms, and the time thus symbolized is in harmony with the symbols. On the contrary, in the 4th of Daniel, where a tree is the representative of king Nebuchadnezzar, the time appropriate to a tree is also appropriate to a man, and hence that specified in the vision, is the same that is occupied by its fulfilment. There is no reason why this rule should not hold good universally.—See Years.

3. **YOKES**, which the prophet was commanded to make and put on his neck, and then to send to the kings of Edom, Moab, the Ammonites, Tyre and Zidon, Jer. 27:2, 3:—Symbolic of the subjection that those nations were to be in to the king of Babylon.—See 8:14.

The following symbols were overlooked while considering them alphabetically. Should there be others, it would be esteemed as a favor, if any one will designate them—even a single one.

3. **BASKET OF SUMMER-FRUIT**, Amos 8:1:—Symbolic of Israel in their sins, being ripened for judgment.

3. **BOOK**, in which was written the evil that was to come on Babylon, bound with a stone and sunk in the Euphrates, Jer. 51:60-63:—Symbolic of the judgments upon and fate of Babylon: (v. 64) "Thus shall Babylon sink and shall not rise from the evil that I will bring upon her."

3. **DARKNESS**, the horror of which fell on Abraham, Gen. 15:12:—Symbolic of the affliction that should befall the seed of Abraham in Egypt.

3. **FIGS**, in two baskets, set before the temple of the Lord; those in the one, very good, and those in the other, so bad that they could not be eaten, Jer. 24:1-3:—Symbolic of the two classes of Israel: those carried captive the Lord would acknowledge and restore; and those that remained in the land, or that dwelt in Egypt, were to become "a reproach, and a proverb, a taunt, and a curse" wherever the Lord should "drive them."

3. **GIRDLE**, taken from the prophet's loins, and so marred as to be worthless, and hidden in a hole of the rock by the Euphrates, Jer. 13:1-7:—Symbolic of the Jews, whom as a nation, God had caused to cleave to Him; but who, for their sins were to be cast off: (v. 9) "After this manner will I mar the pride of Judah, and the great pride of Jerusalem."

2. **GIRDLE**, of Paul, with which Agabus bound his own hands and feet, Acts 21:11:—Symbolic of the bands with which Paul was to be bound: "So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him, into the hands of the Gentiles."

3. **LAMP**, the burning one that passed between the severed parts of the slain victims, Gen. 15:17:—Symbolic of the Holy Spirit, covenanting with Abraham, to give him and his pious seed the land of promise forever.

3. **MOON**, with the sun and eleven stars making obeisance to Joseph, of Gen. 37:9:—Symbolic of the mother of Joseph,—or of others who bore a relation to Jacob, in the patriarchal household, analogous to that of the moon to the sun in the heavens,—recognizing Joseph as a ruler and a prince. Said Jacob to him: "Shall I and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth?"

3. **MOON**, becoming as blood, under the sixth seal, Rev. 6:12: one third part of which was smitten under the fourth trumpet, Rev. 8:12: which was under the feet of the woman, Rev. 12:1; and of which there was no need that it should shine in the New Jerusalem, Rev. 21:23:—Symbolic of authority in the Roman states, subordinate to their respective sovereignties, which by a misuse of power oppress instead of benefiting their subjects; of the corresponding authority which was extinguished in the western part of the Roman Empire in A.D. 476; the like power which was subordinate to, and exercised by, the Jewish theocracy; and which, in the new creation, will no longer be needed—all human rule, authority and power being then superseded by the reign of Christ.—See Sun and Stars.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

ASCENSION AND RETURN OF CHRIST.

Most interesting are all the events connected with the life of our Saviour, which have been recorded by the pen of the sacred historian. Often does the Christian love to revert to those days when Jesus was upon earth and held familiar converse with the children of men. Especially does his mind love to dwell on those events which wrought such a conspicuous part in the wondrous plan of salvation. Perhaps none of these is of more thrilling interest, (when associated with the promise connected with it) than his triumphant ascension from the mount of Olives to the glorious presence of his Father in heaven. He had fulfilled his mission on earth, had finished the work for which he had been sent, and was now about to leave the scene of his trials and temptations, and ascend to the throne of glory.

He takes a few of his chosen ones and repairs to Olivet. What a scene were these disciples now to witness: grand and majestic, yet calculated to fill their hearts with sorrow and sadness. Who cannot re-call the time when some loved one was taken from them, and how the grief caused by that separation seemed almost too great to be borne! Then how must the disciples have felt, when the best, the most sympathizing of friends—one whose company they had enjoyed during their Christian career thus far—one who had been to them a faithful teacher, their wise counsellor, and their perfect pattern, was now about to leave them to pursue their journey alone, through the trying, perplexing scenes of life: and methinks the love and sympathy of Jesus would have prompted him to re-union yet longer with them; but it was now best for him to depart; therefore reminding them of the promise which he had before given them, that they should receive the Comforter in his absence, he majestically ascends, and a cloud receives him from their sight. How earnestly and intently did they gaze upward: doubtless they too, would fain have entered that same bright cloud, and followed their Master to his glorious home above: but probably before they had time to speak or think much about their loss, the two shining ones from the court of heaven appeared to them, and how consoling the words they spoke to those sorrow-stricken ones. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11. Though Jesus had before told his followers, "If I go away, I will come again," yet the reiteration of this promise at this time, in so positive a manner, the assurance of this blessed fact, from such reliable informants, must have been peculiarly cheering to them at this time. The words, He will come again in like manner as he went away, must have rung like glad music through their ears; the thought that he would personally come again, must have greatly rejoiced their hearts, notwithstanding they had the promise of his Spirit to sustain and guide them while he was away.

We know that when a loved and esteemed friend leaves us for a distant land to be absent many months, perhaps years, that though we can remember his examples, counsels and advice, and have the assurance of frequent communications from him, yet it is the hope of his return, that reconciles us to his absence. Thus it was with these disciples; and no wonder that they afterward wrote and spoke so much of this blessed hope. Would it were oftener made the theme of discourse by those who claim to be their successors in the glorious work of preaching the gospel. And the soul-inspiring thought that He who is the believer's life shall again appear on earth, should cause the heart of every Christian to rejoice greatly. For this declaration of the angel was cheering not only to those few men of Galilee, to whom it was addressed, but the hope of its realization is the hope of all who ever have looked, and of those who are still looking for the literal fulfilment of the Scriptures. Yes, the second personal advent of Jesus, has been truly called the consummation of the Christian's hope. It is the event to which

he looks forward with ardent expectation and longing desire.

And most especially now when all things combine in thunder tones to bespeak that great event to be near, "even at the door," when we may reasonably conclude that that day of transcendent glory when the visible manifestation of the Saviour shall be seen by an astonished world, do the words of those heavenly visitants become possessed of intense interest. Not much longer will they stand recorded as something to be fulfilled in the future, but Jesus will indeed descend in like manner as he ascended; not however alone (as he went away) in the presence of a few solitary witnesses, but attended by a shining retinue, to be beheld by all the inhabitants of earth. It is written "Behold he cometh with clouds, and every eye shall see him." Toward what a grand event are we hastening; dreadful but glorious; dreadful indeed to those who are unprepared to meet the King of glory—who have said, "My Lord delayeth his coming," and thus have "put far off the evil day," but glorious in the extreme to those who have looked and longed for his appearing: for then they shall receive their crown of life; they shall be freed from all the trials and perplexities of this present evil world; they shall bid farewell to sin and sorrow of every kind; the company of the wicked shall be no more among them; but they shall meet all the sainted ones who have died in the faith, as they come from their dusty beds, clothed with immortality, and with them commence their reign of peace and righteousness with their Saviour, foretold by the prophets of old, and which forms so conspicuous a part in the visions of the seer of Patmos. What Christian can but exclaim, O welcome hour! hail thou long expected deliverer! No wonder the poet says,

"Fly swifter round ye wheels of time,
And bring the welcome day."

And as we read the last words of our Saviour in the inspired volume, "Surely I come quickly," may our hearts be able to respond in the language of the revelator, "Even so come Lord Jesus, and come quickly." S. A. GORTEN.

Manchester, Mass., Jan., 1857.

PARADISE.

This is not a purely English word. It is transferred to our language from the Greek word Παράδεισος—Paradeisos; meaning in that language, a park, pleasure grounds, garden of trees of various kinds, delightful groves, &c.

This word occurs three times in the New Testament, and, in every instance, seems designed to convey the idea of perfect felicity. It is generally used as synonymous with heaven as the future abode of the righteous. But John Wesley in his sermon on the Rich man and Lazarus, says, "It is not true that men go immediately to heaven when they die, but they go to Paradise," which he says is the ante-chamber of heaven, the "place of the departed between death and the resurrection."

But let us see what the Bible says about Paradise, for it has such a musical sound, that almost any body loves to hear it spoken, and to dwell upon the holy associations its very pronunciation awakens. In Luke 23:43, we have the Saviour's promise to the thief on the cross, "Verily I say unto thee, this day shalt thou be with me in Paradise." From the passage we get no definite idea of its meaning only as it is associated with "thy kingdom," into which the suppliant wished to enter. The next passage where it is used is 2 Cor. 12:4. Paul, speaking of "visions and revelations of the Lord," says he knew a man, (whether in the body or out, he could not tell) "such an one was caught up to the third heaven," "he was caught up to Paradise, and heard unspeakable words, which it is not possible (man) for a man to utter." From this passage we get the idea of a place up, where words are spoken not suited to the tongue or ears of mortals. He says it is in the third heavens, and Dr. Watts sings something about "The third heaven where God resides," the holy happy place. This man whom Paul knew, was undoubtedly carried to heaven in vision, and this heaven he calls Paradise.

The third and last place where this word occurs is in Rev. 2:7. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God." From this passage we get the idea of a place where trees of beauty grow, bearing delicious fruit, that tempts "Our longing appetites to taste the rich provision." These are the only places where this word occurs in our translation of the Bible.

But the allusion to the "tree of life," naturally carries the mind to the place where this tree is said to grow, viz., the "garden of Eden," Gen. 2:8, and the new Jerusalem, Rev. 22:2. From this last passage we learn, that the new Jerusa-

lem is Paradise. For the tree of life, we are told, (Rev. 7th) grows in the midst of the Paradise of God; and here we find it growing. And as the new Jerusalem is to descend from God out of heaven, and so the tabernacle of God be with men, (Rev. 21:4) it follows of course, that the Paradise of God is to be with man on the earth again in the restitution. Paradise, then will be restored, "when Eden blooms again." "O hail happy day."

The word Paradise does not occur in our translation of the Old Testament. But the word occurs in the Hebrew, spelled very much as it is in the English. "Thy plants are an orchard enclosed," &c. (Cant. 4:13). In Neh. 2:8, a letter is sent to Asaph, the keeper of the king's forest. Heb. Parredes. The king's forest here, was no doubt, the hunting grounds, or pleasure parks of the king.

"I made me gardens and orchards of all kinds of fruit."—Ecc. 2:5. Gardens and Paradises literally.

Paradise then according to the teaching of our holy Bible is the same as the new Jerusalem, the kingdom of God, the abode of the saints, and is to be on the earth. And when God shall bring "the fir-tree, the pine tree and the box together to beautify the place of his sanctuary and make the place of his feet glorious," then will Paradise be restored indeed. When he can sing

"All o'er those wide extended plains,
Shines one eternal day."

Then will the earth be rescued from the curse, restored to its Eden beauty, and adorned by the hand of nature's great Decorator. O for a home in that Paradise of God.

"O when thou city of my God,
Shall I thy courts ascend?"

O to be with the Saviour in Paradise; "not that we would be unclothed," "but clothed upon, with our house that is from heaven," that mortality might be swallowed up in life, and that being clothed, we shall not be found naked. M. C.

Letter from George Phelps.

BRO. HIMES:—I see in the last *Herald*, a poor brother writes to you who has six children to support, and has lost one leg, a shoemaker, who prizes the *Herald* and wishes to have it continued, which you do not know how to deny, and have many such cases. I do not think the burden ought all to rest upon you. I therefore send you one dollar to pay for this brother's paper for six months, and hope that others will do the same to relieve you of some others.

Dear brother, I have written a letter on Holiness, or Christian Perfection, which I wish you to publish in the *Herald*. I think it to be meat in due season, as I saw an inquirer in the *Herald* who wanted to know if it was attainable in this life. Thirty-six years ago last August, I received the blessing of sanctification, or perfect love; therefore I do know by happy experience that the blood of Jesus cleanseth from all sin. The object of the ministry is to perfect the saints, for the work of the ministry, until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Eph. 4:12, 13) So you see, brother, that the saints are not only to be perfectly holy, but they are to be perfect in knowledge. "And of the knowledge of the Son of God," this I think is now our work. I hope, brother, that the Lord will give you the unction that teacheth all things, then you will be fully prepared for the work which the Lord has for you to do. The Lord Jesus prayed (John 17) that we might be sanctified through the truth, and then adds, "Thy word is the truth." Campbell's *Tran*. Then we will be able to understand the Scriptures, and receive not only a part, but the whole of the word of God, and then it will be sweet as honey to our taste. (Rev. 10:10) "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you." I remain yours, waiting for the coming of our Lord Jesus Christ.

"But can it be that I should prove,
Forever faithful to thy love,
From sin forever cease?
I thank thee for the blessed hope—
It lifts my fainting spirit up,
And gives me back my peace."

In thee, O Lord, I put my trust,
Mighty, and merciful, and just,
Thy faithful word is fast.
And I who dare thy word believe
Without committing sin shall live,
Shall live to God at last.

I rest in thy Almighty power,
The name of Jesus is my tower,
That hides my life above,
Thou canst, thou wilt my helper be,
My confidence is all in thee,
The ever faithful God of love.

While still to thee for help I call,
Thou wilt not suffer me to fall,
Thou wilt not let me sin;
And thou shalt give me power to pray,
Till all my sins are prayed away
And all thy mind brought in.
Therefore in never ceasing prayer,
My soul to thy continual care,
I faithfully commend;
Assured that thou through life wilt save,
And show thyself when time shall end,
My everlasting Friend."

GEORGE PHELPS.

New Haven, Ct., Jan. 2d, 1857.

Extracts from Letters.

BRO. LEVI DUDLEY writes from Chateaugay, N. Y., Jan. 15th, 1857:—"Bro. HIMES:—I wish to say for our encouragement that the work of salvation is still going on in this section. When I left the first of November, the work was in progress, and the Methodists commenced when I left, and went on with the meeting, and when I returned, in three weeks, there were over fifty more converts. I spent five days with them, saw five souls converted, baptized two, making forty in all that I baptized. The Methodists baptized six, poured one, and probably sprinkled others.

"I was at Massena the first week in December. Spent two Sabbaths. Preached through the week in different parts of the town, saw some of the good effects of brother E. Burnham's labors while there. Christ has got a blessed church in Massena, of united believers in the glorious doctrine of Christ's coming and kingdom, who have as yet been proof against all the lo' heres and lo' theres; and they think nothing will ever make a division among them. Amen. So let it be. As I returned to this place the pastor of the Baptist church and some of the members persuaded me to preach with them on the 26th of December. So I did, from this text: 'Behold he cometh with clouds, and every eye shall see him, and all kindreds of the earth shall wail because of him.' We had a very interesting meeting. There was great anxiety for me to stop with them, and go on with a protracted meeting, but I was under the necessity of going home to my family. I left a promise, if the Lord opened my way, I would return and labor with them a few days. Accordingly I commenced Tuesday evening, and the Lord is with us of a truth. Some ten or twelve individuals give good evidence of sound conversion, and the prospect is fair for a great and good work. The Methodists carried on their meeting in the district east of where I held the meeting, and this meeting we are now holding is in the district south; and the same solemnity pervaded the community and congregation here that I spoke of in October. There is not any disturbance on the part of the unconverted. I never had so many pressing invitations to preach the gospel of the kingdom as at present. O may the Lord of the harvest send forth more laborers into his vineyard; and if he sends them they will be of the right stamp. There are a plenty of self-sent ones, already, and the sheep and lambs of Jesus have been scattered and torn enough; and my prayer is that God will give his own people discernment enough to know and discern between a sheep and a wolf. By their fruits ye shall know them!"

BRO. JOS. F. SAWTELL writes from Athol, Mass., Jan. 20th, 1857:—"Bro. HIMES:—I receive the weekly visits of the *Herald* with pleasure and profit. We have fallen in strange times, when many spirits are gone out into the world. I thank God that we have a rule whereby we may try every spirit, even God's holy word which is a sure detector, whether a spirit be of God or of men. There is a great deal said at this day that God and Christ are mere spirits, or a principle, that Christ's second coming is spiritual, or that He comes in the person of his saints. These statements when compared with his word and the record of his Son, and weighed in the scales of truth, are found fearfully wanting. Christ is denominated in the Scriptures as the woman's seed, the son of David, the Prince of peace, and the heir of all things. Jesus being born of the Virgin Mary constitutes him the seed of the woman, and her seed is to bruise the serpent's head; consequently if Christ never comes the second time as the son of Mary, the serpent's head never will be bruised, for there is no promise to that effect; therefore his reign eternal. If Christ never comes as the son of David, the throne of David and Israel will be eternally vacated; and his inheritance will be an eternal desolation, and death and sin will reign forever. But, thank God, he will come as the woman's conquering seed, to bind the strong man, to spoil his goods, to take his kingdom, and to give it to his people. He is coming to reign on his father David's throne, to execute judgment

and justice in the earth. He is coming to gather his saints from ocean, land and sea, that they may shine forth as the sun in the kingdom of their Father. Yours, in hope of the promises made of God unto our fathers."

"A SINCERE friend of the cause" writes from Harvard, Mass., Jan. 18th, 1857:—"Bro. Himes:—I still esteem it a great privilege to have the reading of the *Herald*. It comes richly laden with instruction, both moral and religious; and I must heartily join with others in recommending it as one of the most useful papers. I wish there could more be prevailed upon to read it. I think every Christian ought. If they would lay aside their prejudice against it the cause would soon be removed. I cannot but bless the Lord that he has kept you steadfast in the faith amidst all the trial of it you have had to pass through. I view the hand of the Lord in all the Advent movement—I mean the consistent. He has suffered the adversity to try and afflict them much by false teachers, but it is for the trial of their faith, and it tends to keep them more pure and consistent than they would otherwise be. I still feel deeply interested in the cause, and should be glad to do more if I was able. I feel as you expressed it, that it is pre-eminently the cause of God. I rejoice to see the persevering spirit you possess, and I hope you will be sustained by all the friends of the cause. I am strongly impressed it is the cause of God, and it is my constant prayer that the Lord may shine around you and all his servants, and preserve them blameless in Christ."

BRO. ANSEL JENNE writes from Conesus Centre, Jan. 9th, 1857:—"Bro. Himes:—Your excellent paper makes its welcome call upon us weekly. Its contents are ever new; and I wish to thank you for the good things it affords us. I wish it continued. Our church here continue in living faith. We have some most refreshing seasons, and I may safely say we have never had one barren meeting since brother S. Chapman left us, after constituting us as a church."

"I have for many years firmly believed in the near coming of our Lord. Praise his name, the evidences grow continually stronger. I would that I might listen to your voice again, as I have heard you in times past with peculiar edification, as also Father Miller, who was present on the memorable occasion at Scottsville. I recollect it with lively interest. My faith was strengthened unspeakably. I may be called upon to lay down this perishable garment of clay, before that glad day come; but I feel that the time will be short. Glorious thought! may we all be ready for that triumphant day. This is the daily prayer of your affectionate brother in Christ."

BRO. C. N. FORD writes from Mendon, Ill., Jan. 10th, 1857:—"I sincerely hope the *Herald* will be sustained, for it is needed to promulgate this gospel of the kingdom. It is the only Advent preacher we have except the Bible."

"We feel to sympathize with brother Himes in his affliction. Hope the Lord will be gracious unto him, and raise him up, that he may preach the gospel to many people. If God will that you make another tour West, can you not make arrangements to visit Mendon?"

"The Lord is reviving his work in our midst—to his name be all the glory. Souls are being converted to God and backsliders reclaimed. The revival is among the Methodists. But we hope there will be some that will search the word, and embrace the blessed hope. Yours in hope."

A SISTER writes—"Bro. Himes:—I send you two dollars for my weekly comforter—the *Advent Herald*. O I love it dearly, and the cause it advocates better. O that I could meet in the house of the Lord with my dear brethren and sisters in the same belief—of my Saviour's speedy coming—how good it would be to serve the Lord with them, and wait patiently for his appearing. But I am debarred from that; yet I felt in hopes that once in a while I should hear a servant of the Lord in our own faith, to give us instruction in our village. But as yet we have none."

Such testimonies to the usefulness of the *Herald* are cheering to us in our toils. Let the isolated ones trust in the Lord. He will make up for their privations by his own presence and blessing.

Faith in Christ is that act of the mind by which we apprehend Christ as he is revealed to us in the word of truth. It is the act of the heart, or affections, by which we heartily welcome him into our souls; and it is the act of the will, by which we cordially submit to him, and render cheerful obedience to his laws.

DIED, in Portsmouth, N. H., Jan. 8th, 1857, Deacon THOMAS MOSES, aged 83 years.

In recording the departure of our beloved brother too much cannot be said in praise of his most excellent character, for very few arrive at such a stage of Christian experience, or possess that measure of faith which he constantly enjoyed. He occupied a place in our community which no other person can supply, and his loss is deeply felt by all classes, who united without denominational distinction to pay their last tribute of respect to his worthy memory. Being held in veneration, not only on account of his age, but more particularly for his distinguished virtues, his presence was ever welcome to the sick and afflicted, for whom he always had a kind word of sympathy, encouragement and exhortation, and his numerous deeds of love will ever be regarded as just exponents of his most beautiful character. He was always at his post, and ready to give his testimony for the cause of truth, regardless of opposition or encouragement. The exhortation to "pray without ceasing" was perhaps never better exemplified than in his holy, consistent life, for when the sweet words of prayer were not formally expressed, they were nurtured in his devoted heart with such an intimate communion with the heavenly love, that he constantly possessed a peaceful serenity of mind, and a suitable preparation of heart for the performance of his religious obligations, which he cherished as honored privileges and not as imposed tasks. With a realizing sense of his high calling, he never felt disposed to lay down his armor even for a single day, but faithfully maintained his position as a good soldier, and went about doing good, "visiting the fatherless and widows in their affliction, keeping himself unspotted from the world." His exhortations were ever timely and encouraging, his illustrations and aphorisms often so striking and peculiar as to leave no room to doubt as to their originality. Enjoying the society of both the young and the aged, he was never left without kind friends who delighted in doing him service, while he took advantage of every opportunity to faithfully speak a seasonable word to every one. The influence of the advice to "live by the day," given him in his youth, by a preacher of the gospel when expressing fear as to his steadfastness in his Christian life, constantly remained with him, and the high standard of piety to which he attained gave evidence that he profited by it. Yes, "the man of prayer" has left us to mourn his loss, but he has left with us the fondest recollections of his many virtues, and the holy influences of his earnest prayers as rich bequests from a Christian father. He finished his long pilgrimage without even a struggle, in the full assurance of faith, fully aware of his approaching end. He was permitted to gently drop his burden at the celestial gate with unwavering confidence in the promises of God. Among the last of his scripture quotations was, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing," thus showing with Paul his full belief in the doctrine of the second coming of Christ, and that he looked forward with certain joyful expectation to that day for the entire consummation of his most cherished desires. Let us strive to imitate his holy life, that we may experience his peaceful end, for he went not "like a galley-slave scourged to his dungeon, but sustained and cheered with an unfaltering trust, like one who wraps the drapery of his couch about him, and lies down to pleasant dreams." Mark the perfect man and behold the upright: for the end of that man is peace."

Portsmouth, N. H., 1857.

BRO. Himes:—Death has again entered our family and taken from our embrace our only son, FRANK WESLEY PARADEE. He fell asleep Nov. 30th, 1856, aged 4 years and 11 months. His disease was croup, from which he suffered much, but was patient through it all. While sick he said he loved the Lord with all his heart. He loved to talk of the kingdom. The day before he died he asked me what they should eat there. I replied, that the tree of life would be there and all that is desirable, and there will be no more death there. Said he, "Do you not wish we were there, Father?" We mourn for him, yet not without hope; for we feel assured we very soon shall meet him again, where we shall never more be parted by cruel death; and though our hearts are now filled with anguish, yet we are comforted with the blessed thought that Jesus will soon come and awake all that sleep, and we shall again see our blessed boy, not subject to pain and disease, but with an incorruptible body to die no more.

P. AND A. PARADEE.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Bolls, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is no incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1856.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,
JOHN DEXTER.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,
HENRY LEST.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,
A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,
A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1856.

JARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) THOMAS A. DEXTER, S.H. KENDALL, SAMUEL MAY, THOMAS C. AMORY.

march 8

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 2d Jan. 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 8, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you that your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Philo. Ledger*.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues, which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the four humors which breed and grow distemper, simulate sluggish or disordered organs into their natural action, impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also the formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence. R. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine to which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cts a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cts per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cypelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year

Agents.

ALBANY, N. Y.,..... W. Nichols, 185 Lydus street.
BURLINGTON, IOWA,..... James S. Brandabour.
BARCOB, Hancock county, Ill.,..... Wm. S. Moore.
BUFFALO, N. Y.,..... John Powell.
BRISTOL, Vt.,..... D. Bosworth.
BALTIMORE, Md.,..... Wm. Paul.
CABOT, (Lower Branch,) Vt.,..... Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill.,..... C. N. Whitford.
DE KALB COUNTY, Ill.,..... Charles E. Needham.
CINCINNATI, O.,..... Joseph Wilson.
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Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CURIOUSLY DEvised TABLES"

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WHOLE NO. 822.

BOSTON, SATURDAY, FEBRUARY 14, 1857.

VOLUME XVII. NO. 7.

THE BEAUTIFUL HEREAFTER.

In the beautiful hereafter
Once again the Eden trees—
Life's undying harmonies—
Shall from mortal dust outbloom,
Sunshine triumph over gloom.
Man now treads the burning raster
Thrown across the burning sea—
Hark! the angel sings to me:

"In the beautiful hereafter;
Once again the Eden trees
Out from God's own harmonies,
Shall upon the earth unfold.
Blooming through the age of gold,
Vain is thy derisive laughter,
Critic; can a single sneer
Blot out Summer from the year!"

In the beautiful hereafter,
Hark! I hear that angel-strain,
God in man's own heart shall reign,
Man become a spirit pure,
Earth in heaven's own form endure;
Seraph hosts shall re-appear,
Then shall bloom Love's endless year.
Practical Christian.

Christ All and in All.

BY JOHN CUMMING, D.D.

Continued from our last.

II. IN CHRIST.—Christ is all and in all to them that are already in Christ. To you—for some such, surely, read these words, Christ is your only refuge, your only rock. You feel that you are justified by his righteousness alone; that you are washed in his precious blood alone; you recognise, in this trust, no partnership, no comparison, no companion. You feel that he trod the wine-press alone; that he made the atoning sacrifice alone; and that he only can justify, he only absolve you; he only can deliver you from the wrath to come, and admit you into that presence, where there is fulness of joy, and where there are pleasures for ever, and for ever. And therefore, you say, "In him alone I glory." God forbid that I should glory, save in the cross of Christ; by whom the world is crucified to me, and I unto the world." There is not a true Christian, in the length and breadth of Christendom, who does not feel, and more or less feebly express, this great conviction, that he has but one Saviour on earth, that he has but one Sacrifice in heaven, that there is but one name that he dare plead, here or hereafter; and that name, he knows, is the music of heaven, the harmony of its songs, the password of the universe; the name of Jesus Christ, his Priest, his Prophet, and his King. They that are in Christ feel that he is to them, all and in all, as their Mediator. You ask none to aid him in spanning the tremendous gulf that separates the shores of heaven from the disrupted shores of this fallen world. You present your prayers in his name only; you place your praises in the golden censer of his intercession only; and you are satisfied that he is able to save you to the very uttermost, because he ever liveth to make intercession for you. You ask not, nor can you admit, the aid of any interceding angel in the sky; you ask not, nor can you accept the assistance of Mary, or any other saint that has entered into glory. You are persuaded that he who made the sacrifice, alone, as your Almighty Priest, is competent alone to be your all-sufficient Mediator; and that from earth to heaven, from grace to glory, athwart the mighty gulf that lies between, he can carry you safe until you arrive at Canaan's side. In you that are in Christ, there is this feeling also; that Christ alone is all and in all, as the dispenser of the

Holy Spirit. Every true Christian feels, what is most true, that he needs not only a title that, presented at the gates of Paradise, will make him free of all the glories of the heavens; but that he needs also an adaptation to that new, and nobler, and perfect state; a fitness, moral, and spiritual, for the enjoyments and employments of the blest. Now, to whom are you to look for the mighty power that is to bring your discordant nature into harmony with the mind and will of God; that is to elevate and inspire your taste, till it can enjoy the scenes, the labors, the pleasures, of the blest? Jesus has said, "I will pray the Father, and he will send you another Comforter. I will not leave you comfortless; I will give you another Comforter." And you therefore ask from him, and through him, who is the only dispenser of the Spirit, who has promised to give him, and whose intercession, at the Father's right hand, secures His bestowal. Ask him to give you that Holy Spirit, that he may change the heart of stone into a heart of flesh; that he may quicken your dead nature; that he may enlighten your dark minds; that he may sanctify you wholly; that he may make you meet for the inheritance of the saints in light. As the dispenser of the Spirit, you feel that Christ is all and in all. And, as your example, you feel, too, that he is all and in all. You follow Paul, only as Paul himself lays down—just in as far as he followed Christ. It is not the apostle that you follow, but the glory of the master, reflected from the character of the apostle, that charms your heart, and that attracts your admiration. "He has left us an example, that we should follow his steps." Imitate any lesser example upon earth, and you are liable to imitate imperfections as well as excellences. But, "run the race set before you, looking unto Jesus, the author and the finisher of your faith," and you follow an example that never fails—a character of spotless excellency and beauty, to be conformed to which, is the highest glory; to be a stranger to which, is the greatest deformity that a man can contract below. And, finally, on this head; he is to you, all and in all, at that hour that comes to all; when you must leave this present world, and tread alone, as far as earthly friend, relative, and companions are concerned, the valley of the shadow of death. Whose rod and staff will then comfort you? Only that of the great shepherd of the sheep. What star in your horizon will then be to you bright, radiant, full of hope? The Bright and the Morning Star. Leaning on him, guided and upheld by him, you will fear no evil; your deepest descent will be the commencement of your everlasting rise; and death will be found to have no sting, and the grave no victory. Death will be but the short and transient night, that breaks into the dawn of an everlasting and a blessed day. I ask of those who are in Christ Jesus, who believe in him for justification, pardon, sanctification, everlasting peace, if there be any other name you dare plead; if there be any other you would plead; and if you be not satisfied, in the language of Paul, that he alone is able to keep what you have committed to him against that day; and that absent from the body you know you will enjoy what is the third estate of every true Christian—you will be for ever with the Lord?

III. WITH CHRIST.—Let us look at the third class referred to, namely, "with Christ." We

have seen, first, those that are without Christ, to whom he is offered as the only possible available sufficient remedy. We have seen those who are in Christ, by whom Christ is appreciated as the very supply that meets their every want, the very portion that fills with inexhaustible fulness all the wants and recesses of their souls. Let us now consider that to those with Christ he is still all and in all. In that glorious future we read that there will be no sickness, nor sorrow, nor crying, nor death. In that divine temple they need no sun nor moon; for the Lord God Almighty and the Lamb are the light thereof. One song employs them all; Christ its key-note; his love, his peace, its harmony; its words, "Worthy is the Lamb that was slain to receive honour, and glory, and blessing. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto our God be glory, and honour, and praise." He is all in all in their love, all in all in their adoration; all and in all in their songs; the inspirer of their praises, the subject of their anthems, the object of their adoration; all and in all in the thoughts, the peace, the happiness, of the redeemed that are with Christ in the presence of his Father for ever and for ever. And they that are there with him enjoy uninterrupted rest. "Blessed are the dead that die in the Lord; they rest from their labours; they enter into peace, each one walking in his uprightness." There will be no foe to supplant; no brother to deal deceitfully; no disturbing element, no disruptive force, no sound of war or of conflict; no doubts, no suspicions, no fears, no forebodings, no anxieties. All are happy up to the measure of the capacity of each; and the spring of their happiness is Christ; the being to whom they give the glory of their happiness is Christ; the cause of all that they enjoy is Christ; for "who are these? These are they that have washed their robes in the blood of the Lamb; and came out of great tribulation; and therefore"—this is the cause—"therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light upon them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

Thus we see, first of all, that in reference to those who are Christians, there is but one object for their faith, their trust, their hope, their prayer, who can make them saints, namely, Christ, all and in all. Thus, in reference to those who are in Christ, true Christians, there is felt and acknowledged only one to whom they feel in debt, from whose fulness they draw grace for grace; in whose name they glory all the day. And, in reference to those who are with Christ; who have left on earth the fallen shrines of humanity, and with them the region of cloud, and darkness, and sorrow; there is but one Being they acknowledge as the fountain of it all; there is but one Being they praise and adore as worthy of the honour, and glory, and thanksgiving of all. And thus Christ is all and in all for every state, and in every state in which man can be placed on earth below, or exalted to in heaven above.

To be continued.

Christ Knocking at the Door of the Soul.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me."—(Rev. 3:20.) This, in the highly figurative language of the Apocalypse, is a representation of the Human Soul, and of Christ's endeavor in its behalf. It is a favorite method of Scripture to represent man by the figure of a mansion, or building. Sometimes it is a temple. "Know ye not that ye are the temple of God?" And as nothing was more criminal than to desecrate temples by bringing into them evil things, so it is criminal in the sight of God to desecrate that temple which He has made of man, by bringing into the mind thoughts and feelings that are corrupt and depraved. Sometimes it is a tabernacle, or a tent. Man is represented as a tenant, or a dweller in a tabernacle; and Death is the striking of the tent, the taking down of the tabernacle, that the occupant may go free. Christ employed the same representation when he said: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him;"—which is, to take rooms in the soul, and to become a dweller therein, as people take rooms in a house and abide in it. All those passages of Scripture which speak of indwelling, represent the same idea; and a modification of it is found in the Apostle's figure of building, and of the master-builder. This way of regarding man pervades the Bible, and the figure is appropriate and instructive.

The condition of the soul is well represented in this way. The soul is a dwelling of many apartments. Every sense, every affection, every sentiment, every faculty, may be regarded as a separate room, and in this regard all men are alike;—they have the same number of rooms. No one has a single room less or more than another. In an outward building, one man may have one room, another two, and another a score; but, in the soul-house, all men have just exactly the same number of apartments. Yet there is a great difference between one man and another, in the size and furnishing, or in other words, in the contents, of these apartments. Some men are built like pyramids, exceeding broad at the base, or on the earthly side, and narrow and tapering as they go up, or heavenward. Their rooms are very large at the bottom on the ground, but very small at the top. Other men are built substantially alike, from bottom to top, like a tower that is just as broad at its summit as at its foundation. But there is in general, a great part of the structure of every man, that is not used, and remains locked up. And they are, usually, the best apartments that are so neglected. Those that have a glorious outlook, that stand up to sun and air, from whose windows one may look clean across Jordan, and see the fields and hills of the Promised Land,—these men seldom go into them. They choose rather to live in that part of the soul-house that looks into the back yard, where nothing but rubbish is gathered and kept. Many men live in one or two rooms, out of thirty or forty in the soul, all their lives. If you should take a candle—that is, God's Word, which is as a lighted candle—and go into these soul-houses, and explore them, you would find them, generally very dark. The halls and

passage-ways, the stairs of ascent, the vast and noble ranges of apartments—all are stumbling dark. There, for example, is the apartment, or faculty, called Benevolence. You can tell by the way the door grates, that it is seldom opened. But if you were to thrust in a light, you would see that the room is a most stately place. The ceilings are frescoed with angels. The sides and panels are filled with most exquisite adornments. The whole saloon is most inviting to every sense. Seats there are, delightful to press; and the niches are filled with things enticing to the eye. But spiders cover over with their webs the angels of the ceiling. Dust blackens the ornaments. The hall is silent, the chambers are neglected. No man in this house lives there!

Turn to another room; it is called Conscience. It is an apartment wonderfully constructed. It seems to be central. It is connected with every other apartment in the dwelling. On examination, however, it will be found that, for the most part, the doors are all locked. The room is thick with dust. The dust is its carpet. The room is very dark. The windows are glazed over with webbed dirt. The light is shut out, and the whole apartment is dismal. The man who owns the house does not frequent this room!

There is another chamber called hope—if haply you can see the inscription over the door. It has two sides to it, and two windows. From one of these you may see the stars, the heaven beyond the Holy City, the Angels of God, the General Assembly and Church of the First-born, and most wonderful things beside. This is shut. The other window looks out into the World's Highway, and sees men, caravans, artificers, miners, artisans, engineers, builders, bankers, brokers, pleasuremongers. That window stands wide open, and is much used!

The room called Faith is shut, and the lock rusted. The chamber named Worship is silent, unused, unvisited, and is dark and cheerless.

Indeed, in those upper and nobler apartments, on which the sun rests all day long, from which all sweet and pleasant prospects rise, to which are wafted the sweetest sounds that ever charm the ear, and the sweetest odors that ever fall from celestial gardens, around which angels are hovering,—these are, in most soul-houses, all shut and desolate! But if you go into the lower ranges, you shall find occupancy there, yet with various degrees of inconvenience and misery. If you listen, you shall hear in some rioting and wassail. The passions never hold lent; they always celebrate carnival! In others, you shall hear sighs and murmurs. The dwellers therein are disappointed, restless desires, crippled and suffering wishes, bedridden ambitions! In others you shall hear weepings and repinings; in others, storms and scolding; in others sleep and stupidity; in others toil and trouble; in others weariness and disgust of life.

You would be apt, from these sights and sounds, to think that you were in an ill-kept hospital. The wards hold sad cases. And here and there, if you enter unadvisedly, you shall find awful filth. You shall even come upon stark corpses—for there is not a soul that does not number, among its many chambers, at least one for a charnel-house, in which Darkness and Death abide! It is a dreadful thing to be enlightened so as to see his feelings, passions, sins, crimes, thoughts and desires, motives and imaginations, as God sees them! It is a dreadful thing to go about from room to room, and see what a place the soul is! How unlighted and gloomy! How waste and unused! How shut and locked! And where it is open and used, how desecrated and filthy!

Now, it is the door of such a house—to the human soul with such passages and chambers—that Christ comes! To such a dwelling, he comes and knocks for entrance! We can imagine the steps of a good man, coming to houses that are nothing but habitations of wretchedness, to places of misery and infamy, to jails and houses of correction. But none of these can convey a lively impression of the grace and condescension of God, in coming to the doors of the soul-houses of men, and knocking to be admitted into their darkness, squalidness, and misery! For it is not because they are beautiful, that God

comes, or because He is mistaken about their condition, and thinks them better than they are. It is because He knows the darkness and the emptiness of some; the abuses and misery in others; the rioting and desecration in others. And to all He comes to bring light for darkness, cleansing for foulness, furniture for emptiness, and order for confusion! He comes to turn the rusted locks, and to open the closed doors of every chamber—to let men up into every part of themselves—and to fill the whole dwelling of the soul, from foundation to dome, with light and gladness, with music, singing, with joy and rejoicing!

"Behold I stand at the door and knock." Christ comes to the soul-house, and knocks. On getting no answer, he goes away only to come and knock again. He waits at the door, and listens for a voice within, and goes away. He comes again, and waits, and goes away! He knocks not at one door, but goes round to every door, and waits for an answer. As one who returns to his dwelling in the night, after a journey, and finding it locked, knocks at the accustomed door of entrance in the front, and getting no answer then goes to the door in the rear, then to the side door—if there be one—and then to every other door, in order if possible to get into his house,—so Christ, who longs to enter into the soul, goes to every door in succession and knocks and listens for an invitation to come in, and leaves not one chamber in the soul-house unsought, or one door untried! He knocks at the door of Reason; at the door of Fear; at the door of Hope; at the door of Imagination and Taste, of Benevolence and Love, of Conscience, of Memory and Gratitude! He does not neglect a single one.

Beginning at the upper and the noblest, where He ought to come in as a King of Glory, through gates of triumph, He comes round and down to the last and lowest, and retreats wistfully and reluctantly, returning often—morning, noon, and night—continually seeking entrance with marvelous patience, accepting no refusal, and repulsed by no indifference to His presence, or no neglect of His message!

If he be admitted, joy unspeakable is in the house, and shall be henceforth. The dreary dwelling is filled with light from the brightness of his countenance, and every chamber is perfumed from the fragrance of his garments. Peace and hope, love and joy, abide together in the house—for Christ himself takes up his abode therein. But if after this long knocking at the door and patient waiting for entrance, his solicitation be refused or neglected, by-and-by there shall come a time when you, who have denied him, shall be denied of him. For when you shall knock at the gate of heaven for admittance into the mansions which he has prepared from the foundation of the world, he will say unto you, as you said unto him, Depart! But that dreadful day has not yet come, and he still stands at the door—his locks wet with the dew of the morning—and waits to be invited into the chamber of your soul. Hear His voice once more, and yield to its gentle persuasion, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me!"

Henry Ward Beecher.

Arab Expectation of a Messiah.

If the Arab has not yielded any of his old notions of domesticity, and if he has caught no spark of the chivalry of the West, neither has he forgotten a single tradition or lost his taste for arms. Give an Arab a pound of English powder, and he will thank you more than if you gave him a mountain of sugar; and he likes sugar. Show him a fine weapon, and his eye kindles: he snatches it out of your hand, turns it about, glazes over it, runs up and down with it, and returns it with a reluctance that he does not dissemble. The French cannot understand how the tribes manage to possess themselves of English powder. The government is, of course, anxious that the supply should be scanty and the quality not too good. It is supposed that it gets into the country by way of Tunis. The desire of the Arab for it is beyond anything else. It is not a mere child-

ish love for glittering things which makes the Arab cherish his own arms and desire those of others. He knows with calm certainty of knowledge which has no parallel in the skeptical West that the moment is coming when he will be called upon to use them.

He is not more certain that Mohammed is the prophet of God, than he is that the "Moule-Saa" shall come, in a moment which none can foretell and shall change all things. Every Arab, whatever his position or his degree of intelligence, is in constant expectation of this Moule-Saa, or Lord of the Hour. A Christian will recognize in this tradition only one of those false suns which have in all ages dazzled the East; vain images of those sacred prophecies which have already had sublime fulfilment; but a Mohammedan believes that his Messiah will come as firmly as the Christian knows that he is come. The Moule-Saa is to have power over all things, even over the teaching of Mohammed and the words of the Koran. His coming is the theme of received prophecies, which every Thaleb reads; which every Medhha recites, and which every Arab knows vaguely, and believes implicitly. Some of their prophecies are very curious.

Sidi-il-Boukari is the most ancient of those prophets. He only says: "A man shall come after me whose name shall be like unto my name. The name of his father shall be like unto the name of my father, and the name of his mother shall be like unto the name of my mother. He shall resemble me in character, but not in person. He shall fill the earth with justice."

This is the most convenient picture for an unknown adventurer. Of course, every candidate for the office of regenerator begins by dropping his own pedigree, and assuming the name of Mohammed Ben-abd-Allah. Ben-el-Benna el Tlemcen is more explicit than his predecessor. He says:

"In the seventieth year of the thirteenth century a man named Mohammed Ben-abd-Allah shall come from the country of Sous-el-Akri. There will be with him one thousand six hundred tents. He shall enter the city of Marco, and go thence to Fez. He shall advance thence upon Tlemcen, and go thence to Oran, which he shall destroy. Thence he shall march upon Algiers. He shall encamp in the Metidja, and shall remain there four months. He shall destroy Algiers, and go on to Tunis, where he shall remain for forty years, and shall then die."

No one can sneer at this prophecy on the ground of ambiguity. El Benna commits himself boldly to time and place, and even proceeds to describe the personal lineaments of the "coming man." Unfortunately, the time is already past, for the seventieth year of the thirteenth century was 1854. But the Arabs say this is a mistake of the transcribers.

The third prophecy is that of Sidi Aissa-el-Lagronati.

It is as follows: "Cry aloud, O crier! Publish to the people what I have seen, being in a vision."

"The woe that is coming is a woe which shall surpass all former woes. Eyes have not seen what is like unto it. A man shall abandon his offspring (figuratively,) for a ruler shall betray his people. A Bey shall come, who shall be submissive to the Christians. His heart shall be hard. He shall rise up against my master, (that is the Moule Saa,) whose lineage is noble whose heart is tender, who is beautiful and wise and whose commandment is just."

"Crier, cry again! Be not afraid. He who has come has dispersed the infidels. They are fled beyond the Salt Lake; they have climbed the heights of Kahar. The Christians have abandoned Oran."

"The Sultan shall be just and equitable. He shall govern the Arabs, and shall be the destruction of traitors. To them he shall be an exterminating sword."

These prophecies may be very like a mad rhapsody, but they have a marvelous tendency to fulfil themselves. That of Sidi Aissi was half fulfilled by Bou Maza. Every one believes in them. Even those few Arab chiefs, whose fortunes are bound up with those of the French, grow pale at the mention of the Moule-Saa. If a whisper vibrates through the tribes that a

prophet has appeared the most lax Mohammedan sums up his acts of subserviency to the French as acts of treachery to his religion and his race, and he thinks with terror of "the exterminating sword."

"How can you, who believe in the Moule-Saa receive your power from us and lean upon us for support?" asked a French officer of a caid who held his station by means of French bayonets. "Perhaps the Moule-Saa may not come in our time," was the answer. "If he should, we have confidence in your word that you will not forsake us. When you abandon the country you will take us with you. If the Moule-Saa comes we shall certainly see France."

When Bou Maza arose and proclaimed himself the Arab Messiah, Abd-el-Kader sent secret messengers to compare the features of the pretender with the description of El Benna. If he had been satisfied of the identity, he was prepared, to resign to him his command. Abd-el-Kader believes in the Moule-Saa as implicitly as the meanest Arab. Abd-el-Kader was the Moule-Draa the representative of the principle of force. The Moule-Saa is the man of destiny the agent of Almighty will. Every Arab goes to sleep with the conviction that he may awake to look upon the great deliverer. These are the people whom the French have to deal with.

Death of Elder John Shaw.

Johnstown, Wis., Sept. 23, 1856.

Bro. Burr:—Permit me, through the *Star*, to report to the saints scattered abroad, the death of one that, by a short acquaintance, had rendered himself dear to me, but no doubt doubly dear to many in the eastern land.

Eld. John Shaw was born July 17th, 1812; closed a match with Immanuel on his birth day 1829, and was soon after baptized by Eld. Dana and thus became a member of the first F. Baptist church in Holderness. Pressed with a sense of duty, he began to preach Christ in 1838, and was set apart to the work whereunto he was called by Dudley Pettengell, Stephen Coffin, and others in 1840. Having embraced the advent doctrine, he left the people of his first choice in 1844, and was never after connected with any church. Still he continued to preach the gospel, as he understood it, till some time in 1855, when his health failed. In November of this year, in hopes that a change of climate would prove beneficial, he bade a long adieu to his native land and thousands of early friends, and, with his family, journeyed towards the setting sun. They stopped in Bradford, Rock Co., Wis., with the family of Bro. J. Smith, whose wife was an early friend of theirs. It was here that the writer first became acquainted with them; and though we differed in some things, still our hearts were soon knit together in brotherly love. He took part with us in family worship; and in the sanctuary bore testimony to the truth. By his manly, frank, and Christian deportment, he won the hearts and confidence of all who knew him. Having purchased a small farm near Emerald Grove in the same town, he settled down, with good hopes of returning health; but in June he made a tour to Minnesota, and was taken sick, the journey proving too hard for his feeble health. He returned home much reduced, and never fully recovered. His last sickness was short, he being confined but about one week, during which I did not see him, but those about assured me that his heart was uplifted, his mind stayed on God, and his soul in peace. For a time the desire to live and preach Christ and the thoughts of leaving his family in a land of strangers pressed him sore, and made him cling to life, but at last he gave up and shouted victory aloud. He gave advice to his anxious wife as to her future course; exhorted all around him to be also ready, and bade a long and touching farewell to wife and children, friends and neighbors. He sweetly fell asleep on Monday the 25th of August, leaving a wife, four sons and an afflicted niece to mourn their irreparable loss.

On the 26th I met the friends at the widow's house. After a prayer offered by Eld. Comings the long and solemn procession moved toward the house of God (Congregational chapel,) and from thence to the house appointed for all the

living, a beautiful spot near the centre of Rock Prairie, but now surrounded on all sides with beautiful artificial groves, lovely farm houses and thorn fences. A thousand tender thoughts ran through my mind, as I found myself passing over the same spot which, 14 years since, I passed in quest of a western home, surrounded with naught but solitary grandeur. The mighty change the hand of art had made in all around in these short years was manifest. My mind went back to my first funeral in Wisconsin, the great change that had since come over me. I thought of all the way by which the Lord had led me, and especially of the five years' confinement, mostly to my own house; the wonderful providence by which I was again able to attend on the solemnities of the dead; but especially of the deep grief those loved ones bereaved, now committing to the dust all that rendered life sweet to them. The solemn parting they so lately took of scenes and friends of early life, the last farewell the deceased took of his only surviving brother, together with the untold loneliness of the widow and fatherless,—all passed before the mind's eye and added a deep gloom to the pictorial scene with which I was surrounded. But when, at the close of the services, the large assembly clustered around the coffin, to take a last look and drop a generous tear, my heart was more than full; and I was not ashamed of the land of my adoption. The words of Pope ran through my mind.

"By foreign hands his dying eyes were closed.
By foreign hands his decent limbs composed.
By strangers honored and by strangers mourned."
R. M. CARY.

—Morning Star.

Independent Thinking.

A few evenings since, as we were retiring from a public lecture-room after listening to an excellent lecture from one of the most distinguished clergymen in our country, we overheard a youngster remark to his associates who were expressing their approbation of the lecture, "It was a good lecture; but I do not agree with him in all points, I am accustomed to independent thinking."

The query occurred to us, as we glanced at the youth complacently stroking his fuzzy chin, whether he knew what thinking was; or if he did, whether he did not suppose that to be an independent thinker, he must think differently from everybody else. We run over in our mind the various points made by the lecturer, and seeing in them nothing startling, and remembering that as he had progressed and brought out the different views of his subject, they rose so naturally and easily from the stated and admitted facts that we wondered we had not thought of them before, we came to the conclusion that the young gentleman had thought nothing about the matter, and had made the remark merely to pass as a wise man among his associates.

But as we retired to our office, the remark of the youngster again occurred to us, and we could not help regarding him as the representative of a large class of both old and young, who would pass as independent thinkers, but who are really no thinkers at all. As the soft notes from a distant concert came floating through the air, we associated singing and thinking, and wondered what would be the result should any one pretend to be an independent singer, having only the same comparative qualifications that some have who pretend to be independent thinkers. An independent singer we suppose to be one who, with a perfect knowledge of the tune and of the laws of music, can sing a tune alone correctly, and just as any other person, with the same knowledge of the tune, music, etc., would sing it; differing only in compass and quality of voice. An independent thinker we suppose to be one who, with a complete knowledge of the laws of thought and of the facts given in a case, will arrive at the same conclusion as any other person, with the same knowledge of the art of thinking, the facts in the case, etc., would arrive at. And why should there not be a uniformity in the conclusions reached by minds equally informed and educated? The mental systems of different individuals, like their bodily organizations, are con-

structed after the same general plan, and work in conformity with the same general laws. The only difference is that caused by education and habit. These merely modify, not absolutely change, the general result. Hence the same class of facts presented to a mass of minds of the same general standing and information, will lead them all independently of each other to the same general conclusions. And hence the well known fact that many great discoveries in science and the arts have been made at nearly the same time by several persons who had had no communication with each other—From these considerations we conclude that it is more of a test of an independent thinker to think like others than to think differently from them, and that as a general rule he who bases his claims as an independent thinker, on the assumption that he thinks differently from anybody else, may be regarded as a mere pretender who does not think at all.

We admire a real independent thinker: one who has used all possible means to ascertain the facts in the case, has drawn his deductions logically and without prejudice, and having arrived at his conclusions, has the boldness to assert them, give his reasons for them, and make them the basis of his actions. Such a thinker it is the duty of every man to be. As each one must live for himself, die for himself, and answer for himself, it is his duty that he be qualified to judge for himself. To attain this qualification, requires study, thought, and time. If any one, after using every means to attain this qualification, finds himself forced to conclusions on any subject differing from those held by his associates, he ought not to shrink from asserting and maintaining them. But in nine cases out of ten, the more he attained this qualification, the more nearly would he find himself agreeing with the master minds who had preceded him; and should he reach the qualifications of Solomon, he might, like him, exclaim, there is nothing new under the sun, so universally would he find himself agreeing with his predecessors. Of one fact, at least, he would be thoroughly convinced,—that independent thinking was not thinking differently from everybody else.

A Year's Work.

The New York *Observer* has the following retrospect thoughts on a year's editorial labor:

To make fifty-two successive papers in a year is certainly a work of vast responsibility, when the amount of matter they contain, and the extent of their circulation, are considered. We cannot think of a profession involving deeper responsibilities to God and man.

That such a year's work has been done without errors, great and many, is more than any man would claim, with a knowledge of his own infirmities, and fallibility of his fellows. It is much to be thankful for if he can say "I" to the question of the Psalmist, "Who can understand his errors?" To know them, is one step toward avoiding them in future.

Every year in this department of labor exalts in our esteem the magnitude and importance of the press, as the great instrumentality of the present age, for the promotion of civilization, by the propagation of those principles which lie at its base. Let the preaching of the gospel stand in its solitary sublimity as the divine plan for converting men from sin to holiness; exalt Christianity to the dignity which Sir Allan Parke assigns to it as the great civilizing agent of the world; but it cannot be forgotten that the press is the medium through which the pulpit draws its intellectual power, and its ability to defend and advance Christianity on earth.

It is in this capacity of the press to furnish the pulpit with materials for the minds of others that one of the grandest efficiencies is found. As it moves those who move others, its potency is multiplied indefinitely.

Then we must contemplate the wide spread, pervading and penetrating power of the periodical press. See the newspaper falling into the centre of the domestic circle, its facts and arguments and appeals and poetry and prophecy, its letters and tales and sermons and paragraphs, its records of public and social and domestic calamities and joys, its pictures of the moving world

at home and abroad: see its crowded pages studied and talked about, and searched again and again, and disputed but still read and believed, and you see how impressions for good or evil are made on the whole family, father, mother, and children, that like the teachings of the nursery must tell on all the futures of those who read.—

We follow our paper in thought, into tens of thousands of families, and there behold it working its secret influence on the soul, and we bless God devoutly for the privilege of being permitted to minister to so many minds!

And when the sense of responsibility comes on, a weak man, or a self-conscious man may be pardoned for asking "who is sufficient for these things?" We would not send a line into one of these many households, to offend, that is, to injure one of the least of the little ones. The taste of all it is not our expectation, or desire to please, for the taste of all is not a safe rule for our faith or practice. It grieves us when the taste of those whom we respect is offended by a paragraph in our columns, perhaps by an anecdote or an allusion, or a fact the bearing of which they cannot understand. But what is displeasing to one, is often the very gem of the paper in the eyes of a thousand, and he who expects to please everybody is very apt to please none but himself.

Removal of the Inhabitants of Pitcairn's Island.

We learn by the late English papers that the descendants of the mutineers of the English ship *Bounty*, whose romantic history has excited a world-wide interest, have been removed from Pitcairn's Island, in consequence of the colony having outgrown the means of sustenance which the Island afforded. They were transferred to Norfolk Island together with all their goods and chattels.

There are only eight of the first generation of settlers left—two men and six women. The oldest man is about sixty-one or sixty two, and the oldest woman between seventy and eighty. Charles Christian is the grandson of the ring-leader of the mutineers. The number of persons removed was 199—97 males and 102 females—one child having been born on the voyage, and named Denison, after the Governor General of New South Wales. Pitcairn's Island is situated in lat. 25 48., long. 130 25 W., and is only about four and a miles in circumference, one mile and a half being its greatest length, not more than one square mile being available for cultivation; yet it has been the isolated home of a happy and thriving settlement of nearly 200 souls. Owing to the frugal and temperate habits of the people and the health of the climate the population has outgrown its circumscribed limits.

Their new home—Norfolk Island—is situated in lat. 29, 8. and lon. 168 10 E., being distant from Sidney about twelve hundred miles. It is six miles in length and four in breadth and contains about 14,000 acres. It is well watered and there is a high hill in the centre called Mount Pitt. For many years it was the penal settlement for the vilest and most incorrigible transported criminals sent from England to Van Dieman's Land. But since the abolition of transportation to Tasmania, the convicts have been withdrawn from the Island. The locality to which these settlers have thus voluntarily transported themselves is infinitely preferable to their former circumscribed home, both in dimensions, scenery and capabilities. It has been described as a little earthly paradise, and is capable of producing everything that can promote the well being of a community. There are 2000 or 3000 acres of fine land now in cultivation, and as much more might be rendered fruitful. The Island is very healthy, and no epidemics are known there. The soil produces both tropical and European fruits, vegetables and grain, besides spices, and sugar cane, cinnamon, coffee, the pepper vine, tobacco, &c.

There were left at Norfolk Island for the use of its new occupants, 2000 sheep, 450 head of cattle, and 20 horses, and provisions for twelve months with everything requisite for the cultivation of the soil. The buildings on the island are of the most substantial character, and more than sufficient for the use of the Pitcairn settlers, who,

in their former home, dwelt in rude palm-thatched houses. The fine scenery, superior accommodations, enlarged territory and increased field of operations for their industry, together with the ample provision made for their sustenance, must render their new home a very attractive spot for these people of simple habits.

The history of this interesting colony, although known to a large portion of the reading community, may not be familiar to all. The ship *Bounty*, commanded by Captain Bligh, was dispatched by the British government to Tahiti, to convey young bread fruit trees to the West Indies. While on the voyage the crew mutinied, murdered the captain, set adrift a part of their number, and took the vessel to Pitcairn's Island, where they arrived in 1789, with nine Tahitian men and thirteen women. There were ten of the mutineers, and their fate was for a long time unknown. From them sprang the present thriving colony.

QUICK IN HER APPLICATION.—"It amazes me, ministers don't write better sermons—I am sick of the dull prosy affairs," said a lady in the presence of a parson. "But it is no easy matter, my good woman, to write good sermons," suggested the minister. "Yes," rejoined the lady, "but you are so long about it; I could write one in half the time, if I only had the text." "Oh, if a text is all you want," said the parson, "I will furnish that. Take this one from Solomon: 'It is better to dwell in a house-top, than with a brawling woman, in a wide house.'" "Do you mean me, sir?" inquired the lady quickly. "Oh my good woman," was the grave response, "you will never make a good sermonizer, you are too soon in your application."

All in Christ

Man, or woman, or child! do you want any thing? Are you anxious about the matters of your soul? Are you disturbed? Are you ignorant? Do you feel, "It is wisdom I want," or "It is righteousness I want," or "It is peace I want," or "It is power I want," or "It is heaven I want?" Well, it is all in Christ. In the knowledge of Him is eternal life. And do you understand, it is all with Christ? You do not receive it from Christ; you receive it with Christ. "He that hath the Son hath life." There is no salvation out of him. We become bound up to him by faith, and then all that belongs to him is ours. As it is, all in him, it is all with him. Once more, it is all *for* Christ. Do you understand that every thing we receive is to go back to him?—it is given to us that we may glorify his name. Are we justified? Are we sanctified? Are we blood-bought? Are we temples of the Holy Ghost, heirs of God and joint heirs with Christ! It is that we may have liberty to serve God, and glorify the name of our Redeemer. Thus all that salvation implies is in him, and all that salvation implies is for him, in time and eternity. My brethren, Christ is a root, Christ is a rock. He is a root of which flows the sap grace, through the branches, and the soul that is united to him, as a branch, receiveth it. He is the rock of ages; and the soul that is based on him, the gates of hell cannot prevail against; it shall rise up a mighty tower unto the skies, a building that shall manifest the wisdom, the power, the grace, and the glory of God, throughout eternity.

The Pure in Heart.

In a discourse on the words, "Blessed are the pure in heart," Mr. Caughey once remarked that it was impossible to sully a sunbeam. "And while that sunbeam," said he, "may dart down into the darkest hole of filth and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love, existing in the perfect believer's heart, goes into and comes out into contact with the dark dwelling places of iniquity and filth, and cheers and enlivens, and encourages by its presence, but is always kept unspotted from the stains of the world. It is God that gives to the pure heart this great gift and distinction. It is He who can keep the

heart in perfect peace. Suppose a white-robed female were walking along some turn pike road where the mud was flying, and where horses and wagons as they hurried and splashed along, at every turn and step increased the confusion, hemmed up the foot-path, and threw the water and dirt. Suppose that white-robed female should find at her journey's end, her white dress as spotless as when first robed, would not this be a miracle? Most surely it would. But a miracle it is that the Christian, in waging his course through this world, in fighting through trials and temptations and in struggling with the fiery adversary does not at the close of his pilgrimage, have some indelible stain or mark of the conflict on his garments. It is a miracle of grace; of the grace of our Lord and Saviour Jesus Christ. Praise be unto his precious name.



The Advent Herald.

BOSTON, FEBRUARY 14, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

4. THE LABORERS IN THE VINEYARD.

"THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and the heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen."—Matt. 20:1-16.

The occasion of this parable was when the young rich man went away sorrowful from Jesus.

"Then said Jesus unto his disciples, Verily, I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—Matt. 19:23, 24.

"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?"—v. 25.

"But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible."—v. 26.

"Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?"—v. 27.

"And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses,

or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first."—vs 28-30.

Then follows the parable, the points of illustration in which are,

1. The householder employing laborers in his vineyard;—corresponding to Christ, who summons men to comply with the requirements of the gospel.

2. The servants employed;—corresponding to those who comply with those requirements.

3. The promise of the householder to give to each what was right; corresponding to the promises in the gospel to the penitent and obedient.

4. The payment made to each;—corresponding to the bestowal of the promised reward at the resurrection, as the pleasure of the Master shall dictate.

The truth inculcated, is that the pleasure of the Master, and not the length of time that the Christian has labored nor any self-estimate of his labors, will be the final standard of payment.

THE OBSCURITY OF INSPIRATION.

(Continued from our last.)

The obscurity imputed to scriptural language, is often owing to ignorance of the idioms of the original, and the history and customs of the times in which it was written. The researches of travel and study, have shed much light on such darkness; and new accumulations of knowledge are continually being made in this direction, giving to the church a better knowledge of the meaning which the words and phraseology of inspiration conveyed to those who lived when and where its different portions were penned.

While prophecy may be as intelligible before, as after its fulfilment, such portions as were particularly designed for the edification of the church at times immediately preceding their fulfilment would naturally be so given as to be better understood then, than in previous ages.

This would be true of such as were to be "closed up and sealed until the time of the end," when knowledge being increased, what was before obscure would become plain and obvious. And hence when the prophets enquired and searched diligently "what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ and the glory that should follow," it was revealed to them that "not unto themselves, but unto us they did minister."

The fulfilment of portions of prophecy sheds light on the parts unfulfilled; and hence, those living in later ages have facilities for understanding predictions still unfulfilled not possessed by those living in earlier periods. And, in this manner, obscurity is often removed from that which was before not understood.

The possession of a feeble intellect, defective education and mental training, illogical habits of thought or unreasonable prejudices, will alike disqualify for the impartial and successful analysis of language; so that the precise thought in a given passage will often escape the observation of such readers; who being seldom aware of their own deficiencies, will often impute obscurity to the text, or will pertinaciously adhere to an interpretation at variance with its teachings. Those thus disqualified are dependent on the honesty and intelligence of others for nice and careful criticism. Unbelief, often, will darken and obscure scripture that is plain and simple to the believer. The skeptic is indisposed to admit the obvious meaning of a passage if it is what he believes cannot be true, and he is tempted to regard such language as unintelligible. Paul testifies that "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The love of cherished error and dislike to the opposing truth, tends to a similar result. Men are inclined not to see what they do not wish to see. And disbelief of truth is, ordinarily, the foundation of unbelief. When the first apostates did not like to retain God in their knowledge, God gave them over to a reprobate mind; or, margin, to "a mind void of judgment." They "became vain in their imaginations, and their foolish heart was darkened."

Indifference, also, whether it be the result of sloth or of unbelief, will so darken the understanding, that many scriptures will appear meaningless. Peter says of such: "They willingly are ignorant."

This result is the legitimate consequence of a deliberate rejection of truth, of long cherished dislike to it, and of continued indifference. The moral sensibilities have become torpid, and those thus disqualified, may be said, in the language of

the prophet, to "hear," but to "understand not," and to "see," but to "perceive not,"—having become morally and intellectually insensible to the truth.

To be understood, the Bible must be loved, and its pages studied as those dig who search for hidden treasures. It is its own best interpreter; and it must be compared, scripture with scripture, "spiritual things with spiritual things," or its import will not be fully apprehended.

It is also necessary that the lamp, with which the sacred page is explored, should be lighted at that Fountain of Light which inspired it. Only those who are thus illuminated can perceive the celestial glories that clothe the words of eternal life. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And hence the unregenerated heart can have no more just conception of the love of God, than the blind have of colors.

Whatever may be the cause of the obscurity which may appear to darken the sacred page, there is an appropriate remedy. Let unbelief be banished, ignorance be enlightened, imbecility be instructed, dislike be eradicated, indifference be arrested, and the soul be regenerated; and then the renewed man will be qualified to search deeply into mysteries that have been "hid for ages, and from generations."

(To be continued.)

Wickes on the Apocalypse.

Among the works which have appeared within a short period tending to shed light upon the book of Revelation, and through it upon the whole Word of God, we would call attention to "an exposition of the Apocalypse," contained in a series of discourses by Rev. Thomas Wickes, for many years pastor of the Congregational Church of Marietta, Ohio. These discourses were first prepared for the instruction of his congregation, without any idea of their publication, and the proof of their merit is found in the fact that they were listened to with deep and growing interest to the close: which together with the solicitations of many friends, was the chief motive in inducing him to commit them to the press for a wider circulation. And we earnestly commend them to our readers, as worthy of an attentive perusal which they will richly repay. They are written with great clearness, simplicity and logical force, as well as practical earnestness, and the reader is easily put in possession of the author's meaning.

In one of the discourses, Mr. Wickes develops the laws according to which the symbols of the Revelations are to be interpreted, showing that there is a fixedness and certainty to symbolic language, which does not belong to any other; and that the chief reason why this portion of Scripture has been a sealed book to the church, is because these simple laws, (and they are simple, commending themselves to every mind) have been overlooked. The author here furnishes the key to the exposition of this book, and puts it in possession of the reader, so that he may enter and survey the grand building for himself, and form his own judgment of its meaning, as he does of other parts of Scripture.

These discourses present the history of the church in an aspect of sublime grandeur, which cannot but deeply interest the mind of every Christian and greatly enlarge the scope of his vision respecting the vastness and glory of the divine plans in redemption. The church of God is seen to be the centre of the world's history, and the great end of all the divine arrangements. On this account these discourses are calculated to produce a permanent spiritual effect upon the reader.

One point of great importance, the author has succeeded in bringing out with much clearness and force, and one too which is vital to any correct understanding of the Revelations. It is the plan of the prophecy. He shows that the book is not one continuous history of succeeding events from the beginning to the consummation, but that the narrative or vision repeatedly returns upon itself in a recurring series; each series following out the history to the same grand termination, and each succeeding one developing the subject more and more in detail. He also shows that each of these series contains a double history in parallel lines, the first being a history of the outward and Apostolic church and then in immediate connection lying side by side, the history of the true church of God. That of the former is traced out through its various corruptions to its final and utter overthrow. That of the latter through its persecutions and sufferings to final and glorious triumphs. The development of this plan throws a flood of light upon prophecy and aids greatly to fix its interpretations.

We commend this volume to all who love the

scriptures, and especially to those who have thought that it was in vain for them to study this portion of the Word of God, or presumptuous in them to form any judgment of its meaning.—They will be rejoiced to find that there is a key to its unfolding, that it was given for the instruction and edification of God's people and that "Blessed is he that readeth, and they that hear the words of this prophecy; and keep those things that are written therein." Rev. 1:3. COMMUNICATED.

The work referred to, takes ground similar to that of Mr. Lord; and it is in the main a very judicious exposition and worthy of an extensive circulation.

SECRET PRAYER.—President Edwards in one of his discourses on prayer gives the following solemn advice:

"I would exhort those who have entertained a hope of their being true converts, and yet since supposed conversion have left off the duty of secret prayer, and do ordinarily allow themselves in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of Heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. Those things in men which if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

Here are truths which cannot be gainsayed, and how many professors are there in our churches who probably do not maintain the regular habit of secret prayer!

In another place the same writer says: "He that prays only when he prays with others, would not pray at all, were it not that the eyes of other men were upon him." Christian, ponder these words, and ask yourself whether they hold true in your own case.—Gen. Evan.

FAITH is an assent of a willing heart to the whole truth delivered in the Gospel; whereby man is strengthened in his mind and soul, that for his only Saviour he may rightly acknowledge and receive his God and Lord Jesus Christ; and upon Him, as on a true rock, he may build his whole salvation; may love, follow, and enjoy Him, and repose all his hope and confidence in Him; and by this valiant confidence he may lift up himself, and trust that, for him and his only merit, God is become to him favourable, gentle, bountiful; and also that in Him and for him he hath, and shall have for ever eternal life. Of all points of doctrine we account this the chiefest and weightiest, as that wherein the sum of the Gospel doth consist, wherein Christianity is founded, and wherein the precious and most noble treasure of eternal salvation and the only and lively comfort proceeding from God is comprehended.—Confession of Faith of the Protestant Church of Bohemia.

TO-DAY—TO-MORROW!—To waste that time in profitless musing, which ought to be employed in benevolent action, is a great though common error. When our ploughing and sowing is ideal, our harvest is not likely to be real. Do our deeds equal our determinations! And are we aware that he who defers till to-morrow the duty of to-day, risks the hazard of never doing it at all!

Reader! time is hastening on with giant strides, and eternity with all of us is well nigh at hand. If thou hast a fault to confess, an injury to forgive, or a kindness to perform, be not content with having "a great mind" to do it, but set about it with all thy heart, and let it be done directly—

Remembering, in this world of sin and sorrows, That one "to-day" is worth a score "to-morrowe."

SAFETY IN SUFFERING.—But believe us, remember, there may be true grace where there is no comfort; there may be saving faith without assurance. A soul may be in a pardoned state, though in a troubled state. Your sins can never be triumphant, your graces can never decay, your souls can never be lost, your God and you can never be separated. The devil could as soon pluck Christ out of heaven as out of a believer's heart. He sits as fast upon his throne here as there. The devil could not enter the herd of swine without Christ's leave, and will he let him carry off his lambs!

A PASTORAL LETTER.—The following is a beautiful letter, addressed to the Churches. "Its brevity may commend it to some; its anti-sectarian character to all. Its authority is unquestionable; and if its devices were heeded, the most desirable results would follow:

"We beseech you, brethren, to know them which labor among you, and over you in the Lord.

and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."—Paul.

SALVATION NEEDFUL YET DESPISED.—What is so needful as salvation! Fie upon this condemned and foolish world, that would give so little for salvation. O, if there were a free market of salvation on that day when the trumpet of God shall awake the dead, how many buyers would be there! What are all the sinners in the world to that day when heaven and earth shall go up in a flame of fire, but a number of beguiled dreamers? Every one shall say of his hunting, and of his conquest, "Behold it was a dream."—Rutherford.

STRONG BELIEVERS.—Luther was a tower of strength, because his whole strength was in the Lord. Baxter was a burning flame, because he lived hard by the mercy-seat, whereon the glory dwelt between the cherubim. Whitefield was "the voice of one crying in the wilderness," because, like John, his cry was, "Behold the Lamb of God!" Chalmers foamed like a cataract, because the deep rapids came rushing down upon him from the everlasting mountains. Hall's words were molten in the furnace where his faith was tried with fire. These were great preachers, because they were strong believers; and they were strong believers because they loved the truth, kept their hearts with all diligence, and walked in the light of heaven. There is no age in which such preachers would not have power. — Eclectic Review.

CURE FOR RELIGIOUS DEPRESSION. The best way to dispel the fears for our personal safety is to labor for the salvation of others. Professed Christians often get into a morbid state of mind about their religious prospects. They are afraid they shall not be saved. Perhaps they will not. If that is their chief anxiety, they do not deserve to be. It is very selfish, always to be thinking about their own future happiness, and in their terrible fears they are paying the just penalty of their low ambition. But let them go out of themselves, and try to secure the salvation of others, and all their fears are gone. Then they are doing God's work, and they have no doubt of his love. — Exchange Paper.

WANTED.—A species of gum shoes and umbrellas, that will stand the Sabbath rain and Sabbath mud of this latitude. We do think that our merchants have been culpably negligent in not providing an extra article for this purpose. We have gums and umbrellas that will turn any wet that comes during six days of the week; but there is something so very remarkable in the rains of the other day, that our unprotected population are prevented from getting to church. Our sympathies are really moved for their destitution, and we call the attention of the scientific world to this singular fact. We do not mean to say that the elasticity and imperviousness have been transferred from the shoes to the conscience, for this would be impolite; but we do say that we will give the loudest puff to the merchant or manufacturer who will furnish shoes and umbrellas that will be an effectual protection against Sabbath rains and Sabbath mud. — Exchange Paper.

DISPUTING WITH SATAN.—An old and excellent writer gives the following valuable advice: "If you would not be foiled by temptation, do not enter into a dispute with Satan. When Eve began to argue the case with her Serpent, the serpent was too hard for her; the devil, by his logic, disputed her out of Paradise. Satan can mince sin, make it small, and varnish it over, and make it look like virtue. Satan is too subtle a sophist to hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory." The reason is obvious; for we can not parley with Satan without giving up principle; and whenever we allow ourselves to debate the question, whether we will do wrong, it is almost certain that we shall yield. Principle being abandoned, there is little else to guide, but evil passions, which strongly prompt to sin.

WHAT PRAYER IS.—It is not, as we learn from the success of Jacob's prayer, the place that gives efficacy to the prayer, that makes the place holy. It is not the oratory, as it has been alleged by some, that makes prayer, but prayer that makes an oratory—in a coalpit, or with the Alpine herdsmen, or upon the deck of the ship tossed by the gale, or on the eve of battle. The heart alone makes prayer, and prayer makes holy any place, and builds the oratory, and consecrates anywhere a church of the Lord Jesus Christ. Bowed knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living

God, will do it, anywhere, or in any place, at any time.—Dr. Cumming.

IMPORTANCE OF A FIRM RELIGIOUS BELIEF.—Sir Humphrey Davy, who was no recluse, no fanatic, but a man eminent as a scholar and a philosopher, said: "I envy no qualities of the mind or intellect in others, nor genius, nor power, wit, or fancy, but if I could choose what would be more delightful, and, I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness; creates new hopes when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life in death, and calls out from corruption and decay, beauty and everlasting glory."

PERSONAL DEVOTION.—No Christian can be comfortable or prosperous without retirement. Popular ministers may preach, converse, or pray in public, to the edifying of others, and yet decline in their souls, for want of examination, humiliation, and secret prayer, suited immediately to their own case. Nay, the most able ministers will generally cease to be very useful, if their personal religion is neglected, or hurried over in a formal manner. This the fervent Christian knows. He will, therefore, redeem time for retirement, at the expense of many inconveniences; and the friends of popular ministers should consider this, and not too much intrude upon the regular needful hours for retirement of those persons in whose company they most delight. In feeding on the Word of God, our own inclinations must be thwarted; we must not "spend our time" with them, when duty calls us another way, or when a prospect is before us of doing essential good.—Scott.

THE STONES FOR THE HEAVENLY TEMPLE.—"Let us not delude ourselves; this is a truth if there be any in religion; they that are not made saints in the estate of grace shall never be saints in glory. The stones that are appointed for that glorious temple above, are hewn, and polished, and prepared for it here, as the stones were wrought and prepared in the mountains for building the temple of Jerusalem."

THE FRIEND OF GOD. See James 2: 23. Also the words of Jehoshaphat in 2 Chronicles 20: 7. Would you not like, my friend, to be honored with such a title as this! But perhaps you are already in the enjoyment of this unspeakable dignity. And let me tell you, it is glory enough for any man upon earth to be enrolled in the Book of Life as the Friend of God. It is infinitely more desirable than to fill the proudest throne among all the kingdoms of the world. Then shall God watch over and care for you; he will comfort you in affliction; he will support you under trials; he will withhold no good thing from you; he will be with you in the hour of death; and to all eternity shall you dwell with him in realms of glory. Could you desire a better epitaph than this, to be inscribed upon your tombstone, "He was called the Friend of God?" or this, which is very similar, "He walked with God, and he was not, for God took him!" Sweet, sweet words! Oh, let us all seek to be honored Abrahams and Enochs, the friends and companions of the great and living God, walking and holding pleasant communion with him!—Telescope.

A church for the deaf and dumb is about to be opened in New York—the first institution of the kind in this country—where divine worship will be conducted by signs.

A DICTIONARY OF TROPES.

Continued from the Herald of Dec. 20th.

The correction of any errors made in the designation, classification, or significance of Tropes, is particularly requested from those who are interested in this study. Some errors were made in past articles, they being hastily prepared, that no one has yet pointed out. Will those interested in this exercise look for them?

Also, if any important word, used figuratively, is passed over, will some one call attention to it. And will any one make reference to any figurative texts they wish explained—designating the words which are of obscure significance.

LAMB, n. A Metaphor, denominative of Christ as our Sacrifice: "Behold the LAMB of God that taketh away the sin of the world," John 1: 29.

— Put by a Synecdoche for lambs: "The wolf also shall dwell with the lamb," Isa. 11: 6.

— A substitution for the younger, weaker, or less experienced, in distinction from the more advanced: "Feed my Lambs;" "Feed my Sheep," John 21: 15, 16.

LAMP, n. A Metaphor applicable to any source of wisdom or knowledge: "Thy word is a lamp

unto my feet, and a light unto my path," Psa. 119: 105; "Thou art my LAMP, O Lord, and the Lord will lighten my darkness," 2 Sam. 22: 29.

— A Substitution for anything trusted in for guidance or direction: "I have ordained a lamp for mine anointed," Psa. 132: 18; "The lamp of the wicked shall be put out," Prov. 13: 9—thus leaving them to grope in darkness.

LAND, n. A Metonymy for its inhabitants: "Wee [Ho] to the land shadowing with wings," Isa. 18: 1.

LEAD, v. A Substitution for to teach, or direct: "Lead me, O Lord, in thy righteousness," Psa. 6: 8; "They which lead thee cause thee to err," Isa. 3: 12.

LEAN, v. A Metaphor expressive of reliance and trust: "Lean not to thine own understanding," Prov. 3: 5; "They lean on the Lord," Mic. 3: 11.

LENGTH, n. Lit.—distance in space—A Metaphor expressive of duration: "Length of days shall they add unto thee," Prov. 3: 2.

LEOPARD, n. A Synecdoche for leopards: "The leopard shall lie down with kid," Isa. 11: 6.

LIGHT, n. rays from a luminous object—A Metaphor expressive of any means or source of wisdom or knowledge: "The Lord shall be to them an everlasting light," Isa. 60: 19; "I will make my judgments to rest for a light to the people," 51: 4.

— A Metonymy for the medium or agent of light: "All the doors and posts were square with the windows, and light was against light," 1 Kings 7: 5; "The light of the body is the eye," Matt. 6: 22.

— A Substitution for felicity: "The Jews had light, and gladness, and joy and honor," Esth. 8: 16; "Light is sown for the righteous," Psa. 97: 11. Also for wisdom or knowledge: "It is because there is no light in them," Isa. 8: 20; "Let your light shine before men," Matt 5: 16.

LION, n. A Metaphor denominative of Christ: "The lion of the tribe of Judah hath prevailed," Rev. 5: 5.

— A Synecdoche for Lions: "The lion shall eat straw like the ox," Isa. 11: 7.

— A substitution for danger or difficulty: "Thou shalt tread on the lion," Psa. 91: 13; "The slothful saith there is a lion in the way," Prov. 22: 13.

LIPS, n. A Metonymy for the words spoken: "With flattering lips do they speak," Psa. 12: 2.

— A Synecdoche for the person: "Their lips talk of mischief"—i.e. they thus talk, Prov. 24: 2.

LOOK, v.—to direct the eye—A Substitution for trust and confidence: "To which of the saints wilt thou look?" Job 5: 1; "They look not to the Holy One of Israel," Isa. 31: 1; for desire and expectation: "To them that look for Him, shall He appear," Heb. 9: 28; for close inspection: "Which things the angels desire to look into," 1 Pet. 1: 12; also for to reflect or consider: "Look to the rock whence ye are hewn," Isa. 51: 1.

MAN, n. A Metonymy for the qualities that dignify a man: "Be strong and show thyself a man," 1 K. 2: 2. Also for the affections or passions, whether corrupt or regenerate: Put off "the old man which is corrupt," and "put on the new man, which after God is created in righteousness and true holiness," Eph. 4: 22-24.

— A Synecdoche for the race: "What is man that thou art mindful of him?" Psa. 8: 4; also for the body, and for the spirit, in distinction from each other, the whole being put for a part: "Though our outward man perish, yet the inward man is renewed day by day," 2 Cor. 4: 16.

MARK, v. A Substitution for to observe or consider: "Mark the perfect man and behold the upright," Psa. 37: 37.

MERCHANDISE, n. A Metaphor expressive of beneficial results: "The merchandise thereof is better than the merchandise of silver," Prov. 3: 14.

MILK, n. A Metaphor denominative of what is plain and simple: "New born babes desire the sincere milk of the word," 1 Pet. 2: 2.

— A Substitution for blessings: "The hills shall flow with milk," Joel 3: 18; "Come buy wine and milk," Isa. 55: 1; also for what is simple in distinction from the abstruse: "I have fed you with milk and not with meat," 1 Cor. 3: 2, i.e. in the Christian doctrines.

MOUTH, n. A Metaphor applicable to any entrance or opening: If "the earth open her mouth and swallow them up," Num. 16: 30.

— A Metonymy for the opinions, or words spoken: "They gathered together with one mouth," Isa. 9: 2.

— A Synecdoche for the person who speaks: "A froward mouth do I hate," Prov. 8: 13.

NAME, n. A Metonymy for the person: "Give thanks unto the Lord, call upon his Name," i. e., call upon Him. 1 Ch. 16: 8.

— A Substitution for reputation: "A good name is rather to be chosen than great riches," Prov. 22: 1.

NET, n. A Metaphor applicable to whatever in-

volves in difficulty or danger: "Her heart is snares and nets, and her hands are as bands," Eccl. 7: 26.

— A Substitution for mischievous devices: "They have prepared a net for my steps," Psa. 57: 6; also for inextricable difficulties: "He is cast into a net by his own feet," Job 18: 8; "God hath compassed me with His net," Ib. 19: 6.

NIGHT, adv. A Metaphor expressive of proximity in time: "The Jews' passover was night," John 11: 55.

— A Substitution for alliance, fellowship, or union of interest: "Ye who were sometimes afar off are made nigh by the blood of Christ," Eph. 2: 12; also for ease of access: "The Lord is nigh to all that call upon His name," Psa. 145: 18.

NIGHT, n. A Substitution for ignorance and wickedness: "We are not of the night," 1 Thess. 5: 5; also for probationary time: "The night is far spent, the day is at hand," Rom. 13: 12.

ORNAMENTS, n. A Metaphor applicable to whatever embellishes: "The ornaments of a meek and quiet spirit," 1 Pet. 3: 4.

PAW, n. A Metonymy for power: "Delivered me out of the paw of the lion," 1 Sam. 17: 37.

PIT, n. A Substitution for a condition of peril: "He brought me up also out of an horrible pit," Psa. 40: 2.

PERISH, v. Literally to die or waste away, and, when thus used, applicable only to material objects: "The righteous perisheth and no man layeth it to heart," Isa. 57: 1; "The good man is perished out of the earth," Mic. 7: 2.

— A Metaphor expressive of failure to be accomplished, or to be carried into effect: "The wisdom of their wise men shall perish," Isa. 29: 14; "In that very day his thoughts [lit. his plans or purposes] perish," Psa. 146: 4; "Counsel perisheth from the prudent," Jer. 49: 7.

— A Substitution for any change of condition that mars or unfits for the purpose originally intended: "I am like a vessel that perisheth," Psa. 31: 12; "The bottles break, and the wine runneth out, and the bottles perish," Matt. 9: 17; "The world that then was being overflowed with water perished," 2 Pet. 3: 6; "If Christ be not raised, your faith is vain; ye are yet in your sins: then they also which are fallen asleep in Christ are perished," 1 Cor. 15: 17, 18.

PLANT, v. A Metaphor expressive of creation, or establishment: "That I may plant the heavens, and lay the foundation of the earth," i.e. re-create them Isa. 51: 16; "I will plant them in this land," i.e. re-establish them there, 32: 41; "He shall plant the tabernacles of his palace in the glorious holy mountain," Dan. 11: 45.

— A Substitution for to introduce or establish: "I have planted, Apollos watered," 1 Cor. 3: 6.

PLANT, n. A Metaphor applicable to what is introduced or established with a view to growth or increase: "The men of Judah are his pleasant plant," Isa. 5: 7; "Every plant which my heavenly Father hath not planted, shall be rooted up," Matt. 15: 13.

POISON, n. A Substitution for anything pernicious or deleterious: "The poison of asps is under their lips," Rom. 3: 13; "Their tongue is full of deadly poison," James 3: 8.

POLLUTED, v. A Substitution for dishonored: "Her priests have polluted the sanctuary," Zeph. 3: 4.

POOR, n. used collectively as a Metaphor, expressive of the humble and spiritually minded: "Blessed are the poor in spirit," Matt. 5: 3.

REAP, v. A Metaphor, expressive of participating in the consequences: "They have sown the wind, and shall reap the whirlwind," Hos. 8: 7.

RED, adj. A Metaphor expressive of intensity: "Though your sins be red like crimson," Isa. 1: 18.

REND, v. A Substitution for the exercise of contrition: "Rend your hearts, and not your garments," Job 2: 13.

RETURN, v. A Substitution for a change of mind, or conduct: "Return every one from his evil way," Jer. 36: 7.

ROCK, n. A Metaphor expressive of refuge and protection: "Thou art my rock and fortress," Psa. 31: 3.

ROD, n. A metaphor applicable to anything used as an instrument of chastisement: "O [Ho] Assyrian! the rod of mine anger, and the staff in their hand, is mine indignation," i.e. the Assyrians, on which Israel relied for aid and succor, as on a staff, God would use as a rod to punish them with," Isa. 10: 5.

ROOT, n. A Metaphor expressive of the source or origin, in distinction from the branches that proceed from—as parents in contrast with children, or ancestry with posterity: "Shall I leave them neither root nor branch," Mal. 4: 1; "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots," Isa. 11: 1.

To be continued.

CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

GO FORWARD.

This should be the motto of every Christian. When the Lord brought out the children of Israel from Egyptian bondage by the hand of a faithful servant, and had led them to the border of the Red sea, where mountains were on either side, the enemy in close pursuit in the rear, ready to take them back to slavery, to use them up into brick, there was a momentary pause: it may be that it was a time of suspense; great events hung upon the action of every moment. The destiny of thousands was suspended upon, what doubtless seemed to them, a critical point. God was present to direct in this time of trial. His eye is upon each party. He had said to Abraham long before concerning these actors—the youth among them, "I will bring them into this land wherein ye now dwell," (Canaan). No man could do this work. It was the work of a God. It was begun, and in great trial to the parties concerned, while the Lord had manifested his mighty power, by signs and wonders. A deeper trial now weighed upon the hearts of that company of Abraham's seed. Hark, the voice of the "covenant-keeping God" is heard by Moses, the captain of the host. He is under orders from the Most High: "What was to be done next? 'Speak unto the children of Israel, that they go forward.' They did so, and the Lord led them through the sea on dry ground, while the enemy were swallowed up in the waters of the Red sea. All this was achieved by obeying the voice of the Lord. Well would it have been for that people had they followed the Lord as they began, but the sequel shows that they did not, and their carcasses fell in the wilderness, so that only Caleb and Joshua, and the children which came through the Red sea, entered the land of Canaan. Christian do you often read this history and meditate upon it? Remember 'all these things happened unto them for ensamples, (types) and they are written for our admonition, upon whom the ends of the world are come.'"

Christ, instead of Moses, has been sent to this world of bondage to sin and Satan, to deliver the captives, to open the doors to the bound, to "make us free indeed," and "deliver this world from the bondage of corruption, into the glorious liberty of the children of God." We have accepted him as our deliverer, the only one. There is no other. "He has lived our example." He has commanded us to follow him. We have accepted his offer to lead us, and enlisted, broken away from our old master, made our choice to "suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season." Our sacrifice is slain. Our journey is commenced. God has wrought wonders in breaking the chains of Satan, which bound us to his drudgery. Great and long has been the struggle, but our captivity is turned, glory to God. We have started for the land of which God made covenant with our father Abraham, "that he would give it him and his seed, for an everlasting possession." His seed is Christ, (Gal. 3:16). "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." How is the case with you, my brethren? Are you Christ's? Have you forsaken all to follow him? If so, then be of good cheer, "He will lead his people like a flock." But be on your guard, the enemy is not dead, he pursues you still, and would gladly take you back to "the yoke of bondage." Listen, "straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." If your eye is fixed on the mark, for the prize of the high calling of God, in Christ, then turn neither to the right hand nor the left. Listen, "Whoever will be my disciple, let him deny himself, and take up his cross and follow me." Are you doing this? Yes, you may hesitatingly respond, but I am hemmed in on every side, trials and afflictions are on every hand, and I see no possible way to take another step, the deep is before me. Listen, the voice of the Lord is sounding, "Go forward." "In the world ye shall have tribulation, but be of good cheer. I have overcome the world." This voice is from our Master, Jesus, will you obey and cheer

up! Come faltering soul, be of good courage, let the billows roar, and tribulation pierce our souls, the Captain of our salvation "is able to save to the uttermost, all that come unto God by him." Do you weary by the conflicts of the way? Listen, the voice of the Lord is calling you to "go forward." Fear not, Behold, thy God cometh, even God with a recompense. He will come and save you. Do thine enemies trouble thee, and adversaries threaten to swallow thee up, Remember Jesus has conquered all thy foes, and is able to succor thee in all trials and temptations. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "Go forward." Are you in suspense when all things seem to be against you, not knowing what to do, listen, The Lord is speaking. "The Lord is more willing to give the holy Spirit to them that ask him, than earthly parents are to give good gifts unto their children." Do all men seem to forsake you, and refuse to assist you, seek to bring you to ruin, and the sky become black with portentous clouds, listen, God is saying, "The eyes of the Lord are over the righteous, and his ears are open to their cry." Then "go forward." Does disease prey upon thee, and feel for thy life, and the cold, lonely grave appear to crave thee, Listen to the voice of the Lord. "The hour is coming in the which all that are in their graves shall come forth, they that have done good unto the resurrection of life." Then "go forward." Our "victory is through our Lord Jesus Christ," and "as ye have received the Lord Jesus Christ, so walk ye in him." "Go forward," be "always abounding in the work of the Lord." Listen, "Your labor is not in vain in the Lord." Your brother in hope of eternal life, I. C. WELLCOME.

LETTER FROM J. JENKINS.

BRO. HINES:—I have it upon my heart to drop you a few lines, feeling I am one with you, if not in sentiment altogether, at least I hope in life. While writing this I have to listen unwillingly to the scoff of some who are saying, "Where is the promise of his coming." With respect to this subject, I am free to confess, my views are different, it appears, to those advocated by yourself and others, if I may judge from the remarks made me by a Christian brother in this locality, who favored me with a copy of the Herald. The views I entertain and judge to be scriptural, are such as were learned by intercourse with dear brethren in England, who are waiting for and believe in the personal coming of the Lord Jesus; also who in common with yourself believe the gospel in the present dispensation is intended to gather into this kingdom those who shall be glorified in him when he shall be revealed in the clouds of heaven. I will present a brief summary of the views alluded to, and would be thankful to know wherein they differ as you judge from those of some Christians in this locality, and with the Scriptures generally.

1. As regards the church, that is the elect people gathered out from among Jews and Gentiles by the preaching of the blessed gospel of the grace of God. That this church, called in the word of God the body of Christ are taught to wait for his Son from heaven, when he shall descend to meet them in the air according to 1 Thess. 4:17.

2. That after the rapture of the church, God deals with (literal) Israel again, who will then be gathered to their own land in unbelief and defiance of God (see Jer. 34:31, 32) that they will there re-build their city and temple (Zech. 19:1-3) receive a false Messiah who comes in his own name, antichrist, that the Gentile kings in that day will give him their power and become subject to him, (Rev. 17:12) that an elect faithful remnant will be raised up through the testimony of two prophets (witnesses) to look for the coming of Christ to that, that he will come in answer to their cry (Psa. 79:70; 118). That the battle of Armageddon ensues, the beast and false prophets are slain with the kings of the earth and their armies (Rev. 16:19). Satan is bound for a thousand years.

3. The Lord then reigns with power, ascends the throne of David his father as the true heir, (Psa. 89; Ezek. 21:25) gathers in the whole of his people. His glory will spread through all the earth, blessings will flow to the Gentiles, they will be redeemed through the blood of the Lamb. Isa. 2:2-5.

4. The church during this period of Christ's reign upon earth over Israel and the nations is in heaven. Heaven is to be the throne of the Lord, the throne of his bride, who will live and reign a thousand years. The heavenly city will as it were rest in the air over the Zion on earth. (Isa. 4:5, 6.)

5. Satan being unbound will stir up the nations to make one more effort against Christ and his people. (Rev. 20:7). The judgment of all the wicked, (before the "great white throne") the

nations and those that had no part in the first resurrection. Then follows the end. The new heavens and new earth, when God will be all in all. (1 Cor. 15:24.)

These dear brother are simply the outlines, as it were, of sentiments entertained by many of the Lord's dear people and with which it is possible you may be familiar. But I am led to presume from a remark made by the brother before alluded to, that your views in reference to the Jews are such as to obscure the prophecies relating to them as a nation; and to speak of the people of God generally as being the Jews, to whom the promises are made, according to Rom. 2:28, 29. Have I misunderstood this application, and inference? Yours truly,

JAMES JENKINS.

Lenox, Ohio, Jan. 8th, 1857.

NOTE.—I agree with your first article. From the others I dissent mostly. I send you brother Fassett's sermons, in which you will find some light on the Jew question, as also on the 20th of Revelation, and the millennium. I also refer you to brother Litch's work entitled "Messiah's Throne." We have so often spoken on the subject in the columns of the Herald that we have no need to repeat.

EASTERN IOWA AND ROCK ISLAND CONFERENCE.

According to appointment a few of the saints assembled at Moline, Ill., Jan. 2d, 1857, to hold their Semi-annual Conference.

It was very cheering to greet our brethren and sisters from a distance and enjoy a season of prayer with them. Yea, as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend," or as the apostle said when greeting his brethren, "he thanked God and took courage." Many no doubt had a similar feeling inspired in their hearts at this meeting.

We give some items of the order. Brother P. B. Morgan was chosen President, and brother N. Branch, jr. Secretary *pro tem*. After choosing a business committee, and voting that those present not in the limits of the Conference be considered as members, and take part with us. The Conference adjourned until the following day, 10 o'clock A.M., and the brethren spent the rest of the P.M. in waiting on the Lord by prayer and supplication, that the blessing of God might rest upon us. All felt no doubt it was not a vain thing to wait upon the Lord.

In the evening brother Spencer, from Shabbona Grove, preached to the satisfaction and consolation of the saints.

January 3d.—Conference called to order by the President. The morning was spent hearing from the churches. The church in Moline was represented by brother Dean. He said, We have had but little preaching of late. Brother W. Pratt has been with us, but his ill health has prevented him from preaching. We have, however, kept up our regular meetings on the Sabbath, and also our prayer meetings during the week. The state of feeling, and interest manifested of late encourages our hearts to go forward. We contemplate having preaching for the future part of the time.

Cordova church, Ill.—Brother Day remarked, We have preaching from brethren Morgan and M. Chandler, nearly every Sabbath. We have erected a small chapel, have a Sabbath school and Bible class.

Brother Rathborn said, There were some in Cordova that were living—they had good congregations and good order. Yet there is much prejudice among the people. Brother Morgan added, As a church they had no discord—prayer meetings were neglected, lack of interest, &c.

Princeton church, Iowa.—Brother Williams said, They had depended too much on a leader and had failed to build their contemplated chapel on that account. Had a few there that were determined to serve God. They had met in the school house some, but other meetings frequently interfered, hence they had to meet in private houses part of the time, too much coldness among some, hope soon to have preaching steadily. We have had brethren Morgan and Chandler to preach to us part of the time, good congregations when we have preaching.

Brother Murphy remarked, We have a few members, and we feel glad they are growing in grace. Our prayer and conference meetings have been sustained in private houses.

Brother Lancaster said, There was nothing to hinder the church from progressing and growing. Thought they needed their contemplated chapel, and stated preaching to make them prosper spiritually.

Green River Ill.—Brother Gore said, There were a few believers there who are trying to live for the coming kingdom. They were in hopes to be able to have preaching regularly some future time.

Have a good deal of opposition. Have no organized church.

In answer to a question, brother Williams from Princeton, said they intended to build a meeting house the coming summer, the Lord willing. Adjourned to meet after preaching in the evening. Brother Spencer gave a good practical discourse on the trials and duty of the church.

Conference called at the close of preaching. Elder Morgan gave a history of his coming West, the reasons why he came, his course and object since he arrived here, his trials and encouragements, and his success.

Brother Spencer also gave a history of his experience since he came into the western field. Conference adjourned to 10 o'clock A.M.

Jan. 4th.—Sunday morning—Met according to adjournment. Brother Pratt introduced the following, which was adopted.

Whereas the Western field is large, and laborers few, it becomes us to use every means placed in our reach in the providence of God to warn the world and a lukewarm church of their approaching doom. And whereas we have books and tracts on that question, and kindred questions that are timely as well as stirring, and whereas brother W. Pratt, of Moline, Ill., has a large quantity on hand which he ordered for the Western field before taken sick, and can be had at Eastern prices, We therefore recommend to all our brethren in the wide West to avail themselves of these publications and circulate the tracts far and wide, or place them in the hands of the servant of God, who travels, that he may constantly be spreading light and knowledge on the coming kingdom—the reign of Christ on earth, signs of the times, and near approach of our Lord.

On account of informality, pertaining to some business transactions, we think it inexpedient to publish the report of the Business Committee.

Voted that brother W. Pratt and Geo. Dean, with N. Branch, jr., be appointed to make a digest of the doings of Conference for publication in the *Advent Herald*, and *World's Crisis*.

Voted, that we tender our thanks to the friends of this place for their hospitality.

Voted, that we adjourn to meet on Thursday before the first Tuesday in July next, at Cordova, Ill., Providence permitting. This closed business meeting.

The services of the Sabbath were conducted as follows: Brother W. Pratt, for the first time for some months took the desk in the A.M., and gave us a timely discourse from 1 Pet. 5:10. We are glad to inform the friends that brother Pratt's health is improving.

Brother N. W. Spencer conducted the P.M. services. Preached a good discourse from 1 Pet. 1:22.

Evening.—After a refreshing prayer meeting, brother P. B. Morgan gave an instructive discourse from 1 Cor. 13:13, closed by benediction.

Our brother W. G. Ruggles we missed at this meeting. For years he has been an active member in the church and has taken much interest in such gatherings. The injury he received a few weeks since in the mill by the falling of a shaft which struck him on his head, is the cause of his absence. He needs your prayers brethren, for he is in a critical state. Physicians think his recovery doubtful.

Our meeting was not large, but a very good one. Brethren were refreshed, strengthened and encouraged to renew their efforts in this glorious work. We confess our report is meagre, but we do not wish to appear more than we are. Our field is new and as yet but a very small portion cultivated. There must be a beginning, and we will not forget the day of "small things" if we are inclined to despise them. Our field is large and only a very few believers, and they are very much scattered, however our members are on the increase, and if time continues a brief space even, we expect to see better days. Pray for us.

W. PRATT, Chair. of Com.

Extracts from Letters.

BRO. G. H. CHILD writes from Westboro, Mass., Jan. 31st, 1857:—"The cause in Westboro is in an interesting condition. Brother Cunningham's labors with us are not in vain. Three new families have recently become interested with us, besides several others who make our meetings their home. Our Sabbath evening prayer meetings are well attended, and are usually very interesting. A general interest is felt in the Sabbath school. After the lessons each member of the school repeats a verse containing a word given out on the previous Sabbath by the superintendent, viz., holy, faith or sin. Each member brings one cent also to purchase books. We raise fifty cents each Sab-

bath. We need a chapel very much, and hope the time will soon come when the Lord will say, "rise up and build."

BRO. J. SMITH writes from Jefferson, Wis., Jan. 9th, 1857:—"BRO. HIMES:—After so long a time I write to you a few lines by way of approval of the course that you have pursued. In regard to the *Herald*, truly God has given you wisdom to direct its columns. It is a welcome messenger to me and my family. We have heard no Advent preaching since we came West, which has been two years; and the *Herald* has been to us meat in due season. Please continue to send the *Herald* to me."

A BAPTIST minister in Michigan writes Jan 12, 1857:—"BRO. HIMES:—I have read your paper with interest and with profit. The coming of our Lord is getting to be the only real great thing in the future, to my mind. Please accept the enclosed dollar with my prayers, and sympathies, and wishes that it were ten."

BRO. O. A. SCOTT writes from Vernon, Vt., Jan. 27th, 1857:—"BRO. HIMES:—I have nothing of much importance to communicate. I would simply say your labors of love, self-sacrifice, and arduous position which you seem called to fill is by a few appreciated. I find the real Christian is but little known or appreciated here. I feel myself a lone one in a cold hearted, selfish world, oftentimes sighing for a more congenial atmosphere. The little flock here are scattered in consequence of injudicious teaching, human test questions, want of gospel order, &c. The bigoted, unscriptural course and teachings of some, a few have felt obliged to withdraw from, while the mass turn away with disgust, and a few mourn in secret over the desolations of Zion. The heart and motives of all, are well known to One, and this to me is consoling, and I must say also to yourself. O that you and I may have grace to know and do our Master's will here, to know and glorify him here, to enjoy his smiles and approbation now and in the world to come."

BRO. A. S. BARBER writes from Shelby Centre, N. Y., Jan. 23d, 1857:—"One word in favor of the *Advent Herald*, which I regard as a good sound family paper, for myself and wife are much in love with it. I am one of the poor of this world, but resolved on taking your paper as long as I can pay for it. I am one of the deceived 'Millerites,' as they are called by some here. And I rejoice in the hope of speedy redemption. By a brother in the blessed hope."

BRO. M. L. JACKSON writes:—"Brother J. T. Laning has recently spent two or three weeks with us in Centre and Clearfield, to the good of the churches."

"In Coopers Settlement the work of the Lord was revived. The church was refreshed and strengthened, sinners were awakened, and some ten fled for refuge to Jesus Christ and laid hold upon the hope of the gospel. My health is good."

BRO. S. HEATH writes from Lunenburg, Mass., Jan. 26th, 1857:—"BRO. HIMES:—I feel it is due you to say that myself and family are still interested with you in the Advent cause. And that we are glad and thankful for the *Advent Herald*; and wish it may be continued. As to the Advent church in this place we are very few in number. In '43 it was comparatively small. The disappointment of '44 removed three families to the different denominations. And the disappointment of '54 had a similar re-action. Four Advent families have removed to other towns. And the places of some have been vacated by death. And though we have had some few added to our number, there has been as many (I think) who have gone back to the world. And of course our present number is very small. But still we continue meetings, and the presence of the Lord in our midst, serves to comfort and cheer us on our way. Occasionally I have preached in other places. And in Stowe, where I have labored steadily for a few months past, we have been favored with a refreshing from the presence of the Lord. To God be all the praise. We feel that we love the appearing of Christ, and are as much interested as ever, looking, watching and waiting for that glorious event."

BRO. WOOD writes from Pain's Point, Ill., Jan. 1st, 1857:—"As this is the commencement of a new year may we commence anew in the service of the Lord. This year brings us nearer home, and may this be the year of jubilee. O may we all be found waiting when Jesus comes with his saints, and the holy angels; then shall be brought

to pass the saying that is written, 'Death is swallowed up in victory!' As to myself I feel like trying to live so as to be found among the saints of God, in the day when the Lord makes up his jewels."

"We have some in this section who are looking for the glorious coming and kingdom of our Saviour. We have no Advent preaching in this place. Some have moved away, so that our number is diminished. We hope to see better days in the far West; for soon we shall have to give an account of our stewardship. O may we meet in that happy land where parting is no more. Yours as ever, waiting for redemption."

DEA. JOSHUA UPHAM, of Salem, Mass., writes, Feb. 4th, 1857:—"BRO. HIMES:—In regard to our views, I never was stronger than at the present, fully believing that this generation will not pass away, that has seen the sun and moon darkened, the stars fall, and the powers of heaven shaken, till our great King shall come and set up his everlasting kingdom, and the saints of the Most High enter their eternal inheritance—believing also that at the present we are passing through the perilous times spoken of in the Scripture. The world is getting sounder in sleep, and but very few understand the signs of the times. I think I can say, Come, Lord Jesus, come quickly! Yours truly."

Early Religious Instruction.

"WHATEVER is learned and felt when we are young, is learned most thoroughly and felt most deeply, and spreads far into our years, and rarely fails to give a strong coloring and shape to much of our future life."

The above extract from Dr. Cumming, has carried my mind back to an incident which I will record to the praise of the Lord, and as a deserved tribute to a father who has nearly reached his threescore and ten years.

It was a pleasant afternoon in early autumn, an anniversary of my father's birthday, that he brought me the Bible, saying that he wished me that day to commence it, and when I had read it through, he would make me a present of a new one. I was pleased with the proposition, and though but four years of age, still retain a vivid recollection of all my thoughts and feelings. When I had read nearly through the first chapter of Genesis, the thought came, "Why does father wish me to read the Bible?" While endeavoring to settle this question, I remembered that a few Sabbaths before my mother read about Timothy, who "from a child knew the Scriptures which were able to make him wise unto salvation." I was satisfied, and continued my reading. Now the point I wish to urge, is the importance of such pre-occupancy of the minds of children. If I have been of any use in the world, I owe it to having been early led to read and study God's holy word. And to this also I owe it, that I was led to see the glorious truths held by the Adventists, before I had ever heard a discourse on the subject. In the hope this little incident may be of use to some one, I am constrained to give it to your readers.

Lamp of all ages! glorious Book Divine! Illuminating future, present, past—Cheering through all the changing scenes of earth The weary traveller in this vale of tears—Inspired by God, by holy prophets wrote, We hail thy precious light! Shine on our path, nor let thy light be dimmed, Till in the blaze of glowing day Our hopes are all fulfilled!

ACORN.

It will cost something to be religious; it will cost more not to be so.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Obituary.

DIED, in South Reading, Mass., Jan. 19th 1857, WILLIAM CLARENCE, son of Samuel and Martha MAYO, aged 11 months and 12 days.

A light is from our household gone—A voice we loved is stilled—A place is vacant at our hearth, That never can be filled.

A gentle heart that throbbed but now With tenderness and love, Has hushed its weary throbbings here, To throb in bliss above.

And yet we bend above the tomb With tears, and call him dead; We call him dead; but ah we know He dwells where living waters flow! DAVID TENNEY.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.
My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,
JOHN PIERCE.

Boston, 10th Oct., '55.
Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,
HENRY LUNT.

Baltimore, July 15th, '54.
My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,
A. S. KILGORE.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its lending constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacists. Respectfully,
A. A. HAYES, M.D., Assayer to state of Mass.
16 Boylston street, Boston, 23d Nov., 1855.

DR. AYER'S

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public!

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

THOMAS A. DEXTER,
S. H. KENDALL, JR.,
SAMUEL MAY,
THOMAS C. AMORY.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarse voices, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.
A. B. Mortley, Esq., of Uxley, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.
Amos Lee, Esq., Monterey, La., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one-half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.
A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.
Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. No human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.
Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you that your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,
Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world; and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid action of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases, which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
Sent by mail, free of charge, on receipt of the price.

DR. LITCH'S RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa. J. S. and Chestnut st.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal in its power to any pills in the market. So far as I have proved it for Fever and Ague it surely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eyelids, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan. 4—1 year
Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian street.
BURLINGTON, IOWA. James S. Brandburg.
BASCOM, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CANTON, (Lower Branch) Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
DE KALB COUNTY, ILL. Charles E. Needham.
CINCINNATI, O. Joseph Wilson.
DUNHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
DEBBY LINE, Vt. S. Foster.
EDDINGTON, Me. Thomas Smith.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAYDEN, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CAREER, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Illinois county, Ill. Elder John Cummings, Jr.
MORRISTOWN, Pa. Wm. Kilson.
NEWBURGH, Mass. Dea. J. Pearson, sr. Water street.
NEW YORK CITY. Wm. Tracy, 246 Broome street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PHILIPSBURG, St. Armands West, C. E. C. P. Dow.
PRINCETON, N. J. John V. Pinto.
ROCHESTER, N. Y. Wm. Bushy, 215 Exchange street.
SALEM, Mass. Geo. W. Burnham.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONIAUX, De Kalb county, Ill. Wells A. Fay.
ST. ALBANS, Hancock Co., Ill. Elder Larkin Scott.
SHEBOYGAN FALLS, Wis. William Townbridge.
TORONTO, O. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, Mass. J. J. Bigelow.

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BY JOSHUA V. HIMES.

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To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

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ADVENT HERALD.

BOSTON, FEB. 14, 1857.

BILLS FOR BOOKS AND THE HERALD.—It is now about one month, since I sent letters to forty-five persons who owed the office \$1036. From these I expected at least a response of some kind. The result is, I have heard from less than ten, and received in all about \$50. I have only to ask in addition to what I have written, if each one will not speedily respond. I need not say to these friends, that it is in their power, by continual neglect, greatly to perplex and embarrass me.

Bills on the *Herald*, have also been sent out, to the amount of \$3800—to which the response as yet is not at all encouraging. Unless there is promptness, and faithfulness on the part of our subscribers, in paying their dues, I see no way to continue the *Herald*. The month of March, probably will settle the question.

I well know that large numbers think little of articles of this kind, and hence pay no heed to them. But I wish all to understand, that I am in good earnest and that if brethren do not pay their bills promptly they will certainly break me down. Many have written that they are poor, and some are poor indeed. But many, also, who get their paper free, are better off than the office. I know that there are those who think me rich, and all that, and thus take no interest even in paying what is justly due. Will friends heed this call? We shall see.

A SHORT VISIT SOUTH.—By invitation of brethren I intend to visit New York city Feb. 18, to 23; Philadelphia, 24th to March first, and perhaps longer. It will depend on my health. I will just say in this connexion, that I am not able to study, or perform but very little labor, and as yet have not been able to preach. In my proposed visit, I may give some short addresses.

CONVENTION.—In the *Herald* of last week we gave notice of a "Convention" to commence at Chapman Hall the 10th inst.—being misled by Elder Grant's use of the term quoted. We have since seen their printed notice, and find that it was a protracted meeting as arranged for, which is all right and proper. We regret our misapprehension, and hasten to make this correction.

THE LABORERS—SUCCESS.—Brother Himes: I read your request in the *Herald* that an effort be made to enlarge its subscription list, by each and all its readers who desire the prosperity of the Advent cause. And as I claim to be one of that number I have made a little effort, which has resulted in sending you the names of two subscribers, which is indeed, but a little; but if all would do the same what a vast amount of good would result from it! Let each one make the effort, and in less than one month five thousand at least may be added to the list. I love the doctrines of the *Herald* because they are the doctrines of the Bible. And especially because those Bible truths which refer to the times in which we live, find a prominent place in its columns. I would sooner deny myself of all the readable matter within my reach (the Bible excepted) than to deny myself the privilege of perusing its weekly pages.

Yours truly,

G. PILLSBURY.

West Newbury, Mass., Feb. 4, 1857.

MELANCHOLY ACCIDENT.—Rev. E. H. Havens, a Wesleyan Methodist minister, in Steuben, N. Y., on the 21st ult., was boiling two gallons of spirits of turpentine, resin, &c., upon a stove, preparing a balsam, when it took fire, and as he was trying to remove the vessel out doors it exploded, shattering all the windows in the house, setting it on fire, and scattering the burning fluid over himself, his wife and three children. All died within a day or two, except one daughter of 15, who threw herself upon a bed and saved her life by smothering the flames. The parents had other children who were at school.

ROBBERY UNDER SINGULAR CIRCUMSTANCES.—The Robber Overtaken in his Flight by Death.—A combination of circumstances connected with a burglary committed in the house of Rev. Mr. Woodbridge, in Auburndale, (Newton,) has caused

some excitement, and is of a truly extraordinary character. The burglary was committed on Saturday night last. On Sunday morning it was found that the silver basket, containing silver to the value of \$150 had been abstracted. A boy of fourteen or fifteen years of age, who was employed by Mr. Woodbridge, was found tied to his bed in the basement. His story was that he had been set upon by three men, who had broken into the house, assaulted him and left him in the condition in which he was found.

The story of the boy of course excited suspicion, and he was rigidly cross-examined. It was not until Monday evening, however, that he could be induced to own the truth. He then acknowledged that the story was false, and fastened the robbery upon an Irishman named James Maguire, who had formerly worked for Mr. Woodbridge, but more recently had been in the employ of William Rea, Esq. An officer was dispatched at once to the house of Maguire, but he had got wind of the matter and was not to be found.

Thus the matter rested until Tuesday, when Mr. Twichell, the superintendent of the Boston and Worcester Railroad received a telegraphic dispatch from New Haven informing that a man had been killed on the New Haven railroad who, from papers found in his pocket was supposed to be William Rea of West Newton. Mr. Rea, residing in Auburndale and not West Newton, and being known to be at home was not identified by this dispatch. There was a mystery connected with the matter which was cleared up next day by the arrival of a letter from the Postmaster at Stratford addressed to the Postmaster at West Newton. The letter contained a description of certain papers found on the body of a man who had been killed in that place, and also stated that he had in his baggage a quantity of silver ware, the marks on which corresponded with those upon the silver stolen from Mr. Woodbridge. The circumstances related at once cleared up the mystery. The burglar had been overtaken in his flight by death! The body was probably that of Maguire, who had so suddenly disappeared, and his ill gotten booty was in his possession—together with papers belonging to his employer, Mr. Rea, at the time of his sudden and violent death.

A REMARKABLE OLD LADY. A Connecticut paper gives the following account of a remarkable old lady who died in that State last week:

"Mrs. Abigail Rudd died in Bozrah, on Tuesday of last week. She was in the one hundredth year of her age, and probably the oldest person in the country, if not in the State. Her maiden name was Abigail Allen, and she was married in 1780. She was born in Montville. Up till within a few weeks of her death she has always been the sole housekeeper of her son, who manages a large farm. She drew a pension in consequence of the revolutionary services of her husband, who has been dead many years. She was remarkable for her great memory. It is but a few years since she would repeat verbatim Milton's Paradise Lost. The Bible she would repeat perfectly. She would give a history of our country, especially the days of the Revolution. She retained her faculties until the last, and often said that she was ready and prepared to go whenever the summons came."

Dr. Landerer, a medical man at Athens, announces that he has discovered a sovereign specific against sea-sickness. His remedy is to give from ten to twelve drops of chloroform in water. The chloroform, in most cases, removes nausea, and persons who have taken the remedy soon become able to stand up and get accustomed to the movement of the vessel. Should the sickness return, a fresh dose is to be taken.

AN UNEXPECTED APPLICATION.—When preaching in a chapel near London, on one occasion, the Rev. Thomas Binney remarked upon inattention in allowing persons to stand in a place of worship, where there was room near at hand in the pews. He would recite, he said, an instance from his own experience. He was preaching in a chapel not overcrowded, and in one of the aisles of the chapel stood a young woman, apparently not too strong or robust, leaning upon a pew in which were only two young men—and would you believe it? said the preacher, there they sat, and never opened the pew door for that young woman; there was no occasion for them to vacate their seat, although that might not have been too much in a crowded chapel, had they been gentlemen, and had she been a servant girl—no! no! there they sat. How strange the coincidence! continued the preacher: it was just such a chapel as this—the aisle was just like yonder aisle—aye, it was just this day of the week, too—just this day of the month—yes, and this very year—and in this very place—it is this very night—there is the place—there the aisle—there the pew!

MEN of the noblest dispositions always think themselves the happiest when others share their happiness with them.

An Illinois editor, speaking of a rogue who lives in his vicinity, says: "The rascal has broken every bank and jail, and Sabbath, we have had in this country for the last five years."

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " " " " " " " "	1.50.	.12.
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " " " " " " " " "	1.37.	.16.
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spirituism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " " " " " " " " "	1.50.	.16.
" " " " " " " " " " " "	.70.	.12.
" " " " " " " " " " " "	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.05.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
<i>"The Apocalypse (1st Series)</i>	.75.	.21.
" " " " " " " " " " " "	.22.	.22.
<i>"Seven Churches</i>	.21.	.21.
<i>"Daniel</i>	.20.	.20.
<i>"Genesis</i>	.16.	.16.
<i>"Exodus</i>	.16.	.16.
<i>"Leviticus</i>	.16.	.16.
<i>"Matthew</i>	.19.	.19.
<i>"Mark</i>	.14.	.14.
<i>"Luke</i>	.20.	.20.
<i>"John</i>	.20.	.20.
<i>"Miracles</i>	.19.	.19.
<i>"Parables</i>	.19.	.19.
<i>The Daily Life</i>	.14.	.14.
<i>Benedictions</i>	.15.	.15.
<i>Church before the Flood</i>	.17.	.17.
<i>Voices of the Night</i>	.13.	.13.
" " " " " " " " " " " "	.15.	.15.
<i>"of the Day</i>	.15.	.15.
<i>"of the Dead</i>	.16.	.16.
<i>Tent and the Altar</i>	.16.	.16.
<i>Minor Works (1st series)</i>	.20.	.20.
" " " " " " " " " " " "	.19.	.19.
" " " " " " " " " " " "	.19.	.19.
<i>Evidences of Christianity</i>	.12.	.12.
<i>Signs of the Times</i>	.18.	.18.
<i>Family Prayers (1st series)</i>	.19.	.19.
" " " " " " " " " " " "	.18.	.18.
<i>Twelve Urgent Questions</i>	.18.	.18.
<i>The End</i>	.18.	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	2.00
3. <i>The Glory of God filling the Earth</i>	2.00
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " " " " " " " " "	.33.
<i>Facts on Romanism</i>	.15.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.
<i>The Bible a Sufficient Creed. By Rev. Chas. Beecher</i>	Price, \$2.50 per hundred; 4 cts. single.
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.</i>	
<i>Glorification. By Rev. Mourant Brock, M. A., of England.</i>	\$2.50 per hundred; 4 cts. single.
<i>First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references.</i>	\$2.50 per hundred; 4 cts. single.
<i>The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.</i>	\$2.50 per hundred; 4 cts. single.
<i>The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.</i>	

The postage on the above tracts is one cent each.

Appointments, &c.

If nothing in Providence shall prevent, O. G. Smith will preach at West Alton Sabbath, Jan. 18; at London Ridge, 25th; at Meredith Centre, Feb. 1; at Lake Village 8th; at Melvin Village 15th; at the Hodson school house, 16th, eve.

The Lord willing, I will preach at Waterbury, Vt., Feb. 8th; in Claremont, N. H., 13th; Springfield, Vt., 15th; Groton Junction, Mass., 16th; Westford, 17th; Lawrence, 18th and 19th; Manchester, N. H., 20th; Duxbury, Vt., 22d.

Providence permitting, I will attend meeting on London

Ridge, Feb. 8th; at Concord in the chapel, 15th.

S. S. MOONEX.
The Lord willing, I will preach in Brewer, Liberty District schoolhouse near Mr. Wm. Jackson's, Feb. 15th, Sunday; and in Hermon school house, near Dr. Samuel Sawyer's, the 22d, Sunday.

Providence permitting, I will attend a Quarterly meeting in Cabot, Vt., to commence Thursday eve Feb. 25 and hold over the Sabbath.

Bro. Orrock will also hold a conference in Whitefield, N. H., to commence on Wednesday eve the 4th of March, and hold over the Sabbath. We hope that our brethren living in the adjacent towns will make it convenient to come to this meeting. Let there be a good gathering of the friends of the cause.

Providence permitting, I will preach at Lawrence as the friends may arrange Feb. 17th; at Newton, N. H., near the depot the 19th, as Bro. Rowel may arrange; Kingston P. H. Sabbath, 22d; Manchester, Tuesday, 24th, as Elder Morse may arrange; Concord 26th; Claremont Sabbath, March 1, will remain till Friday 6th and hold meetings as the friends may think best; at So. Woodstock, Vt., Sabbath 8th, as the friends may arrange; North Springfield 10th and 11th.—Week day meetings at early candle light. N. BILLINGS.
My Post-office address is Westboro', Mass. N. B.
Elder John Couch will preach in Lake Village the 22d of February.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Geo. Hamilton, Sen.—A letter without any signature enclosed \$2 for you, which paid you to Jan. 1, 1859. As G. H. Jun., has pd. only to last July, the query arises whether you have not been credited for money designed for him. The writer of the letter wished to know the state of the account of John Payne. He owes \$1.50 at the present time. O. D. Gibson—Will not borrow any anxiety as to "risk." I. Bailey—We paid the postage on the Minnesota Handbook, and it should have gone safe.
W. H. Eastman—Sent books the 6th.
J. O. Woodruff—Sent Time of the End the 7th.
M. Burdell—Sent tracts to J. Burdell the 9th inst., and once before to Syracuse.
D. Bosworth—Will send you a letter in a few days.
W. C. Cooley—There was \$3 due you to Jan. 1st, which we have credited to 913.
Hosco Purdy—We have mailed you a few sheets which will meet your inquiries.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Canandaigua, N. Y., returns the paper sent to J. H. WAYNE, who owes \$3.50.

TO SEND HERALD TO POOR—V. Newcomb \$3.00

WANTED.—We have a call from friends who have loaned us money on the floating debt of the chapel building for about \$500, and should like to hire this amount of friends. Good security will be given and six per cent. interest. It can lie a longer or shorter time, as the parties may wish. Will not some kind friends, who put money at interest, aid us in this matter? They will get the same interest as elsewhere, and at the same time help a good cause. I shall be glad to hear from any on the subject.

RECEIPTS.

UP TO FEB. 10TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 897 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and state their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot tell the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such a one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

L. Squires 794—\$1 due, J. Murry on arrears, J. Danforth sent on the 4th inst., M. Knowlton (or \$2) 827, Elder L. D. Mansfield 815, R. Ketchum 843 and 1.60 for books, L. O. Young 815, D. Mixer 846, I. Freeman 904, J. Stoughton 846, H. Bundy 815, Mrs. A. Deane 867, Mrs. P. Stevens 841, M. Nelson 841, S. Jackson 789—\$1 due, sent tract, J. R. Pease 845, H. Purdy 833, W. Jackson 819, E. M. Kent 841, L. Scott 841 and \$5 on acct; A. Banning 845, Mrs. Lucy Thayer 816, R. J. Smith 847—each \$1.

A. Houghton 872, V. Streeter 867, M. Boyden 867, E. Baker 846, J. Leonard 867, S. Case 841, Mrs. N. Coffidge 867 & Co. to 126, C. L. Baldwin 815, J. Libbey 815, S. Jenness 872, Geo. Hamilton, Sen., 922, see Business Notes, J. Upham 815, E. Roberts 815, A. C. Doolittle 893, Mrs. J. Atwood 867, Mrs. A. Barry the \$1 was rec'd last month and paid to 763—this pays to 815, T. Colson 872, C. Taylor 820, Mrs. S. W. Adams 867, T. D. Bailey 841, L. C. Neal 820, J. S. Shaw 872, Wm. L. Hall 846, R. E. Stark 820, J. Kelsey on acct, H. Holmes 841, Mrs. J. Darnett 913, B. F. Van Dusen 870, Rev. J. Whitman 867, C. V. Coburn 841, S. C. Senter 878—you are correct, J. Ferguson 815, I. Rice 794—\$1 due to Jan. 1st, J. Moore 823, M. Ham 815, J. B. Graves 872 (you are correct—we had the other 720 for 820,) P. Jewell 867, J. C. Moulton 841, H. Lewis 867—each \$2.

J. P. Sanders 825, Frances Hurt of Eng. (from S. H.) 815, S. Gilman 919 and G. to 156, S. Walker 854, N. W. Johnson 841, J. Capen 859, W. Kitson to 854 and \$1.80 for 4 Harps had of J. W. Daniels in May, 1854, Wm. P. Cates 867, G. Glidden 820, J. Landreth 841, Wm. Smith 828—each \$3.

H. S. Burchard 872, \$4—G. H. Child on acct, J. Knowles 867, A. Bayles 737—\$3 due—each \$5—J. P. T. Smith 841, \$3.40; Mrs. H. Child D. J. Smith 867, \$8; E. S. Woodford 815, \$8; N. Hunter 821, \$1.21, L. R. Turek 815, \$6; Wm. M. Ingham 843 and 9 Q's 31 cts each to No 126.



J. V. HINES, Proprietor.

WHOLE NO. 823

BOSTON, SATURDAY, FEBRUARY 21, 1857.

OFFICE No. 461-2 Kneeland-street.

VOLUME XVIII. NO. 8.

TO-DAY.
Don't tell me of to-morrow,
Give me the man who'll say,
That when a good deed's to be done,
Let's do the deed to-day.
We command the present,
If we let and never wait;
But repentance is the phantom,
Of the past that comes too late.

Christ All and in All.

Continued from our last.

Having examined these words in this light, let me view them in another light, namely in reference to doctrinal truths. In every doctrine of the Gospel Christ is all and in all. In the mysterious and inscrutable doctrine of election it is so. We are said to be chosen in Christ. We go to Christ that thus we may find our election clear; not we must go to election in order that we may find Christ in whom we believe. Not election, but Christ is the Saviour. And we seek to see our names inscribed in the Lamb's book of life by first having our sins washed away in the Lamb's precious blood that was shed for us. In the great doctrine of the atonement Christ is all and in all. He alone endured the cross—he alone despised the shame—he trod the wine-press alone, and of the people there was none with him. He needed no partner, he accepted no companion; and therefore, we must look to his death alone as our atonement; to his sufferings as the grounds of our deliverance. In the great doctrine of the Atonement Christ is all, and in every part of it, all its glory, its author, its finisher, its all and in all. In the doctrine of Justification Christ alone is all and in all. As by his Atonement we are delivered from the curse of a broken law, and by it alone; so by his righteousness we are entitled to the forfeited blessings of a law that we cannot obey; and in that matter too his righteousness is all and in all. We cannot think a thought, we cannot speak a word, or do a deed, that has one atom of desert, or merit, or intrinsic excellency we must bring our good deeds and our bad deeds, our best days and our worst days, all we have said, and suffered, and done, and seek forgiveness for our virtues, and forgiveness for our vices, and recognise in our title to heaven and our right to everlasting glory Christ's righteousness as all and in all. In God's love he is also all and in all. God so loved us that he gave him to be the expression of it; God so loved us that he gave Christ to be the channel and the conveyancer of it. If I want to feel how much God loves me, I gaze into the countenance of my blessed Lord. If I want to taste that love, and to feel its warm tide in the depths of my heart, I look through him who is the only medium by which it can reach me, and the only channel by which my appeal can reach God. And thus in God's love to me, and in my experience of that love in my heart, there is but one name I plead, there is but one being whom I present, and for whose sake I seek it. Christ there also is all and in all.

If I open his own blessed book, I find in every page of it, in every section of it, Christ is all and in all. Let us look at the Old Testament. The law was given by Christ, embodied by him, magnified by his obedience, made honorable by his perfect, unimpeachable allegiance to its every exaction, on thought, on affection, on deed.

The law leads to him. "It is," says the Apostle, "our schoolmaster, to bring us unto Christ." Its infinite demands convince us of our utter inability to obey them; and, finding that we cannot obey that law which once was the title to heaven, we are driven to seek his obedience, which is a substitute for the obedience of the law; and is alone our title to heaven. The ceremonial law consists of shadows projected from Christ upon the cross. The altar of old—the victim consumed upon it—the priest that offered it, had all a borrowed glory from him they foreshadowed and set forth—Christ alone. The paschal lamb was the type of Christ; and in it he was all and in all, for "Christ our Passover is sacrificed for us." The brazen serpent was the type of him; for "As Moses lifted up the serpent in the wilderness, that whosoever looked was cured; so Jesus has been lifted up upon the Cross, that whosoever believeth upon him may not perish, but may have eternal life." Moses was but the star that shone on the brow of the desert, ushering in that sunshine upon the hills of Palestine which shall never more set. The rock in Rephidim was a dim type of the Rock of Ages; the manna in the desert was the symbol of the bread of life. The ark, and glory, and the mercy-seat, and the overshadowing cherubim, were not arbitrary and unmeaning symbols meant to decorate a transient economy, but lessons-books to the ancient people of God, to set forth each fragment, and all the completeness and the excellency of that approaching Saviour who was to be their end, and all and in all. And hence Moses the lawgiver, Aaron, the high priest, Joshua, the victorious general; all three come to the foot of the cross, and testify with one voice, "This is he of whom we wrote; this is he whom we predicted; this is the end of the law, the object of our hope, the inspiration of our hearts." Christ in the law, Christ in the temple, Christ in the desert, all and in all.

If we open the page of the ancient prophets we find the very same truth evolved, that there too Christ is all and in all. Begin with the first prediction of his birth, "The woman's seed shall bruise the serpent's head." Begin with the first prophecy of Moses, close with the last prediction of Malachi, and you see that, directly or indirectly, the birth, the sufferings, the satisfaction, the office, the intercession, the advent, the glory, and the renown of Christ the Messiah are the burden of every prophecy; the objects that dazzle the view of every prophet, and that, in the wide and broad page of prophecy, Christ is all and in all. If again, we open the New Testament, the same great fact evolves. Angels announced his birth; eastern kings came from afar, with incense and with service to do him homage; the Baptist ushered him in as one whose shoe-latchet he was not worthy to unloose. Paul proclaims him as God manifest in the flesh, he speaks of him as the only Saviour; he proposes to run the race set before him, looking unto Jesus the author and the finisher of his faith; and Peter says to him, "Thou art the Christ the Son of the living God." Every doctrine is coloured by his precious blood; every promise is vocal with his musical accents; every precept is enlaid with his love; every hope is radiant with his glory. All the New Testament were dead and worthless, except for its all-pervading, ceaseless, undying life, Christ, who is all and in all, from the first chapter of Matthew to the last chapter of the Apocalypse.

In preaching the Gospel we must make, and if we be true we shall make, Christ all and in all. I do not say that, in preaching the Gospel we are always to dwell upon the Atonement, or always and in every sermon, to illustrate the meaning and the application of that grand, central, vital, and essential truth; but all that we do say should more or less directly bear upon it, should either show you your want of it, or prove to you the reality of it, or unfold to you the amplitude, and the welcome, and the fruits of it. And, therefore, the Apostle says so truly, "Whom we preach." And when he describes his own sermons he says, "To me is this grace given, that I should preach the unsearchable riches of Christ among the Gentiles." Christ instituted the ministry, "Go preach the Gospel to every creature." Christ promised to be with the ministry, "Lo I am with you always;" and Christ must be the burden, the subject, the object, the all and in all, of the ministry, in order to fulfil his institution, and to draw down upon it his pledged and his promised presence. No splendour of diction, no vigour of logic, no force of argument, no concentrated resources of learning ever can, or ever ought to compensate for the absence of him who is all and in all in the inspired page, and ought to be all and in all in the uninspired, but preached sermon.

In our prayers Christ must be all and in all. He taught us first to pray as man was never taught before. In his name we are to ask every blessing that we need, from the least crumb of bread to the brightest crown of glory. Through him we have access to the Father, and we are assured, in this blessed book, that the least mercy asked, independent of him, will have no answer, and that the greatest blessing that heart can desire, asked in the name, and for the sake, and through the mediation, of Christ our Saviour, will be answered abundantly, and above all that we can ask or think. And in praying, so it is important to recollect, we are not to think when we pray, May I ask this? May I ask that? Shall I venture to pray for that? We are to pray to God, in the name of Christ for that which we feel in our hearts that we need. If you are sick, ask him for Christ's sake, to give you health; if you are poor, ask him, for Christ's sake, to give you bread to eat, and raiment to put on. If you are in danger, ask him, for Christ's sake, to protect you, and preserve you. But do you say, How am I sure that this is good for me? I answer, that is not your business; it is your business to tell him your deepest wants, to ask him to fill them; and it remains with him to give or to withhold, as may be the most for his glory, and best for your good. But I believe that when we ask for mercies, and when those mercies do not come in the shape that we had laid down, or at the time that we had anticipated, they will come in another shape more than compensatory, and at another time, when it will be more convenient and expedient for us. Our privilege is, to ask everything that we feel we need; his promise is, that "the seed of Jacob shall never seek my face in vain." His own exhortation is, "Ask, and ye shall obtain; seek, and ye shall find; knock, and it shall be opened unto you." Make Christ, in your prayers, all and in all; the beginning, the middle, and the end, the reason why you pray, the encouragement to pray, the name you plead, the intercession you fly to, and God may deny himself, but

he cannot deny you blessings more than you can ask or think.

Christ is all and in all in the sacraments. He instituted baptism; his name incorporated in it. He instituted the Lord's Supper; he is the object commemorated in it, his death is the fact remembered in it. And these sacraments, however precious and beautiful they be, if not celebrated in reliance upon him, associated with his name, inspired by a sense of his promised presence, will only be empty and broken cisterns, or tinkling cymbals and sounding brass; they cannot be the conveyancers of blessings, unless they are regarded as having in them, and over them and with them, Christ as all and in all.

To be continued.

Religion in Social Life.

Have our readers ever noticed the interview of Moses with his father-in-law, the venerable Jethro, whom, after their long separation, they met once more on earth? If they have not, they will find some things worthy of note, and of imitation too. We would commend to them the eighteenth chapter of Exodus, as containing hints in an old fashioned garb, it is true, on religion in social intercourse, that Christians of these days would do well to ponder.

There is one point in particular, that at this time of social festivities, is most seasonable. We refer to the fact that religious worship formed a prominent feature in their friendly interview. The recital by Moses of God's goodness to him deeply affected the heart of his father-in-law, and as this recital was, in all probability, accompanied by a similar narration on the part of Jethro, like feelings were awakened in the bosom of Moses. The Lord had watched over them while they had been separated the one from the other. Perhaps they had been in eminent peril—severe sickness it may be had prostrated them; or they had been the object of the malignant hatred of their enemies—and certainly they had been exposed to the attacks of sin and Satan. They had all the while been exposed. But the Lord had graciously delivered them, and now, as they together recounted his goodness, they could not refrain from making some public acknowledgment of his care. So Jethro took, we read, a burnt offering and sacrifices for God. They sanctified, in other words, their mutual friendship, by united Christian worship. What a lesson this for relations and friends. When they come together, why should not they also join in the spiritual sacrifice of prayer and praise? To this act of religious worship, these two friends of olden time joined a feast of rejoicing. We are told that Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. Moses invited his relations and friends to an entertainment in his own tent, in honor of his beloved guest. Just as in these days, when visited by an attached relative, we are wont to summon about us the circle of our acquaintance, that our friends may see and know our visitor. But how unlike in character to this, are many of our festive occasions. This feast in honor of Jethro, was apparently in intimate connection with an act of united religious worship. The same sentence records both transactions; and then, too, it was "before God" that they "ate bread." Their feast was kept after a godly sort. They partook of the provisions of

God's bounty, soberly, thankfully, and in his fear, and as Matthew Henry says, "their table-talk was such as became saints." How wise would it be for us, thus to bring Christ into all our feasts.

Judging Christians in these days by their actual conduct, we would infer that they thought "Christianity a capital thing for burials, but a very poor thing for feasts"—and the gospel most appropriate when men weep but not fit to be put in the same category with rejoicing. Religion they confine to Churches and sacred places.—Or if from these narrow enclosures it is permitted to stray, and to find its way into the family it is only at the ordinary family meal or at the season of morning and evening devotion that it finds a place. Let the meal be enlarged a little—let some Jethro visit us, and we summon our Aarons and the Elders of the people to welcome them, and religion has no longer a place at our entertainment.

What a sad error is this divorce of religion from all festive occasions. Christianity is just as much needed to sustain and sanctify our joys as it is to mitigate and diminish our sufferings and sorrows. The presence of Christ is just as much to be sought and recognized at marriages and feasts as it is at sick-beds and funerals.—We need the Saviour with us as well when the cup of life is full of blessings, and our homes are echoing with the happy voices of our guests as when the same cup, full of gall, our trembling hand can scarce help it steadily, and we instinctively turn away from the sound of merriment and joy.

What an important service, for example, did Christ perform at that marriage feast in Cana of Galilee. How thankful must that bridegroom ever been, that in his imitations he did not pass by that man of Nazareth, and in the fact that Christ should have selected such a place in which to work his first earthly miracle, do we not find a lesson teaching us the value of his presence at, and the danger of his absence from all our social festivities.

Moreover, that common impression, especially among the young, that religion is an enemy to innocent pleasure; that to be a follower of Christ, is to take, as it were the veil, and shake hands with healthful mirth; how greatly is it strengthened by this guilty separation of religion from social life. In entering the parlor of a wealthy Christian, mingling in the festivities of the occasion, and partaking of a bountiful repast, in all of which there is no recognition of God's hand—indeed, from which religion is entirely, though perhaps, thoughtlessly excluded—to which conclusion do the young so naturally come, as that religion is not adapted to such scene, has no place there, and that its introduction would lessen rather than impart new zest to such festivities. Would that the church would here go back, in her habits, even to the days when she was in the wilderness—Jethro and Moses in that tent by the base of Sinai, rejoicing over God's goodness to them, and calling together their friends to share in their happiness, and to eat bread with them—how beautiful it is to see them, at the same time take a burnt-offering and sacrifice, and offer it up to the Lord, and partake of whatever fruits of the earth had been prepared for them "before God."

Let the same practical acknowledgment of Jehovah, as the author of our blessings, characterize our social assemblies.

Beginning Family Prayer.

The commencement of this sacred delightful duty must often be attended by difficulties, where the head of the family has neglected it. "I have never done anything since I became a Christian" writes one, "which required so much self-denial and which was so truly a bearing of the cross, as beginning family worship. I felt that it was duty, from the time I devoted myself to the service of Christ, but I shrunk from its performance so painfully, that day after day, and week after week, passed away without my attempting it.—At length conscience remonstrated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort

to perform it the next morning, cost what it would. It occasioned me a wakeful night, again and again I implored strength from on high. I was constitutionally timid, and when the morning came, was much agitated.

"Before breakfast I said to my wife, 'I feel, O—, as if we ought to have prayer in the family. We have all souls to be saved, and need God's blessing. I am sure you will not object to it.' "No," she replied; but the tone in which she said it was not encouraging.—When we rose from the breakfast-table, it seemed to me the children had never been so noisy before, and it required an effort to request them to keep silence and be seated. They did so but I felt their eyes were fixed wonderingly upon me. I took the large Bible from the shelf and sat down. I wished to preface the service with some remarks, but could not trust my voice, and I opened the book and read the first chapter that presented itself. I then knelt, and with a faltering voice began to address the Creator.—But my hesitation soon passed off. I knew not why it was, but during the performance of this service my soul was so filled with thoughts of God's goodness, in permitting me to approach him, and to place myself and those dear to me under the shelter of his protecting love, that I forgot the presence of others, and poured out my heart in supplications for his blessing, with as much freedom and fervor as I had ever done in secret. When I arose, I perceived that my wife's eyes were moistened with tears.

"The conflict was over—the duty was entered on—and the peace which follows the consciousness of having done right, came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long I had the satisfaction of knowing that the heart of my companion ascended in full unison with my own to the throne of grace. I can speak freely in my family of the value and sweetness of this service, and to many of them I believe the hour of prayer has become one of the most highly prized of all the day brings us."

Accepted in the Beloved.

"Oh, how I should like to write an article on being 'accepted in the Beloved!' What a theme. 'Accepted in the Beloved!' 'Accepted in the Beloved.'"—Nevins' *Memoir* p. 56.

Accepted. If we are accepted, then we are not outcasts, not rejected, not condemned. "There is, therefore, now no condemnation to them which are in Christ Jesus." If we are accepted, then we are owned, adopted, in God's family—not merely absolved from guilt, and our sins pardoned, but we are restored to the divine favor. If we are accepted, we are not mere servants, but sons and heirs of God. Acceptance implies pardon, but it is more than pardon. The former is never separated, though it is distinct from the latter. Both are by Christ's atoning blood and righteousness. He "was made under the law." In dying, he obeyed; in obeying he died. He obeyed until death; he obeyed in death. In him was no sin, but on him were laid the iniquities of us all. He bore mercies in his hands, but he bore the sins of many in his person. He died that we might live: and he lives that we may not die. He shed his blood. He poured out his life. "His blood cleanseth from all sin." This fountain is always open. Happy for us that it is so. We need to wash daily, for we sin daily. As the scarlet thread in the window of Rahab; as the mark put on the forehead of the righteous by an angel having an inkhorn at his side; and as the blood of the lamb on the two side-posts and the upper door-post of Israel in Egypt; so the blood of Christ only alone can avert the righteous vengeance of God.

It is of the nature of law to be rigorous. Law may be broken, but it will not bend. We must conform to it; it will not conform to us. God's law is holy, just and good, both in its precept and in its penalty. It is indeed perfect. It could not be changed but for the worse. It is, and ever shall be, the bond of society. Its demands are enforced by the principles of eternal justice, which could demand no less than spotless obedience, and be satisfied with no less terrible pen-

alty than death. "Christ hath redeemed us from the curse of the law, being made a curse for us." Thus pardon flows to us through him.

"Accepted in the Beloved." We must be in him as the branch is in the vine, as the arm is in the body, as the stone is in the building, as the manslayer was in the city of refuge. In vain shall we hope for any saving mercy, unless by union with Christ. As all lines terminating in a common centre are one in it, so all believers are one in Christ. And as those lines, the nearer they approach the centre, are nearer to one another, so all believers, the closer their union with Christ, the nearer they are to each other. The author of this union is God himself. "None can make a Christian, but he that made the world." This union is vital. As the arm, severed from the body, withers and dies, so a saint, severed from Christ, would perish. We can have no solid peace, can bear no good fruit, can do nothing without him. Well did Luther say, "All the prayings, teachings, and actings of men are, out of Christ, idolatry and sin in the sight of God." So Paul says; "I count all things but loss and dung, that I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Accepted in the Beloved. "Beloved" is a title given to Christ more than a dozen times in half as many chapters in one short book. It is given elsewhere in the Scriptures. He well deserves it. But of whom is he the Beloved?

He is the loved of God. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," says the Father. Christ says, "I was by him as one brought up with him; and I was daily his delight, rejoicing always before him." Yea, God sent a voice from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased." And Christ in his last agony says, "Thou lovedst me before the foundation of the world." Christ is the beloved of God.

He is also the beloved of angels. "When he bringeth the first begotten into the world, he saith, and let all the angels of God worship him." True worship has real love in it. Angelic worship has fervent love in it. Christ is not the Redeemer of angels, but he is their Head and Lord, and as such they love him.

He is the beloved of just men on earth. "Whom, having not seen, ye love," says Peter. "We love him, because he first loved us," says John. This love of Christ's people is sincere, strong, supreme. They love none more than him. To them "he is altogether lovely." They love to read of him, hear of him, think of him, and speak of him. They love his yoke, his word, his ministers, his Sabbaths, his worship. To them his name is as ointment poured forth. His will is their law; his reproach is their grief; his people are their companions; his success is their joy; his glory is their end. He is their beloved—their "well-beloved."

O that all men loved him. He is worthy of it. Shall we not love—ought we not to love him whom the Father loves? If he can satisfy the infinite mind, he can satisfy our minds. If God is well pleased in him, ought not all men to be pleased in him? Our first great duty on earth is to love the Lord Jesus Christ in sincerity. We do not begin to live, till we do that. Not to love him is rebellion, ingratitude, wickedness. He must have a bad heart, who loves not this blessed Saviour. None can compare with him. You had better be out of house and home, out of money and credit, than out of Christ. You had better be out of existence than die out of Christ, for out of him "our God is a consuming fire."

O that those who love him, loved him more, and made him the Alpha and the Omega at all times, and in all places. Live, pray, do, suffer, pope, and walk, as in Christ. Think more of your sins, and of Christ's grace; of your ill deserts, of your weakness, and of his strength; of your guilt, and of his blood; of your wants, and of his fullness; of your wretchedness, and of his righteousness. Never grow weary of such a theme. No man's heart is as bad as his who has no desire for Christ. No man's heart is so good as his who loves Christ above all things. "He

that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

If we are "accepted in the Beloved," we shall be saved. "If God be for us, who shall be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us." "If, then when we were enemies, we were reconciled by the death of his Son; much more, being reconciled, we shall be saved by his life." The strongest reasoning I ever saw, was in the Bible; but even in that blessed volume, I never found any stronger than this. It shuts us up to confidence and hope, unless we are given over to unbelief.

What glorious prospects believers have. "The Christian hath such a harvest of glory and happiness coming, as will never be fully got in. It will be always reaping-time in heaven." When we shall get safe to glory, we shall be ready to say, as the queen of Sheba on visiting Solomon, "It was a true report that I heard in mine own land. . . . Howbeit, I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me."—*Am. Messenger*.

Daily Blessings.

Daily blessings, direct from the Lord's own hand, are so numerous, and so constantly and regularly supplied, that we forget that they are daily, hourly gifts from the Lord's mercy. We live. He gives us life. We breathe—and every instant breathe the air that God alone can form. "He formed the earth and made it" for our abode. He forms our food, and "gives us water of the rain of heaven." Without all these we could not be. Were he to withhold either, we should perish. He gives the days and seasons in their order, and all for us. If the Lord should sometimes forget us as we forget Him; if He should forget to make the sun rise as often as we forget to thank him for its light; if he should forget to send the shower, and make the grass grow, and the harvest to ripen, as often as we forget that they are His gifts to us, the last woe would be accomplished upon a thankless world. We forget to read His Word—forget to pray to Him, forget to keep his commandments, forget to teach our children by precept and example to worship and obey Him, forget at meals to thank Him for our daily bread, forget His Sabbaths; are tardy and habitually behind time in assembling at His house for Sabbath worship; forget to love Him, and to deal justly with our fellow-men, and then are discontented and half-angry if we do not receive at His hand all that our vain wishes crave. Were the Lord to deal by us, as we deal by Him, and by each other, how little should we have! We receive our "daily bread," only because "His mercy endureth forever."

The fact that the Lord in His mercy operates by means, obscures our vision to the fact that He operates at all. And yet I doubt—if every morning bread and fruits and choicest dishes dropped down from heaven on our tables—if then we would for any length of time think of them as the Lord's gifts. A few days, and it would be an old story—a common thing—expected as a matter of course. Is our daily bread less the direct gift of the Lord to us because his mercy gives it as a reward to industry? He formed the bed of the mould, he gave the seed. He gives the sun to warm, and the shower to fructify. He is the great chemist who formed the universe a mighty laboratory, wherein to work the wondrous changes we behold. Is he less God, and less our God, and less the giver of our daily bread, because he forms it for us before our eyes, and allows our aid in doing it? Does he less give the luscious fruit, because he allows the tree to grow and blossom, and bear its rich burthen within our garden, to bless our eyes with its beauty? Is bread the less his gift because he lets it grow in our fields, to adorn the earth and beautify the landscape with its gre

glades and golden waves?—Did you ever think how desolate the world would be if God formed all our food and clothes in heaven and hung them in our wardrobe, or dropped our food every morning, ready cooked, upon our tables? No green fields, no fruitful trees; no flocks, no herds! A bald and barren desert would meet our deadened sense on every side! How pleased are children, and how grateful to their teacher, when he invites them to his study, his museum, or his laboratory, and exhibits to them his experiments in chemistry; and how proud and pleased the boy who may be permitted to assist in some of the more easy and simple acts. Is he not more grateful for the honored privilege too? And yet how strange that men complain because the God of chemistry works out his wonders before their eyes, and honors them by giving them some easy parts to do.—N. Y. *Mes.*

A Want of the Times.

The church is sadly in want of men to turn the world upside down. Men of a noble type, who will neither fear the scoffs nor court the applauses of the worldling. Men who will speak the truth, because it is the truth and they love it. Men who will think for themselves, and having once embraced the doctrine of Jesus, will cherish it as a living principle; an active and compelling element of their being. Men who would (as another has expressed it) "repeat the wonders of apostolic piety."

A race of such men would turn the world upside down.

What wonders would they work in the church? In the *pulpit* what earnestness and plainness of speech and honesty; what tolerance of ignorance! How calm, how impressive; how gentle, yet how firm; how heavenly-minded, yet how severe in the analysis and dissection of character! In the pew, how meek and gentle, and easy to be entreated; how prayerful and how fervent spirited!

There would be a family altar at every fireside—a closet for the communion of every soul with its God.

Social gatherings would be made the occasion of heart-work instead of lip-work and tongue-work.

Abroad, whether on a journey or at an occasional sojourn, the things nearest the thoughts would find utterance; and fires would be kindled and hearts would burn, where else there had been coldness and frigidity forever.

The world would feel the shock. Many a hoary headed iniquity would totter to its fall; many a dearly cherished error would be exploded. Why have we not such men?

Dr. Duffield on Geology.

We copy from the *Detroit Daily Advertiser*, a summary of the conclusions reached by Rev. Dr. Duffield, in a series of lectures recently delivered by him on Geology and the Mosaic Record.

He said in his summing up:

We have examined the Mosaic record, and learned that it affirms Creation to have been the miraculous work of God—the immediate product of His omnipotent fiat, and not the slow resultant of secondary causes or laws of nature so-called; that the absolute chronological date of the origin of the Heavens and the Earth is not determined by Moses;—that there is no proof from Scripture, or science, or philosophy either that matter existed first in a chaotic state, or that the earth when the historic date of Moses' six days of Creation commenced, was a chaotic wreck of a former world; that the six days of Creation can be legitimately interpreted to mean only six periods like our own calendar days, and not immense indefinite ages, signalized by as many epochs; that the arguments of speculative geologists, who contend for the immense antiquity of the Globe, do by no means prove it; that the conclusions they draw from their facts are not logical and valid; that no legitimate deduction of science has yet contradicted the statements of Moses; that the referring of the formative processes of each day's work of Creation to natural laws or secondary causes, as is done by most ge-

ologists, both of the infidel and Christian school is a begging of the great question at issue, as to what it is to create, and a virtual denial of the Omnipotent fiat of the Creator being the miraculous cause of created forms of existence; that what is called the law of nature, or secondary cause in each case, was brought into action with the first producing and formative acts of God on the several days of Creation, and then ordained for future action, but not previously; that the alleged contradictions of science to the Scriptures when examined, are not those of real inductive science, but of the theories and positions assumed to be such; that the methods adopted by some professed friends of Revelation to reconcile such alleged contradictions, by denying the common sense import of Moses' language, and attempting to give it a scientific significance, are not valid, but operate injuriously by making plain terms bend to assumed theories; that the objections offered by infidel geologists and other votaries of science, falsely so-called, against our implicit faith in the Mosaic record, such as are involved in the development theory, are not valid and totally unworthy of respect; that geology, as yet according to the statement of its principles as made by President Hitchcock, and affirmed to be well established, is far from being invincibly founded by close logical inductive conclusions on such a basis; and that so far from these alleged principles being principles at all, and possessing authority by virtue of any demonstrations of them yet offered, they are not, in most instances found to be even sound logical conclusions, and are by no means entitled to respect as the principles of science, much less as an authoritative or reliable interpreter of Moses' language, whatever may be the value of some of the illustrations derived from the facts which geology as a science makes known.

He announced to his audience, that on the next Sabbath evening he would commence another course, designed to show that the Deluge, as described by Moses, solves more phenomena in the earth's structure, than the theories of speculative geologists, and possess a much more important bearing upon the relations of science and the Bible, than is generally conceded to it by geological writers.

Popery.

Is it one and the same thing for all mankind, flowing on in one unvarying stream, carrying along with it prejudices, errors, and delusions of all kinds, and continually bringing down new convictions to replace the old; or is time a different thing to different people, "galloping," as Shakespeare says, "with some, and standing entirely still with others?" The question may seem a strange one, but it really seems impossible to believe that Thomas Vincent Airdi, of the Order of Preachers, Master in Sacred Theology, and Grand Inquisitor in the diocese of Ancona, and certain other lands and localities, specially appointed by the Holy See against heretical depravity, can actually exist on the surface of this planet, and at the same time with Humboldt, and with Herschel, with the inventors of the electric telegraph, with Faraday, with Lyell, or with Grote. Was Thomas Airdi born 300 years ago, and has he slept the sleep of Nourjahad or Rip Van Winkle, and awoke in the 19th century with the ideas and prejudices of the 16th? We cannot tell; but some supposition at least as extraordinary as this is needed to explain the existence at the present time of so monstrous a phenomenon. This Grand Inquisitor, in his zeal against heretical depravity, informs us, that without the Catholic faith, as the Apostle Paul writes to the Jews, "It is impossible to please God." The word of the apostle is "faith," and "Catholic" is the addition of the Grand Inquisitor, whose indignation against heretical depravity does not prevent him from garbling the text of Scripture by willful misquotation. The document in question proceeds to enjoin all persons to inform and testify against all persons of their acquaintance who are heretics, Jews, Mohammedans, or apostates, or "who may have committed acts from which sufficient proof might be deduced that they are in open or secret league with the devil, perform-

ing acts of sorcery, magic, or necromancy, offering to the above named (that is to say, the devil) perfumes, incense, or prayers for the discovery of treasures, or other unholy purposes, by invocations or promises of obedience, or by other practices in which his name or others are invoked who are familiar with or who practice necromancy, or no matter what sort of magic." There are a great many more offenses enumerated; and this marvelous document, which is ordered to be posted up in all shops and hotels, concludes with two especial denunciations. The first is against those who use any book, not previously approved by the Holy Office; and the second, against Christians who sleep, eat, or play with a Jew, or disguise themselves in the garments of that stiff-necked race. It is signed by the same Thomas Airdi on the 8th day of August of this present year (1856).

If the Church of Rome requires from its disciples that they should learn much, on the other hand, it makes them the compensation that it asks them to unlearn nothing. Every absurdity to which the human mind for the last 1800 years has bowed in degrading submission, is petrified for the use of the faithful, and dug up at suitable intervals to show how far the infallible Church is raised above the progress of human intelligence, and how completely she can afford to despise the lessons of experience and the dictates of reason. Because during the dark ages, when the belief in witchcraft and necromancy was universal, the Church of Rome, never before, and often behind the age, proscribed these imaginary offences, the same form must again and again be gone through, that she may not be supposed to falter or draw back from positions which she once occupied. She is cursed with infallibility, and can therefore retrench no extravagance, and admit no correction. It has come to be pretty generally admitted, whatever opinions existed to the contrary in the days of Faust and Margaret, that the "above named" enters into no league with the sons of men; and, indeed, the sanity of the late Mr. Dove was greatly doubted by many persons, principally on the ground of his having sought to enter into a contract of the kind of which the most Holy Inquisition desired to be particularly informed. We wonder what kind of response such an adjuration as this meets with from the true sons of the Church; what kind of evidence the Holy Office requires to establish a league with the "above named;" what manner of perfumes and incense are agreeable to the nostrils of the enemy of mankind. The Prince of Darkness is a gentleman by reputation, and, as such, probably exquisite and recherche in his taste. Can the Jesuits tell us anything about him, and where he is to be found?

Magic, too, and necromancy, which the cold fancy of the northern land finds only in the performances of the Wizard of the North and the King of the Conjurers! How delightful to find that in the coasts of the sunny Adriatic there are still ghosts and enchanters, and that the land of Amos has not subsided into the prose of modern life! Let them come—specters and goblins, enchanters and enchantresses, Astolfus and Armidas—Thomas Airdi, Grand Inquisitor, specially appointed against heretical depravity, is ready for them all, and will treat them with as little mercy as if they had "abused the locality of penance," or slept, eaten, or played at cribbage with the Jew.

Perhaps it is good for human pride that the Church of Rome should offer to us, from time to time, these incredible manifestations of folly and fatuity. We have obtained so large a dominion over the powers of nature, we are achieving triumphs so great and so unexpected, that we might be tempted to overrate the scope of the human faculties, if the Church of Rome were not perpetually there to remind us of the boundless credulity and infantile superstition of which that same human intellect is capable. For the Church of Rome the earth does not revolve upon her axis, nor perform her annual journey round the sun. Rome is as skeptical of the most undoubted truth as credulous of the clearest and most unquestioned falsehood, yet still she stands erect amid admiring thousands, denouncing imaginary crimes, and punishing imaginary here-

sies, and never probably, at any former period held so large a portion of mankind under her sway as at this moment. Pride was not made for man; if any one doubts it, let him ponder well the history of the Holy Office, and he will doubt no more.—*London Times.*

A Touching Relic of Pompeii.

In digging out the ruins of Pompeii, every turn of the spade brings up some relic of the ancient life, some witness of imperial luxury. For far the greater part, the relics have a merely curious interest; they belong to archaeology, and find appropriate resting-places in historical museums.

But there are some exceptions. Here, for instance, the excavator drops, an uninvited guest, upon a banquet; there he unexpectedly obtrudes himself into a tomb. In one place he finds a miser cowering on his heap; another shows him bones of dancing girls and broken instruments of music lying on the marble floor. In the midst of the painted chambers, baths, halls, columns, fountains, among the splendid evidences of material wealth, he sometimes stumbles on a simple incident, a touching human story, such as strikes the imagination and suggests the mournful interest of the great disaster, as the sudden sight of a wounded soldier conjures up the horrors of the field of battle.

Such, to our mind, is the latest discovery of the excavators in this melancholy field. It is a group of skeletons in the act of flight, accompanied by a dog. There are three human beings, one of them a young girl, with gold rings and jewels still on her fingers. The fugitives had a bag of gold and silver with them, snatched up, no doubt, in haste and darkness. But the fiery flood was on their track, and vain their wealth, their flight—the age of one, the youth of the other. The burning lava rolled above them and beyond, and the faithful dog turned back to share the fortunes of his mistress, dying at her feet.

Seen by the light of such an incident, how vividly that night of horrors looms upon the senses! Does not the imagination picture the little group in their own house, by the side of their evening fountain, languidly chattering over the day's events and of the unusual heat? Does it not hear with them the troubled swell of the waters in the bay? see, as they do, how the night comes down in sudden strangeness, how the sky opens overhead, and flames break out, while coriæ, sand, and molten rocks come pouring down? What movements, what emotion, surprise! The scene grows darker every instant; the hollow monotony of the bay is lifted into yells and shrieks; the air grows thick and hot with flames, and at the mountain's foot is heard the roll of the liquid lava. Jewels, household gods, gold and silver coins, are snatched up on the instant. No time to say farewell; darkness in front and fire behind, they rush into the streets—streets choked with falling houses and flying citizens. How find the way through passages which have no longer outlets? Confusion, danger, darkness, uproar, everywhere; the shouts of parted friends, the agony of men struck down by falling columns; fear, madness, and despair unchained; here, penury clutching gold it cannot keep—there, gluttony feeding on its final meal and phrenzy striking in the dark to forestall death. Through all, fancy hears the young girl's screams; the fire is on her jewelled hand. No time for thought—no pause—the flood rolls on, and wisdom, beauty, age and youth, with all the stories of their love, their hopes, their rank, wealth and greatness—all the once affluent life, are gone forever.

When unearthed after many years, the nameless group has no other importance to mankind than as it may "serve to point a moral or adorn a tale."

God.—Nobly does Aristotle observe, that if there were beings who always lived under ground, in convenient, nay, magnificent dwellings, adorned with statues and pictures, and everything that belongs to prosperous life, but who had never come above ground, who had heard, however, by fame or report, of the being

and power of the gods—if at a certain time, the portals of the earth being thrown open, they had been able to emerge from those hidden abodes to the region inhabited by us; when suddenly they would see the earth, the seas and the sky, the vastness of the clouds, and the force of the wind; and would contemplate the sun, his magnitude, his beauty, and still more his effectual power, that it is he who makes the day, by the diffusion of his light through the whole sky; and when night had darkened the earth, should then behold the whole heavens studded and adorned with stars, and the various lights of the waxing and waning moon, the risings and the settings of all these heavenly bodies, and their courses externally fixed and immovable, truly they would believe that there are gods, and that these great things are their work.—*Cicero*.



The Advent Herald.

BOSTON, FEBRUARY 21, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

5. THE TWO SONS.

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of heaven before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."—Matt. 21:28-32.

The occasion of this parable was when the chief priests questioned Christ respecting the authority by which he wrought his works. Christ had replied to that authority by asking whether the baptism of John was "from heaven or of men?" And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we say, Of men; we fear the people: for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things."—vs. 23-27.

Then follows the parable, the design of which was to show to the chief priests that in rejecting John they had shown themselves disobedient to the commands of God which they expressed their readiness to obey. The points of analogy are,

1. The son, who, when told to work in the vineyard, expressed his readiness to obey, but went not—corresponding to the Chiefs of the Jewish nation who were prompt in their professions of obedience; but in their acts were false. And
2. The son who at first refused, but repented and did his father's will—corresponding to those who were boldly wicked, the publicans and harlots, but had repented of their sins.

The particular truth inculcated, is that professions of conformity to God's will avail nothing; and that obedience alone will secure admission into the kingdom.

THE OBSCURITY OF INSPIRATION.

(Continued from our last.)

To those who would excuse themselves from any earnest effort to remove the darkness which, they fancy, enshrouds the study of prophecy, no plea is of more frequent utterance, than that which imputes obscurity to the language of Tropes and Symbols,—because of the supposed absence of any key to their interpretation. Some even go so far as foolishly to affirm; that "no doctrine can be proved by parables, figures and Symbols." Than this, no assertion can be more sophistical; and

none more illustrates the ignorance that exists on the subject.

When the Saviour uttered the Parable: "Can the blind lead the blind? Shall they not both fall into the ditch?"—he taught the necessity of teachers being instructed in the truth, and the danger of following those who inculcated error or were otherwise incompetent, as explicitly as if he had dispensed with the parable. When He declares, "I am the door," "I am the Vine," "I am the Good Shepherd" &c., there is nothing enigmatical in those declarations; and yet "Vine," "Door," and "Shepherd" are metaphors, illustrating that Christ is the medium of access to the Father, and that he sustains a relation to his people, analogous to that of a vine to its branches, and of a compassionate shepherd to his dependent flock. And when, in prophetic vision, One like the Son of Man is seen in the midst of the seven golden candlesticks and holding in His right hand seven stars, all the mystery of that symbolization evaporates and Christ's relation to his ministers and churches, dwelling among and sustaining them, is unfolded by the inspired interpretation: "The seven Stars are the messengers of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

The significance of Symbolic imagery, and of parabolic or figurative language, is, therefore, not necessarily equivocal or enigmatical; and to show that such language is as capable of being understood, as that which is plain and literal, by unfolding the laws which govern their use, is the design of the many articles which have been given in the *Herald* on this subject.

The Rev. J. W. Brooks, (of Retford, Eng.) says:—

In regard to tropes and symbols, "some persons seem to conclude of them that there can be no fixed and settled rule for their interpretation; but that they were left to the taste and imagination of the prophet, independent of any control from the Spirit, and are consequently, in many instances, superfluous embellishments, or words used in the looseness and with the latitude of poetical figures. This is not only a great mistake, but it contains in it likewise a most dangerous principle. For if we are left at liberty, in the perusal of the word of God, to lower the terms in which the mind of the Spirit is conveyed to us, and to conclude that one jot or tittle can be superfluous, where are we to draw the line? It must, in that case, not only have been left to the taste and style of the prophets, but it must likewise be left to the taste and style of every reader; so that the amount of significance and of literal accuracy in every part of the Scriptures, will depend upon the imagination and notions of every man."—*Elements of Prophetic Interpretation*, p. 113.

Of figures he says: "It is evident that however they may serve to embellish, they are like the polished corners of the temple, which likewise add strength and compactness to the edifice."—*Id.*

And he adds of the Prophetic Symbols: "I doubt not but that they may be reduced to as certain principles of interpretation, as the generality of words in any language."—*Id.*

Of these, also, Bishop Hurd has justly observed, that they are "not vague uncertain things, but fixed and constant analogies, determinable in their own nature, or from the steady use that was made of them." Vol. 2. p. 90.

The credit of having evolved the laws of figures and symbols, is due to David N. Lord, Esq., who first unfolded them in his Exposition of the Apocalypse, published in 1847. These have been more fully brought out in the able Quarterly which he edits, the *Theological and Literary Journal*; and his illustration of them will be found in full, in his "Laws of Figurative Language," and in Winthrop's "Essay on Prophetic Symbols"—two vols. published by Franklin Knight, Esq., at the office of the Journal referred to.

While Mr. Lord's laws of language have been generally followed, he should not be made responsible for all the applications of those laws in the interpretations of prophecy here given; for, in many instances the interpretations are at variance with his views, though, as it is believed, in harmony with the Divine unfolding of those Laws.

NOTES AND QUERIES.

UNDER this head, may be given from time to time, various interrogations respecting points on which information is solicited by readers of the *Herald*—either with replies, or without, when they are too difficult for immediate answer. Short observations pertinent to this department, which adduce facts and arguments, may be here inserted.

ON THE REBUILDING OF JERUSALEM.

"Dear Sir,—I want to know whether the resto-

ration and re-building of Jerusalem could be completed before the 20th year of Artaxerxes the king, as Ezra's commission was in the 7th year to restore, and Nehemiah asks for authority in the 20th year of the reign of the king to go forth to build Jerusalem, which is 13 years after? As it is a clue to the 70 weeks, will not the difference in the beginning make the same difference in the conclusion?"

Washington, D. C.

Ans.—The work Ezra was commissioned to do was not completed till the 20th year of Artaxerxes; but it was commenced in the 7th. Nehemiah did not ask for authority to complete, but for permission to go up and finish what Ezra had begun. As the 70 weeks were to date from the issuing of the decree for the accomplishment of the work, and not from the completion of the work, it follows that the period during which the work was being done can have no effect on the ending of the 70 weeks. And that it did not affect their ending, is demonstrated by the epoch of the crucifixion, which was in the midst of the last one of the 70 weeks, according to the prediction, reckoning from the date of the decree given to Ezra.

ON MIRACLES.

"How is it that those who believed the gospel through the instrumentality of the apostles could perform miracles, Mark 16:17, 18, and those who now believe the same gospel have not that power? or in other words, at what time did the power of the church to perform miracles cease?"

"2. I should be happy to see in the *Herald* a comment upon Luke 10:18 and Matt. 18:18."

A SUBSCRIBER.

Ans.—The power referred to did not continue in the church much, if any, after the apostolic age. The reason of the suspension of power to work miracles, is doubtless, that the necessity for such exhibitions ceased. They were given to demonstrate the divine origin of the gospel, and when this had been done triumphantly, their continuance was no longer needed. It is not true that all who believed were thus miraculously endowed. It was a special gift to a few; and the withholding of the gift, terminated the possession of the power. It may have been that its continuance would have been followed by so many pretensions to the gift, that much injury might have ensued. If not for this, it was for some wise reason that they were discontinued.

"2. When a comment is wished for on any scripture it is important that the point of difficulty be stated: else, the comment may miss the point, and the labor be lost."

ON DELIVERING UP THE KINGDOM.

"If as in the last *Herald* (that of Jan. 17th) the delivering up the kingdom means the kingdom of heaven, and the end spoken of means the end of this dispensation, and the last enemy to be destroyed is Death, and Satan which has the power of Death; how does it happen that in Rev. 20th, John saw, after the thousand years were finished, Satan loosed out of his prison to deceive the nations a little season, and he, with the last enemy (death and hell) cast into the lake of fire and destroyed, if the enemy, death, is destroyed at the end of this dispensation before the millennium? Will you please enlighten me on this?"

Orwell, Vt. L. WILCOX.

Ans.—In the article referred to, the position is taken that the kingdom then to be delivered up, is "the kingdom and dominion and the greatness of the kingdom under the whole heaven," of which Satan has usurped the supremacy; and that the phrase "delivered up," has not, in the original, the sense of relinquish, but to transfer; that it is a recovery of the dominion of this earth from the usurpation of Satan, (Prof. Mills,) and that the "end" referred to "is much more nearly allied to perfection, or consummation, than termination." (Prof. Bush.)

With that view, it is not proper to denominate it "the kingdom of heaven," until the consummation of that act. Now, they are "the kingdoms of this world;" then they become "Our Lord's and His Christ's."

"Death" is denominated, in 1 Cor. 15:26, the "last enemy," not because of the order of its destruction, but because it is the last one that will afflict the subjects of the kingdom. It is not said in that connection when death will be destroyed; but, omitting the italicized words, its destruction is simply affirmed; and thus Whiting renders the text, "Death, the last enemy will be conquered." It will be compelled to loose its hold on its victims, so that they shall again live. Death is not a material agent, but a condition of being; and its destruction is a termination of that condition. When destroyed, those who are dead cease to be

dead and are again resurrected; but in the text, the saints only are the subjects of the affirmation, and hence death is spoken of as destroyed only in its relation to them, which will be at the end of this dispensation.

While death is the condition, hell (hades), in connection with it, is the place of the dead, and their delivering up the dead in them, symbolizes their exhaustion of the dead left in them at the first resurrection, by the second; so that the wicked dead will then come from the place of the departed and be recovered from the condition of death in which they were. And the casting of death and Hades into the lake of fire, symbolize that the portion of the wicked in their consignment to "the second death," will be in that eternal punishment which the lake of fire symbolizes, whatever it may consist in.

ON THE NEW BIRTH.

"Except a man be born again he cannot see the kingdom of God. . . . Except a man be born of water and of the spirit he cannot enter into the kingdom of God." John 3:3, 5.

1. What is the resemblance between a spiritual birth and a natural one?
2. In what respect will those thus born see the kingdom of God?
3. Does the water and spirit constitute one birth or two? If two,
4. In what sense is the water birth like the natural one? And
5. How does that let us into the kingdom?
6. If we must be born again before we can see the kingdom of God, to what kingdom did he refer?
7. What difference is there between seeing the kingdom and entering it?

Yours &c. J. SROUGHTON.

Black Jack O., Jan. 30, 1857.

Ans. 1. The spiritual birth is the renewing of the affections by the agency of the Holy Spirit.—It is denominated a birth, because it is the commencement of a new existence. The condition of alienation from God being a state of spiritual death, the renewing of the heart and the bringing of the man into fellowship with God, is the commencement of a spiritual life and hence appropriately denominated, by a metaphor, a new birth, or being born again. The natural birth being the commencement of our present existence, the new one is like it, in that it is the commencement of existence on a nobler, purer, and higher stage of being.

2. Those thus renewed will see the kingdom of God, first, in prospect, in the realization of their title to the heirship; and second in the entering in and full participation of its immunities.

3. and 4. The water birth is a denomination of the natural birth—representing the material of our animal existence. The spiritual is superadded and constitutes our qualification for the kingdom wherein it shall be consummated.

5. It admits us finally, without ushering into it immediately.

6. The kingdom referred to, is that prepared from the foundation of the world, which Adam lost and Christ will restore.

7. Seeing may be put by substitution for entering, or for realizing the way of admission.

THE CHURCH IN PROVIDENCE.

An anonymous writer, who signs himself "A Baptist," makes the following reference to the Adventists in Providence, R. I., through the columns of the *Daily Tribune* of that city.

"MR. EDITOR.—Allow me through your paper to say to the people of Providence, that, having attended the meetings of the Second Advent Society held in the hall over the new market, I have been very much gratified with the preaching there. I presume this Society is small and has not attracted much attention, but they seem to be humble and devout, and to possess in a high degree the true spirit of the Gospel. As to their distinguishing doctrines I know nothing, but I have not heard a sentiment expressed at their meetings to which any evangelical christian would not subscribe.—Almost all societies or sects in their early history are humble and earnestly devoted to the cause which they have espoused, and realizing their weakness in themselves, depend upon support and assistance from above, for their advancement; but afterwards, when they have become numerous and strong, forgetting their dependence, they are apt to become formal and worldly-minded and proud. Thus their spirituality is in a measure lost, and they become conformed to the world and like other men in their feelings and lives; and not exhibiting the spirit and power of the Gospel they lose their influence for good over men, and revivals cease and men go on to perdition. Such appears to be the present condition of the old established

denominations in our country. The true christian is glad to behold anywhere the real living spirit and energy of vital godliness manifested, and to feel its warming and cheering and life-giving influences. Such has been my experience in attending the meetings above referred to. Nowhere have I heard preaching more instructive, more evangelical, more direct and impressive, or better calculated to edify the christian, or to convince the impenitent and persuade them to be reconciled to God. These facts I wish to place before the community so that others may if they choose go there and share in the enjoyment and benefits. True religion seeks the good and happiness of all men."

MAMMOTH TREE.—It is said that Mammoth County contains within its limits the largest and oldest tree in N. Jersey. This leviathan of the forest is in Atlantic township, and stands in an open field on the premises of the Rev. Mr. Schenck. It towers up to a lofty height, and some of its branches are as large as the trunk of a good sized tree. The trunk is very tall and straight. The distance from the ground to the first limb is about forty-eight feet. One foot from the base it measures nine and half feet in circumference. Five feet from its base it measures eight feet in diameter and twenty-four in circumference. Some idea of its magnitude may be formed from the fact that four boards from its trunk would be sufficient to inclose one side of a building twenty-five feet square—or sixteen boards would inclose the whole building. Only think of it—sixteen boards from the trunk of a tree sufficient to inclose a comfortable dwelling house. This tree has been visited by persons from all sections of the country, and is literally covered with inscriptions. It was formerly known as the "plow line tree," deriving this name from the fact that some years ago a plow line exactly embraced its circumference.

A MOTHER'S INFLUENCE.—In a speech delivered by Col. Benton at the Anniversary Dinner of the New England Society, at the Astor House, New York, on Monday evening last, the Orator, in addressing the lady portion of the audience, referred in eloquent terms to his excellent mother, whose influence over him is worthy of note.

"My mother asked me never to use tobacco, and I have never touched it to the present day. She asked me not to game, and I never gamed; and I cannot tell this day who is winning and who is losing in any game that can be played. She admonished me too, against hard drink; and whatever capacity for endurance I may have at present, and whatever usefulness I may attain in life, I attribute to having complied with her pious and earnest wishes. When seven years of age, she asked me not to drink, and I made then a resolution of total abstinence long before societies for that purpose were formed. I was an abstinent society at a time when I was the sole constituent of my own body; and that I have adhered to it through all time, I owe to my mother."

There is a moral to this that mothers should take to heart. A mother's influence in forming the character is undoubtedly more potent than any other that can be exerted in regard to establishing those fixed principles that follow a man through life. Almost every great man the world has ever produced, owed his position to the principles inculcated in his breast in childhood by her who gave him birth.—*Ger. Ref. Mes.*

"A Swiss traveler," says a writer in the Edinburgh Review, "describes a village situated on the slope of a great mountain, of which the strata shelves in the direction of the place. Huge crags directly overhanging the village, and massy enough to sweep the whole of it into the torrent below, have become separated from the main body of the mountain in the course of ages by great fissures, and now scarcely adhere to it. When they give way the village must perish; it is only a question of time, and the catastrophe may happen any day. For years past engineers have been sent to measure the width of the fissures, and report them constantly increasing. The villagers for more than one generation have been aware of their danger; subscriptions have been once or twice opened to enable them to remove; yet they live on in their doomed dwellings from year to year, fortified against the ultimate certainty and daily probability of destruction by the common sentiment—things may last their time and longer."

WHAT CAN I DO?—This question is frequently asked by both the young and old when they are urged to aid in forwarding some great and good cause. "What can I do?"—as though one individual was worth nothing and could do nothing. A greater mistake could not be made, nor an error more pernicious, indulged! One individual fre-

quently holds the balance of power between two great parties, and whichever way he turns, decides the destinies of thousands forever.

One individual standing out, single-handed and alone, against a multitude, may prove eventually a benefactor to the entire race. One earnest, devoted and determined soul may become the savior of myriads.

The consequences of a single action are sometimes insurmountable and appalling. For instance—

One vote in the United States Senate, annexed Texas to the United States. Mr. Hannegan, of Indiana, cast that vote. One vote in the Indiana Legislature elected Mr. Hannegan to his place in the Senate. That vote was cast by Madison Marsh of Stanton County. Mr. Marsh was chosen to the Legislature of Indiana by one vote.

Hence one vote, cast by a private citizen in a primary election, annexed Texas, provoked the Mexican war, sacrificed fifty thousand lives, rolled upon us a national debt of one hundred million of dollars, gave us California, Utah and New Mexico, called into being a new empire on the Pacific coast, placed Zachary Taylor in the Presidential chair, and shaped our politics for at least three administrations.

Never say, then, "What can I do?" but do as much as you can, and as well as you can, and, under God, you may benefit thousands.

A DEAD WEIGHT.—A brother beloved was lately enumerating in our hearing the sources of discouragement in his field of labor. Prominent among these was a brother in the church, who, failing in a great degree to do the work fairly demanded of one in his circumstances, seemed to hang as a dead weight upon its progress. "Often," said he, "in my hours of despondency, I am ready to wish that he was away from us. But he must live somewhere, and perhaps we can as well afford to keep him as any body; only I have thought we needed a state alms-house (spiritually) where such should be kept. It would be cheaper than to have them quartered, as now, among the different families of Christ, where there are no accommodations for them, and where they are always in the way."

FULSOME ADULATION.—"A History of the Lutheran Church," in pamphlet form, was issued from the London press, 1714. At that time, George I. had been called to the throne of England, but had not yet "made the land happy with his presence." The author of the history in question, "a Gentleman-Commoner of Magdalen College, Oxford," painted the character of the expected monarch in glowing colors. We lay a specimen before the reader.

"His brave and royal soul soars so far above the ordinary reach of mankind, that he seems to be a distinct species by himself. He scorns so much the vices of the world, that he will hardly stoop to a virtue which is not heroic; or if he does it is by his good improvement of it to make it so. He is no less the glory of mankind, than man the glory of the whole sublunary creation. He is one whose rare excellencies are such, as would make us believe his breeding had been amongst the angels in another world, rather than among royal persons here in this, and that he was only lent us awhile, as an universal pattern for all mankind to imitate, and to let us see how much of heaven may dwell on earth. He is so refined from all mixture of our coarser elements, as if he was absolutely spiritualized before his time; and lives in the world, as one that intends to shame the world out of love with itself."

INNOCENCE.—The conduct of innocence is characterized by a remarkable abstinence from extravagant exultation, or from obdurate indifference. Its element is simple truth, and, as if aware that no other support is needed in its hour of trial than the firm column of the upright conscience, it exhibits calmness throughout all, undisturbed by the vacillations of guilt or passion.

Infinite toil would enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

The ordinances of God are the means of salvation; but the God of ordinances is the author of salvation.

A DICTIONARY OF TROPES.

Continued from our last.

The correction of any errors made in the designation, classification, or significance of Tropes, is particularly requested from those who are interested in this study. Some errors were made in

past articles, they being hastily prepared, that no one has yet pointed out. Will those interested in this exercise look for them?

Also, if any important word, used figuratively, is passed over, will some one call attention to it. And will any one make reference to any figurative texts they wish explained—designating the words which are of obscure significance.

SALT, n. A Metaphor expressive of what is salutary: "Ye are the salt of the earth," Matt. 5:13; "Let your speech be always with grace, seasoned with salt," Col. 4:6.

SEAL, n. A Substitution for evidence of assurance: "He hath set to his seal that God is true," John 3:33; "Having this seal," 2 Tim. 2:19. Also used as a verb, for keeping secret: "Shut up the words and seal the book, even to the time of the end," Dan. 12:4.

SEED, n. A Metaphor, denominative of posterity: "I will establish my covenant with thee, and with thy seed after thee," 17:7,8; of the faithful: "That the promise might be sure to all the seed," Rom. 4:16; also of whatever is productive of results: "The seed is the word of God," Luke 8:11; "The good seed are the children of the kingdom," Matt. 13:38.

—A Substitution for any basis for future increase: "Except the Lord of Sabaoth had left us a seed, [which Isaiah (1:9) calls "a remnant,"] we had been as Sodom," Rom. 9:29; "Whoever is born of God doth not commit sin, for his seed remaineth in him," 1 John 3:9.

SHADE, n. A Metaphor expressive of production: "The Lord is thy shade," Psa. 121:5.

SHIELD, n. A Metaphor expressive of defense: "I am thy shield," Gen. 15:1.

SHINE, v. A Substitution for the exhibition of glory and excellence: "They that be wise shall shine as the brightness of the firmament," Dan. 12:4; "Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:43.

SLEEP, n. A Metaphor applicable to whatever appears like sleep: "Lest I sleep the sleep of death," Psa. 13:3.

—A Substitution for indifference: "When wilt thou arise out of sleep?" Prov. 6:9.

SOUL, n. (Hebrew *Nephesh*, Greek *Psyche*). Literally, the animating principle, that which endows animals with life and instinct, and allies the material of man's nature with his intellectual and moral faculties: "I pray God your whole spirit and soul, and body be preserved blameless unto the coming of the Lord Jesus," 1 Thess. 5:23; "The word of God is quick . . . even to the dividing asunder of soul and spirit," Heb. 5:12; "Haman stood up to make request for his life," (nephesh) Est. 7:7; "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life," (lb.) Gen. 1:30; "Whoever shall save his life (psyche) shall lose it," Matt. 16:25—thus used about 100 times.

—A Metaphor applicable to any refreshing influence: The Hebrew verb is thus used three times. "And the stranger may be refreshed," Ex. 23:12. See also 31:17, and Sam. 16:14.

—A Metonymy, 1, for the body with which it is, or has been connected: "If any of you shall be unclean by a dead body," (nephesh) Num. 9:10; "Ye shall not make any cuttings in your flesh for the dead," (lb.) Lev. 19:28; "There were certain men who were defiled by the dead body, (lb.) of a man," Num. 9:6—thus used 11 times. Also

2. For the bodily appetites and sensations: "Our soul loatheth this light bread," Num. 21:5; "An idle soul shall suffer hunger," Prov. 19:15; "Yea a sword shall pierce through thine own soul," Luke 2:23—thus used 40 times.

3. For the intellectual and moral emotions and affections: "My soul trusteth in thee," Psa. 51:7; "My soul is full of troubles," lb. 88:3; "The soul of the wicked desireth evil," Prov. 21:10; "He that is of a proud heart," (nephesh) lb. 28:25; "Confirming the souls of the disciples," Acts 14:22; the soul of Jonathan was knit to the soul of David," 1 Sam. 18:1—thus used about 100 times.

4. Also for the immaterial part of man: "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28; "Thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy one to see corruption," Acts 2:27.

—A Synecdoche, 1, for the entire animal: "Whatsoever Adam called any living creature (nephesh), that was the name thereof," Gen. 2:19; "This is the law of the beasts, and of the fowl, and of every living creature (lb.) that moveth in the waters," Lev. 11:46—thus used 8 times.

2. Also for the entire man: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a

living soul," or person, Gen. 2:7; "Abraham took the souls they had gotten in Haran, Gen. 12:5; "If the sword come and take away any person (nephesh) from among them," Ezek. 33:6; "Give me the persons (lb.) Gen. 14:21; "If a soul shall sin through ignorance," Lev. 4:2; "And fear came upon every soul," Acts 2:43; "There were added unto them about 3000 souls," Acts 2:41—Thus used 46 times.

It is also used in the sense of one's self in 85 instances,—in 17 of which it is applied to God: "The Lord hath sworn by Himself (Heb. his soul) Amos 6:8; "My soul chooseth strangling"—i.e., I choose it, Job 7:15.

NOTE.—The word rendered soul in Job. 30:15, nowhere else occurs in the Bible; and that rendered "souls" in Isa. 57:16 is found in 25 texts, and is nowhere else thus rendered, but ordinarily breath—as in Gen. 2:7: "Breathed into his nostrils the breath of life." It is, twice only, rendered spirit, in Job 26:4, and in Prov. 20:27. There is no other word rendered soul; and the only other word rendered spirit, except those noticed below, is that which is thus rendered in Matt 14:26, and Mark 6:27, and which nowhere else occurs.

SPURIT, n. (Hebrew *Ruahh*, Greek *Pneuma*). Literally, an immaterial, intelligent and moral agent: "God is a Spirit," John 4:24; "Who maketh his angels spirits," Heb. 1:7; "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation," v. 14; "They supposed they had seen a spirit," Luke 24:37; but Jesus said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have," lb. v. 37. "A spirit passed before my face. It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, Job 4:15,16; "There came forth a spirit and stood before the Lord and said, I will put a lying spirit in the mouth of all his prophets," 1 Kings 22:21; "I will cause the prophets and the unclean spirits to pass out of the land," Zech. 13:2; "He gave them power against unclean spirits," Matt. 10:1; "In this rejoice not that the spirits are subject unto you," Luke 10:20; "The Sadducees say there is no resurrection, neither angel, nor spirit," Acts 23:8; "If an angel or spirit hath spoken to him, let us not fight against God," v. 9. "The spirits of just men made perfect," Heb. 12:13; "When the unclean spirit is gone out of a man, he walketh . . . seeking rest," Matt. 12:43; Paul "said to the spirit, I command thee . . . and he came out," Acts 16:16-18; "The Spirit said unto Philip," Acts 8:29; "Lord Jesus receive my spirit," lb. 7:59.

—A Metaphor, applicable to any subtle agency or influence: "With the breath (ruahh) of his lips shall he slay the wicked," Isa. 11:4; "By the breath (lb.) of his mouth shall he go away," Job 15:30.

—A Metonymy, 1, for the thoughts, affections or passions: "Though I be absent in the flesh, yet I am with you in the spirit," Eccl. 2:5; "Renew a right spirit within me," Psa. 51:10; "The Lord God of Israel stirred up the spirit of Tilgath-pileser," 1 Chron. 5:26; "He that is of hasty spirit exalteth folly," Prov. 14:28.

2. For the disposition: "Caleb had another spirit with him," Num. 14:24.

3. For courage or hope: "The spirit of Egypt shall fail in the midst of her," Isa. 19:3.

4. For judgment: "They that erred in spirit shall come to understanding," Isa. 29:24; "Woe to the prophets that follow their own spirit," Ezek. 13:3, &c., &c.

—A Synecdoche for the whole person: "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," 1 John 4:1; "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, lb. v. 3.

—A Substitution for any animating or subtle influence or agency, as, 1, the animal life: "I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath (ruahh) of life," Gen. 6:7 and 7:15 and 22; "As the one dieth, so dieth the other; yea they have all one breath (lb.), so that a man hath no pre-eminence above a beast," Eccl. 3:19; "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth," lb. v. 21.

2. Also of the air, or wind: "One is so near the other that no air (ruahh) can come between them," Job 41:16; "God made a wind (lb.) to pass over the earth," Gen. 8:1; "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest," (lb.) Psa. 11:6; "The wind (pneuma) bloweth where it listeth," John 3:8.

* These are the only instances in which the word is used in connection with the brute creation, where it is substituted for their life and instinct—they not being moral agents, nor endowed with reasoning faculties.

To be continued.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

PRAYER.

ONE of the greatest and sweetest privileges which are allowed to mortals here below is prayer: the privilege at all times and in all places of addressing our Father in heaven through the all-worthy name of Christ, with the assurance that our God is one that loves to hear and answer his children when they pray. And here it may be proper to inquire, What is prayer? "It is the direct intercourse of our spirits with the spiritual and unseen Creator," or, as the poet says,

"Prayer is the soul's sincere desire
Uttered or unexpressed."

Just as an affectionate and dutiful child unbosoms all his cares and sorrows, and confesses all his wants and errors in the presence of wise and virtuous parents, in like manner are each one of us invited to draw near and commune with our heavenly Father by prayer and supplication. God has made this the condition on which we may expect blessings; not that he never grants us favors which we do not ask for, for "God causeth his sun to rise on the evil, as well as on the good." "He sendeth rain on the just and on the unjust," but this is the condition on which he has promised to bestow favors. Ask, and ye shall receive, &c. Prayer is of three kinds, social, domestic and private. Social prayer is when individuals assemble together to pray; and the importance of this exercise is manifest from the fact, that as members of the same community, we are constantly receiving social blessings, and it is therefore proper that we should together acknowledge those before God. But how often do we neglect this duty. What say our seats in the social prayer meeting! Vacant, or if there, silent, spell-bound, not saying a word for Christ. Truly, "these things ought not to be so." Domestic or family prayer is heard where members of the same family unite in their supplications at the throne of grace. The relation existing between parent and child, between brother and sister, is the most endearing of any on earth. How pleasant then must it be, when father, mother, brother, and sister, from the eldest to the youngest, bow together in humble thankfulness before God. Methinks the angels look down from their heavenly seats, and view with delight this happy scene. That private prayer is a duty no one can deny. Says Wayland, "Devout affections toward God are of the utmost importance to the formation of a virtuous character." It is then that we are commanded to "enter our closets," and there, where no mortal eye can see, no mortal ear can hear, we can enjoy full communion with Christ. We can there tell him all, and no matter how large, or insignificant our requests may be, we can still expect an answer if we come in faith. Nor is Christ confined to any place. Oh no! He will meet his children whether they are in the home of poverty and want, or in the palace of the rich man, "clothed in purple and fine linen." Do we realize this great privilege? What say our closets? Could their walls speak out, would they not witness to lukewarm petitions, to longings after earthly rather than spiritual good? Or, would they exclaim despondently? Oh, brethren, let us strive to hold more intercourse with God, to be often at the throne of grace, for "now is our salvation nearer than when we believed." Every day and hour is carrying us onward toward our heavenly home. Do we realize this? Do we believe the beatific shall soon burst in upon us? That we shall soon unite our voices with all the blood-washed throng in praising God? And have we done all that we wish to before that time arrives? If not, let us cry mightily unto God; let us send up before his throne earnest, believing prayer for his blessing to attend us, remembering that "the effectual fervent prayer of the righteous man availeth much."

LOTTIE.

Groveland, Jan. 16th, 1857.

THE PRODIGAL SON.

BRO. HIMES:—I think that the Parable of the Prodigal Son is wrongly interpreted by commentators, and misapplied by all. I should like to

give a solution of it through the *Herald*, although I may differ in my opinion from everybody else.

"A certain man (God the Father) had two sons; (the Gentiles and Jews.) And the younger of them (the Jews) said to the father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." This was done at Mount Sinai, when the law was given unto them, and their portion divided off. Our commentators say, the Jews was the eldest son. If so, the Father could not have had any son, until the call of Abraham. Pray tell me, then, who was this "Melchisedec, Priest of the Most High God, who met Abraham coming from the slaughter, to whom Abraham paid tithes?" I think we must reckon the eldest son from Adam; for Luke (3:38) calls him the "Son of God," also (Gen 4:26) "Then began men to call upon the name of the Lord," (or margin) to call themselves by the name of the Lord. Also in chap. 6:2, "That the sons of God saw the daughters of men that they were fair." Hence I think, that all the old patriarchs, and the believing world, consulted the eldest son (the Gentiles), for the name of Jew was not known until the call of Abraham, and here we shall date his birth.

"And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living."

And this they have done by wickedly departing from the Lord, and rejecting their Saviour.

"And when he had spent all, there arose a mighty famine in that land;" such a famine as Amos speaks of (8:11) "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord."

"And he began to be in want;"—such is the state of the Jews who reject Christ;—they are in great want. To whom can they go? Look at their degraded condition, compared to the favors they once enjoyed; how have they fallen! Well might it be said they have gone "into the field to feed swine," and are now trying to fill that aching void with the husky vanities of this world.

As we now have followed them through to their present whereabouts, we must look to their future movements for the accomplishment of the rest of the parable.

Please read the 11th chapter of Romans (and see *Jews*, in *Religious Encyclopedia*), v. 23, "And they also if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Also 25, 26, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." See Hosea 3:4, 5, also Ezek. 36, entire, and Isa. 65 and 66 chapters.

"But the father said to his servant, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it; and let us eat and be merry. For this my son was dead, and is alive again; he was lost, and is found; and they began to be merry."

Rom. 11:15—"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

"Now his elder son (the Gentiles) was in the field (i.e. gospel field); and as he came, and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother hath come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry and would not go in; therefore came his father out, and entreated him."

This spirit of jealousy seems already to show itself in the elder brother (the Gentile churches) against their younger brother, although but little sign of resurrection is manifest. See parable Luke 15:11.

"And he said unto him, Son, Thou art ever with me; and all that I have, is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

It seems to me that this is a fair Bible construction of the Parable; and those citations that I have made, with a great many more, show plainly that there is a blessing in store for our younger brother the Jew, when they shall say, "Blessed is he that cometh in the name of the Lord;" and shall receive him whom they crucified as their promised Messiah, Acts 4:12. Christ said, (Luke 21:24) "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Rev. 11:2. The forty and two months

are the same number as the time, times and a half, or 1260 years—the space of time, doubtless that Christ referred to in Luke as the times of the Gentiles; and Christ will come at the close of this dispensation, when the man of sin shall be destroyed "by the Spirit of his mouth and the brightness of his coming." Consequently there cannot be any "age to come" for them; for Christ will then have left the mediatorial seat, or his high priest's office, which he now occupies, and will receive the kingdom at the hand of the Father, and take his seat "on the throne of David, and he shall reign over the house of Jacob forever."—Luke 1:32, 33.

CASTLE CHURCHILL.

Beaver Grove, Iowa, Jan. 11th, 1857.

LETTER FROM H. BUCKLEY.

BRO. HIMES:—For the information of many friends, I should like to speak through the *Herald*.

Over two years ago I removed with my family to the State of Illinois, hoping by the change of climate my health might be restored. My principal complaint is chronic bronchitis. I had known several persons having the phthisic who were benefited on going to that State. And I had heard of some cases of consumption being cured; also several cases of bronchitis cured by the same change of climate. I therefore hoped for a restoration. The two years residence banished that hope, and convinced me that the severe prairie winds, in connection with the frequent changes of the weather, were very unfavorable for me, as my health did not improve. It is generally supposed that those localities where bilious diseases prevail are not as subject to lung difficulties. This is probably true; for a few years since bilious diseases were very prevalent in Illinois, and consumption was hardly known, but at present bilious complaints are decreasing, while consumption is on the increase. A year ago last fall, I suffered with the fever and ague. I hoped that I might thereby shake off my throat difficulty, and therefore endured it more patiently; but after enduring some twenty-five chills, I was ready to pray for deliverance from this kind of remedy, and what was worst in my case, it proved to be no remedy. But it prepared me to sympathize deeply with you in your late sickness, and with multitudes who suffer in like manner, and to long more ardently for the land where "the inhabitants shall not say I am sick."

I had associated with the friends in Hancock county, Ill., till parting with them was painful, and had I been able to preach without injury I could not have left them.

Brethren Scott and Burdett will do what they can to sustain the cause in that section, and they would rejoice greatly to have associated with them some faithful brother who would help to build up the cause, and plant the gospel of the kingdom where there are open doors, in all that region. But none should go there excepting those who are willing to endure the privation and hardships incident to western life.

We returned to this section in November. I have spent part of the time in visiting the friends in Low Hampton, N. Y., and Addison county, Vt. I regret to say that the cause in Addison and Bristol is in rather a low state. May the Lord grant them a refreshing speedily. Brother Bosworth is growing in favor with the people at Bristol, and I think if he will hope on, he will yet see the reward of his labors in the upbuilding of the cause. The friends at Brooksville are doing well. I attended the dedication of their new house on the 22d. Though the day was very cold and blustering the house was filled. Brother D. Bosworth preached the dedication sermon, in which he gave a synopsis of our faith. It was listened to with interest by an intelligent audience. Brother B. preached in the evening. The meeting was particularly solemn.

My health is about as usual, unable to preach without injury. Where I shall locate is not decided; probably in Low Hampton, N. Y. Yours, as ever,

H. BUCKLEY.

Ticonderoga, N. Y., Jan. 27th, 1857.

LETTER FROM GEO. PHELPS.

CHRISTIAN Perfection, or Holiness of heart, 1 Thess. 4:3, "For this is the will of God, even your sanctification, that every one of you should know how to possess his vessel in sanctification and honor. (See 2 Cor. 4:7, But we have this treasure in earthen vessels, meaning our bodies.) This portion of Scripture shows us what the will of God is concerning his people. What is sanctification? A hallowing, or making holy. To sanctify, to make holy, (Bailey) perfect, complete, entire. Then to be a perfect Christian, is to be fully saved from sin, and adorned with all the graces of the spirit, which constitutes a perfect Chris-

tian, one who loves God with all his heart, and his neighbor as himself, (or as the *Herald* says, perfect submission and conformity to the will of Christ). Is this blessing attainable in this life? I think it is. Matt. 1:21, The angel said, "And thou shalt call his name Jesus; for he shall save his people from their sins." 1 John 1:7—"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth from all sin."

V. 8, "If we say that we have no sin, (that is to be cleansed from) we deceive ourselves and the truth is not in us." V. 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." V.

10, "If we say that we have not sinned, we make him a liar, (and our former confession a lie, see v. 9) and his word is not in us." That is we do not believe it. The perfection that the apostle Paul had not attained, was the perfection of the resurrection, Phil. 3:12. This would be attained when the Lord Jesus would come the second time, the dead would be raised, and the living changed. See vs. 20, 21, "Who shall change our vile body, that it may be fashioned like unto his own glorious body. (See Rev. 1:13-17.) V. 15, "Let us therefore as many as be perfect, be like minded," also 1 Cor. 2:6, "Howbeit, we speak wisdom among them that are perfect." So we see that Paul was a perfect Christian, and that there were other perfect Christians. Peter says in his epistle, 5:10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." Paul prays, (1 Thess. 5:23) "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless until the coming of our Lord Jesus Christ." I do not think that prayer was ever applicable in all its parts, until the present time, which will be accomplished in us who shall live until the Lord Jesus comes. This corresponds with Eph. 5:25-27, "Even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We have seen that it is the will of God, that we should be sanctified, or made holy; how are we then to obtain this blessing? We will now look at some texts of scripture to show us how we are to obtain it. I would say here that we need conviction for sanctification, the same that the sinner feels for pardon or justification, and that it is to be obtained in the same way, through faith in Christ, and that when God convicts his children for this blessing it is that they might receive it. Christ tells us in the 5th chapter of Matthew 6th verse, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." David prayed, Psa. 51:10, "Create within me a clean heart, O God, and renew a right spirit within me." Matt. 7:7, 8, Christ says, "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Here we see that all the blessings of holiness are to be received by asking. Only have faith, it is not to be obtained by works, if it was we might have to wait a great while, until we had done this or that, but as it is to be received by faith, we may come now, just as we are, not wait to make ourselves any better, or more worthy to receive it. If we have the witness that we are the children of God, God says now is the accepted time, now is the day of salvation. Paul says, Rom. 10:10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. So we see that God requires us to confess, in order to retain the blessing of full salvation. Mr. Fletcher, the co-laborer with Mr. Wesley, the father of Methodism, experienced this blessing, and lost it twice for not confessing it, and had finally to confess to the glory of God, in order to retain it. God does not light a candle in us to have it concealed, but for us to let it shine, that others may see the light.

But some may say, that to profess to be sanctified, is boasting. If it is boasting, it is in the Lord, for no one feels so much his dependence on God, as those that are saved from all sin, and do love God with all their heart, and that there may no one be deceived, read 1 Cor. 2:12, "Now we have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." Amen.

GEORGE PHELPS.

New Haven, Ct., Jan. 1st, 1857.

Pride, though it cannot prevent the holy affections of nature from being felt, may prevent them from being shown.

Letter from D. Bosworth.

BRO. HIMES:—Knowing that whatever of interest connected with the Advent cause is gladly received by your readers, I send a few items.

While brother Chapman and Farrar were laboring at Mount Holly, I received an invitation to go to their assistance, but could not see it in my way to do it at that time. After brother C. left, brother F. continued the meetings one week, and then by request of the church sent another pressing invitation for me to come to their help. I went accordingly, and for some reason not apparent, I found the interest nearly at a stand. We labored for a week with but little success. I then bade them good bye. Brother Farrar was to continue the meeting over the following Sabbath. The next morning not feeling satisfied with the result of our meeting, I concluded to stay another day. That night the cloud burst. Some twenty came forward for prayers. This was Thursday evening. I stayed over the following Sabbath, the interest continuing to rise, when I left to attend our dedication in Brooksville. Brother F. continued the meetings till the next Thursday, when he left for his Sabbath appointment at Low Hampton. Immediately after our dedication I returned and spent the Sabbath, baptized two, (others will go forward soon) and continued the meetings till Wednesday evening, when although many were yet seeking, I was obliged to take my final leave. Brother F. was to be with them and continue the meeting over the following Sabbath, and will doubtless write you the result.

Our dedication took place, Jan. 22d, as per notice. Brother Buckley was the only ministering brother of those expected, present. Notwithstanding the weather was uncommonly severe, the roads drifted full of snow, yet our house was filled at an early hour, with a more than ordinary intelligent audience, who came to feast on truths they loved, or to learn the "heresy" that they might be able to meet it. (The weather was so severe the idlers stayed away.) The writer preached the discourse from Acts 24:14—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." And the fixed attention, during the entire time of delivery (nearly two hours) showed a deep interest, either for or against the truths advanced. Good will be the result. On the 3d day of February, the proprietors of the house met, and finding a debt for building the house, of between two and three hundred dollars, they immediately made provision for it in such a way that we have a beautiful house, for the worship of God free from mortgage, or any incumbrance. May his own presence be with those who worship in it. D. BOSWORTH.

Extracts from Letters.

SISTER MIRIAM BECKLEY writes from Berlin, Pa., Jan. 28th, 1857:—"BRO. HIMES:—I feel to thank you for offering an opportunity to contribute my mite to help forward the cause. I enclose one dollar for the cause in which you are engaged to promote. I wish it was one hundred dollars instead of one hundred cents. I rejoice that the poor of the household may now cast in their mite, and for this end I hope a collection will be taken up in all our Advent congregations, so that a thousand dollars will be speedily collected. I pray God to move upon the hearts of all that have money, to contribute according as God has prospered them."

BRO. L. SCOTT writes from St. Albans, Ill., Jan. 31st, 1857:—"BRO. HIMES:—Yours, dated Nov. 22d, came safe to hand, and found us in usual health. We truly sympathize with you in your afflictions, and pray God to lift you up again that you may be enabled to resume your peculiar duties."

"The cause remains much the same in all its bearings that it was when you were here, except that brother Buckley has gone East with his family. Brother Buckley was a very acceptable preacher to those of different views with himself. The Christian spirit which he manifested won the love of all, and especially those who love the appearing of our Lord and Saviour Jesus Christ. But his health was bad, and he felt unwilling to leave sister Buckley a widow in a strange land, though we think she might have been very useful here."

"I am doing what I can for the cause by way of labor and disposing of the books. The health of my family has been such that I could not labor extensively as I hope to do in future. I shall have a better opportunity to dispose of the books, should I be permitted in the providence of God to make a tour, which I now contemplate doing, to comfort the brethren, and warn sinners of a coming judgment. Bro. Burdett is with me heart and hand. Says he is now ready to devote himself un-

reservedly to the Advent cause."

SISTER N. WOOD writes from Westminster, Mass., Jan. 20th, 1857:—"BRO. HIMES:—I trust you are praising God in affliction, if indeed it is working for your good. If in the present tense it is not joyous, you can undoubtedly look on the past and bless God who has spared your life, and is dealing so gently with you. He does not see as man sees, and thus he overrules all events, and causes us to write our greatest calamities among our choicest blessings. Yes, glorifying God in the fires; but how little do we of the present generation know of outward fiery trials! How many are in the future for us God only knows. O that all the dear children of God would gird up the loins of their minds and bear suitable testimony for God; give no occasion to the enemies of the Lord to reproach and blaspheme the worthy name by which they are called."

"I understand God's people to be a willing people, doing all they do heartily as unto the Lord, and so it will be said, 'Inasmuch as ye did it to the least of these, ye did it to me.' 'Faith without works is dead.' God grant you restoration, that you may yet be among the chiefest of his laborers, and glean your tens of thousands from the highways and hedges, as almost all the higher classes seem to be eating and revelling away the last fragment of time, and must soon be overtaken as a snare. The night is far spent, the day is at hand. Make full proof of your ministry. Soon the reward will be given. I remain your sister in tribulation."

BRO. J. MURRAY writes from West Epping, Jan. 30th, 1857:—"BRO. HIMES:—We still love the Lord and his truth, and find it nowhere but in the Bible and the Herald. Accept our thanks for your kindness in sending us the Herald so long, without hearing from us for good or evil. But, thank the Lord, we are striving to be overcomers, through the blood of the Lamb, and the word of our testimony. For we still live in the enemy's land; therefore the warfare is not ended; we are still looking for that blessed hope, and the appearing of Jesus. And may the Lord sustain you, and restore you to health again, is the prayer of your brother in Christ, and the blessed hope."

As the shepherd leads his flock, and the mother kindly aids the tender child to walk, so is the loving kindness of God perpetually displayed towards his people; he carries in his arms, shelters beneath his wings, guides with his eye, and preserves them in the hollow of his hand.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Obituary.

DIED, in Lower Saginaw, Mich., Jan. 6th, Mrs. ELIZA M. wife of John Bourn, Esq., and daughter of Deacon William Winn, of Hudson, N. H., aged 26 years.

DIED, in Scipio township, Ind., Jan. 24th, 1857, AMOS CLARK, aged 65 years.

The subject of this notice, was not only a reader of the Herald for thirteen years, but a believer in the great principles it advocates. He leaves a family who, I trust, will realize the blessing of heaven in this hour of trial. F. H. B.

Union Mills, Feb. 5th, 1857.

DIED, in New York, on Sunday, Dec. 28th, CATHARINE E., wife of Henry C. Wright, and daughter of James and Elizabeth Darnet.

The subject of this notice enjoyed the advantage of a careful, religious training: her mother being a believer in the gospel of the kingdom. For a year or more, she gave evidence of decline: and was for this period suspended between hope and fear by her friends; but with her it was a season of thought and preparation for the kingdom of God. She was meditative and prayerful. She read the Scriptures, wept before God, and was penitent. She fell asleep rejoicing and hopeful. Her last words were—Happy! happy! In the resurrection she will commence where she was broken off, when it will be continued—Happy, happy! This will be the pass-word with Catharine in the kingdom without end. As she meets her mother and old acquaintances—Happy, happy! What a relief to mourners when their friends leave them in such a state of mind. To such, how consoling the text: "For if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him."—1 Thess. 4:14.

B. M.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Bile, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUGT.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed)

THOMAS A. DEXTER.

J. H. KENDALL.

SAMUEL MAY.

THOMAS C. AMORY.

march 8

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkita, M. D.

Amos Lee, Esq., Monterey, La., writes, 2d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.
Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they are unexcelled upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow natural action, simulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellow-men.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for the use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headache arising from a full stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; and Chestnut st.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cts. a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, erysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 26 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year

Agents.

ALBANY, N. Y. W. Nichols, 185 Lydian street.
BRISTOL, Vt. John Powell.
BURLINGTON, IOWA. James S. Brandaburg.
BASCOS, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. John Powell.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
DE KALB CENTRE, ILL. Charles E. Needham.
CINCINNATI, O. Joseph Wilson.
DUNHAM, O. E. D. W. Sornberger.
DUNHAM, O. E. J. M. Orrock.
DERBY LINE, Vt. S. Foster.
EDDINGTON, Me. Thomas Smith.
FAIRHAVEN, Vt. Elder J. P. Farrar.
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MORRISVILLE, Pa. Wm. Kitchin.
NEWBURYPORT, MASS. Dea. J. Pearson, sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PHILIPSBURG, ST. ARMANDS WEST, C.E. C. P. Dow.
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SHREVEPORT FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

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BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person: and
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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, FEB. 21, 1857.

FOREIGN NEWS.

The royal mail steamship Europa, Capt. Leitch, arrived at this port the 15th inst.

THE PERSIAN WAR.—The Persian difficulty appears to be approaching an end. It is believed that Persia has submitted to British demands, but the intelligence is still doubted in some quarters. The details of the capture of Bushire have been received, from Bombay, under date of Jan. 2. The following are the principal features of the affair:

On the 29th of November some British ships arrived off the port of Bushire, when a correspondence ensued, and on the 3d of December the British sent on shore a copy of the declaration of war. On the following day (4th) the British took possession of the Island of Karrack without opposition, as a military depot. During the 7th and 8th the troops were disembarked at Hallila Bay, twelve miles south-west of Bushire, the men landing three days' rations, without baggage. On the morning of the 9th, the army, in two brigades, advanced along the coast, the ships sailing a little ahead on the flank. The ship Assayer on coming in front of the Fort of Bushire, shelled it from seventeen hundred yards and dislodged the garrison, eight hundred of whom took up a new position to oppose the British advance. Brigadier Stafford was shot dead while waving his men to the attack. The British thereupon rushed on the enemy, who fought sharply with bayonets until driven back upon the fort, from whence they attempted to escape, but were met with British rifles seaward, and by cavalry landward. Col. Malot of the cavalry was killed. The enemy was not Persians, but Arabs. They lost three chiefs and a large number of men. The British loss is reported at thirty-five. Bushire was then commanded to surrender, and the channel having been buoyed during the night, the city was bombarded, and replied steadily for four hours and then surrendered, and the British entered the town. There was no loss of life in the fleet.

The Governor, Commander of Fleet, and an officer reported to be the Minister of War, were made prisoners, but the garrison being too numerous to retain, were escorted some distance into the interior and there liberated. Bushire is proclaimed British territory and a free port. The city is now quiet, but there are reports of abominable conduct on the part of the British after the capitulation of the town.

THE CHINESE WAR.—Details of the Chinese war are received, which confirm previous telegraphic accounts. The extra of the *China Mail* of December 16, says:

The factories have been burned down by the Chinese, and the only particulars we have ascertained are that at 11 o'clock on Sunday night, the flames burst out in every direction. Vigorous efforts were made by the seamen and mariners to stop the progress, but all attempts were fruitless, and the fire raged throughout the night, up to the time of the steamer's leaving. At first, some hopes were entertained that the flames might be extinguished, but the fresh fires burst out. Dant & Co.'s premises were the first to go, and the whole of Poonshon Hong, Imperial French, and indeed all the hongs were destroyed. The only houses untouched when the steamer left were the British consulate, Augustine Heard & Co.'s, H. Jardine, Matheson & Co.'s, Turners & Co.'s, and one or two others in the new English hong, with Russell & Co.'s, in the Swedish hong, and Wetmore & Co.'s, Imperial hong, and whether they would escape was doubtful. The three banks, Oriental, Agra, and Mercantile, were on fire, with no hopes of saving them.

Admiral Seymour had withdrawn his men into the Garden, the only refuge left for foreigners. What steps the Admiral means to take are unknown; but there is little doubt that the city of Canton will be no longer spared, and the discharge of rockets and shells is already commenced.

By the following extract from the Hong Kong correspondence of the *London Times*, dated Dec. 15, it would appear that the American difficulties with the Chinese have been adjusted:

On the 15th of November, Captain Foote, of the

United States ship Portsmouth, was on his way from Whampoa to Canton, in the ship's pinnace, for the purpose of withdrawing the American mariners stationed in the foreign factories, when in passing the Barrier forts, the boat was fired at by the Chinese and obliged to put back to Whampoa, notwithstanding that the American flag was flying at the time, and was also waved from the boat, so that there might be no mistake.

The American men-of-war, Portsmouth and Levant, immediately up the river and bombarded the forts, which the Chinese defended bravely, replying with a well directed fire, killing two men and wounding others, and doing some damage to the vessels. Commodore Armstrong then wrote to the Viceroy, demanding an apology within 24 hours. The reply being unsatisfactory, the Americans proceeded at once to take the fort which they have since destroyed. In this service several lives were lost. Since this took place, Yeh has written to the American authorities to say that their flag shall be respected, and that it was entirely a mistake that led to the misunderstanding. There are yet one or two small points at issue, but we understand that the Americans will accept this apology, and withdraw from Canton. The Plenipotentiaries and naval commanders in chief of Great Britain and America have held a conference at Canton, but there have been no results of importance.

The China Mail of the 11th says the Americans have also met with a fatal accident. In completing the destruction of the barrier forts, one of the mines exploded through the carelessness of a seaman, killed him and two of his shipmates and wounded six others. The Portsmouth and Levant have returned to Whampoa. A dispatch says the French have destroyed some forts.

THE CHRISTIAN RELIGION.—The will of the late Hon. John M. Clayton of Delaware, has been published. The first clause of it is as follows:

"First I leave to my friends and relatives, as well as to all others, who may think my opinion of any value, this testimonial, that the religion taught in the New Testament is the best that has been offered for our adoption, both for this world and for that which is to come, and that Jesus Christ was the true Messiah, and will remain for ever the Redeemer and Savior of fallen man. Let my humble testimony stand in favor of the Christian religion.—I am deeply, thoroughly convinced of its truth."

REMARKABLE ESCAPE.—The Northfield Messenger says a few weeks ago a boy named Denny crossed the railroad track near that village, on a young horse; and for the purpose of accustoming the animal to the sight of the cars, he faced about and waited for a train to pass. As it came by, the horse was frightened, sprang forward and was struck by a car and knocked down the bank. The boy was thrown into the air and came down safely, alighting upon a platform car. Jumping up he demanded of the conductor to "put him ashore, as he had not asked for a ride, and should not pay his passage."

REGISTERING LETTERS.—We have a word to say about this abomination. Nine out of ten of our losses by mail, so far, have been registered letters and in no one instance has one of them been traced up. Is the thing not evident? Rogues do not have to play the grab game. The P. M. General kindly points out to them which letters have money in them, and they are saved all trouble. We say unhesitatingly, do not register your letters.—*Godey's Lady's Book*.

In a recent conversation with the 3d Assistant Post Master General on this subject, he expressed to us his conviction that registering letters, was as perfect a humbug as was ever concocted, as it but points out to the dishonest Post Master or Clerk which letter to steal. He informed us, however, that the Department have in contemplation a system of money orders, such as are so popular in England, which it is intended shortly to introduce.—*Norwalk Gazette*.

A VOICE FROM THE GRAVE.—It is related of the late Rev. Dr. Henry Peckwell, that, stepping into a dissecting room, he touched a dead body with a hand on which there was a cut. He became diseased, and the doctors pronounced the accident fatal. Conscious of his approaching death, he preached as was his wont on Friday. His words were as from one on the brink of the grave a more than farewell sermon. Ere Sabbath dawned, he was cold in death. The effect of that sermon may be imagined.

"Why," said a country clergyman to one of his flock, "do you always sleep in your pew when I am in the pulpit, while you are all attention to every stranger I invite?" "Because, sir, when you

preach I'm sure all's right; but I can't trust a stranger without keeping a good lookout."

An old lady in Vermont was asked by a young clergyman to what religious denomination she belonged.

"I don't know," said she, "nor do I care anything about your nominations; for my part I hold on to the old meetin' house, and what's more I mean to belong there."

ROMANISM IN A NUT-SHELL.—Men sometimes stumble on truth in a very strange way, and unexpectedly. A Roman Catholic Priest, some time since in Germany, on entering the pulpit, took a walnut into it. He told them that the shell was tasteless and valueless; that was Calvin's Church. The skin was nauseous, disagreeable, worthless; that was the Lutheran Church. He then said that he would show them the holy Roman Apostolic Church: he cracked the nut and found it rotten!

From an official report, it appears that seventeen out of every thousand Romanists in the Rhine provinces, are juvenile criminals, and only seven out of a thousand are Protestants! Yet Rome says, Protestantism demoralizes nations.

CHRYSOSTOM, speaking on the composition of a sermon, says, in a reverie: "I had a vision: 'I thought I saw the communion rails crowded with angels listening to the sermon. When a man speaks as in the sight of God, with an open heaven, with Christ and angels before him, he catches the true prophetic fire; he offers a present salvation, from a present Saviour; the spirit of glory and grace descends, and the flame communicating to his auditory, accompanies them to their houses."

FIRST IMPRESSIONS OF A RAILROAD.—Dr. Duff, speaking of the railroads that have recently been constructed from Calcutta, says that some of the old incredulous Brahmins in Bengal, when persuaded to be eye-witnesses, have been seen knocking their foreheads in a sort of agony, and exclaiming, as the mighty train rolled swiftly along, that Indir himself, their god of the firmament, had no such carriage as that.

Once! Oh, on this slender point hath turned to weal or woe the destiny of a deathless spirit. Caesar passed but once on the banks of the Rubicon: but it was a pause like that which nature makes when gathering her elements for the dread tornado. Eve ate the forbidden fruit but once, and her countless posterity have felt the fearful consequences resulting from so rash an act. Reader, remember ONCE.

The way of error and sin is always down hill; and once in motion, who can tell when and where it will stop? You trifle with the Sabbath to day; to-morrow you profane it. To-day you take a glass to gratify a friend; to-morrow you may take one to gratify yourself. You now endure bad company; you will soon choose it; so true is it, "They proceed from evil to evil."

GOOD NEWS.—Have heard from 130 of the 1010 to whom we sent bills a few weeks since; of which No., 106 have paid the amount of their bills, and quite a number of them in advance. Are waiting impatiently to hear from the remaining 880, whose names still stand on our list of d t r g x b z o g.

Manchester, N. H., Feb. 14th, 1857.

BRO. HIMES.—I perceive that my note in the *Herald* a few weeks ago is not fully understood.—I therefore now wish to say that the church worshipping in the chapel on Central street is the original church and that all invitations received from others for preachers to preach in Manchester aside from myself, are from opposition parties.

Yours, truly, JOHN MORSE.

LITHOGRAPHS.—The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likenesses of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by mail at 50 cts. each; or the three together for \$2.

Appointments, &c.

The Lord willing, I will preach at Waterbury, Vt., Feb. 28th; in Claremont, N. H., 13th; Springfield, Vt., 15th; Groton Junction, Mass., 16th; Westford, 17th; Lawrence, 18th and 19th; Manchester, N. H., 20th; Duxbury, Vt., 22d.

The Lord willing, I will preach in Brewer, Liberty Dist. schoolhouse near Mr. Wm. Jackson's, Feb. 15th, Sunday; and in Hermon school house, near Dr. Samuel Sawyer's, the 22d, Sunday.

Providence permitting, I will attend a Quarterly meeting in Cabot, Vt., to commence Thursday eve, Feb. 28 and hold over the Sabbath.

Bro. Orrock will also hold a conference in Whitefield, N. H., to commence on Wednesday ev'g the 4th of March, and hold over the Sabbath. We hope that our brethren living in the adjacent towns will make it convenient to come to this meeting. Let there be a good gathering of the friends of the cause.

W. H. EASTMAN.

Providence permitting, I will preach at Lawrence as the friends may arrange, Feb. 17th; at Newton, N. H., near the depot the 19th, as bro. Rowel may arrange; Kingston P. N. Sabbath, 22d; Manchester, Tuesday, 24th, as Elder Morse may arrange; Concord 26th; Claremont Sabbath, March 1, will remain till Friday 6th and hold meetings as the friends may think best; at So. Woodstock, Vt., Sabbath 8th, as the friends may arrange; North Springfield 10th and 11th; Week day meetings at early candle light. N. BILLINGS.

My Post-office address is Westboro', Mass. N.B.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Mrs. E. M. Perkins.—Have credited you two dollars for the one sent. The probability is that one dollar sent some time by you, has been credited to E. A. Perkins, who has been credited three times since Jan. 1, 1856—\$1 in February, '56, \$2 in Sept. and \$1 in Nov. This is the first that you have been credited since Sept., 1855. Will you consult together, and if you agree that \$1 sent by you, has been credited to E. A. P., who is credited to No. 880, or to April 1, 1858, write us that we may rectify it.

D. R. Mansfield.—Will do so.

C. Lawton.—Rec'd, Feb. 13th, \$3, from you, for paper and hymn books. Have sent the book directed to you at 553 Congress st. at Troy, N. Y.—though you did not give your state—and as we do not find your name on the *Herald*, have credited the balance to H. T. Lawton of Troy, N. Y., to No. 832.

C. Green.—The money was rec'd and the papers duly sent, but have sent G's again.

J. F. Alden.—Have made it 841.—Did you not at some time have some tracts to make the difference?

J. Smith.—Sent your books to Cincinnati, through the P. O., the 14th inst.

J. Fowler.—Sent your bound *Heralds* on Monday.

F. W. Hatch.—Those books are left on sale, and we have to pay for what we sell, and so sell for cash only.

J. L. Clapp.—\$1.15.—Sent book the 16th.

Nathan Lord.—For \$3 sent by A. F. O. \$2 by S. J. of Manchester, N. H., for such as you, have credited you \$12 to No. 816.

Clara Hodges.—Have credited you, to \$15 for \$1 sent by S. J. of Manchester, N. H., for such as you.

E. Clark.—A. F. O. and S. J. will see by the above how we have disposed of the \$6 they sent.

H. V. Davis.—Our acct agreed with yours, with the exception of the interest which you allowed. Have settled the books according to your statement.

S. Fellows.—You are right and are pd. to No. 833—thak you.

S. B. Mead.—It was an error in not being entered on bk.—have now credited you to 867 sure—60 cts rec'd.

R. Hutchinson.—Have credited the 2 G's to 126, 31 cts, on Her. to A. K. to No. 844 \$1, and the balance of \$3 to Wm R. on Her. to No. 844. Keep your pen busy in that direction.

J. H. Sutcliffe.—\$22.—Have balanced your acct and cr. you on *Herald* to No. 851.

RECEIPTS.

UP TO FEB. 17TH, 1857.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 816 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

NOTE.—After opening our letters on the morning of Feb. 12th, we found on the floor three ten cent stamps, and one 12 cent stamp. As no letter mentioned enclosing such, we knew not from which they had dropped, nor to whom to credit them. Will the sender inform us? The contents of letters should be always described in the letters.

B G Gardner 815—it can; A Town 841, J Stevens 841, U Woodbury 815, L Conkey 852, E M Perkins 815, see Business Notes; Geo Hamilton Jr., 819, L Nichols 846, A B Thayer 823, B A Cook 823, I W Bishop 827, D Eay 841, J Austin 845, D Goodwin 851, Rev A Stone 867, O W Allen 856, H K Boyer, besides 50 cts. credited him and ed. to J. L., 806, Mrs E Taylor, credited you up for the past 4 years for \$1 sent by L F A.—a stranger to you; A Bell 841—our mistake, J Morrill 846, Rev R S Cushman 867, H A Lord 832, T Pease 848, L B Potter 841, J H Baker 841, W Ide 841, A H Brown 841, D F Kendall 815, C G Crane 845, Rev A S Lovell 867, A Colby 885, I D Robinson 848, A Hastings 805, E D Clark 867—each \$1.

J Bachelard 898, H H Howland of Falmouth, Me., 815, E Williams 815, Wm A Ashley 815, M Ellsworth (for trs) J Drew 867 and \$1 as you direct, C C Hooker 841—the bill sent you was for only \$4, J W Wilkinson 846, N Ashley 820, W Winn 815, Dr J B Terry 841, Mrs A Williams 867, Wm Plummer 867, R Wooster 872, S D Silliman 833, M Shawan 835, S M Clain 835, W Weston 835, H Gibbs 875 and \$1 for poor, M C Wedd 828, J Thorp 867, Dr E Wright 820, H J Hurd 867, A Waggoner 872, G W Gregory 888, E Drake pd by Mrs Dr Smith of B. N. Y., a stranger to you with \$4 that we give you to 867, R W Beck 841, H Mellan 867, A C Parks 815, L Tottingham 841—have cr. as you say, S Geer 826, C H Shute 841, D Harmony 823, William Churchill 854, S S Wilson 867, M L Dudley 841, E Jewell 867, C Glines 867, S A Laird 867—each \$2.

J Cummings of Nashua N.H., 867 and G to 162, W Cardoll 893, D Green 893 and 2 Gs to 125, Col T Sweet 841, H Turner 849, F S Axe to bal. book acct, P B Hart 831, B Barker 867, J Bennett 841, E W Mead 854, R Tucker 820, J Libbey 802—each \$3.

D Boone 867, and \$1 sent book the 12th, G Beard 805, 75 cts due to 822, A Fairchild 867 and tracts, Thos Hasebury Her and G to July 1, 1858, L Grattell 830, T Goodwin 846—each \$4—G H Evans 815, A Gray Jr, 852, E M Smith have cr. you \$10 to 711—\$4 due—each \$5—O H Cole 815—\$4.25—25 cts due to No 822; A M Intire 841, E Delory 841, J Cummings of Ill., \$20 on acct, A Willard 815, E Dudley 821, \$1.25, and 50 cts for 2 Gs to 132, E G Dudley 854, \$1.25.

ADVENT



HERALD

Luke 9: 28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES"

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 824.

BOSTON, SATURDAY, FEBRUARY 28, 1857.

VOLUME XVIII. NO. 9.

THE SAINTS' HOME.

While the golden harp wakes gladness,
And its echoes loud and long,
Mingle with the silvery sweetness
Of the everlasting song;
Where is heard no note discordant,
Mid the myriad minstrel choir,
Where the "alleluia anthems"
Matchless melody inspire;
Saints shall through a Saviour's merit,
Everlasting joy inherit.

Where the atmosphere breathes fragrance
From the universal bloom,
And the ever-fadeless beauty
Speaks not of a former doom;
From the life-tree by the river,
To the fields of far-off space,
Flowers unrivalled e'en in Eden,
For their beauty and their grace,
Bless the eye and wake the wonder
Of the glorified beholder.

Where the sun in seven-fold splendor,
Shines on each enrapturing scene,
And "no night" shall hide the brightness,
And no cloud shall intervene;
Where a light the sun eclipsing,
And a glory unsurpassed,
Like to pure, transparent crystal,
Shines within the City vast;—
Lamb of God—its sun and centre,
Pain would I its portals enter.

Where the "multitude unnumbered,"
Shall on Zion's summit stand;
Gathered from all nations, kindreds,
To their own dear fatherland;
When the "Come ye blessed" vibrates
On the faithful servant's ear,
And the music of the "Well done,"
Suffering, sainted ones shall hear;
Sinner from God's presence banished,
All thy hopes will then have vanished.

CAROLINE.

Christ All and in All.

BY JOHN CUMMINGS, D.D.

Concluded.

Christ is all and in all creation as it is; and one day, what is now seen through a glass darkly will be seen face to face in all its clearness. All things were made by him; all things exist for him; "by him and for him," says the apostle, "all things are. It is true, growing discords are in one place where all was once harmony; dark and disastrous clouds move across a sky that was once all brightness; and evil has interposed its poison where all was once holiness, beneficence, and love. But, though the earth be fallen, it is not forsaken; and Christ at this moment, is day by day preparing it for that great and ultimate state in which it shall be the bright mirror which it once was, reflecting the glory of the Redeemer and the Creator both. It revolves upon its axis as it is, till his church shall be complete in character; its suns shine, its stars give their light; the waves of the sea wash the shores; grass grows for the cattle, and corn for the service of man, till all Christ's flock is gathered, and all his grand purpose, respecting it is complete. Then the earth shall undergo its last baptism, and shall be re-constructed and re-organized, a holy, beautiful orb, a returned prodigal star, again placed within the attraction of its Maker, and made a holy and a happy place for God and us forever and ever.—Then every rock will set forth the Rock of Ages, every star will be the sign of the Morning Star, the sun, in his zenith, will remind you like living scripture, of the Sun of Righteousness; every tree will remind you of the Tree of Life; every object in the created world will become a ministry of Christ; and the Bible, written on the perishable page, will be legible upon the imperishable frame work of creation itself; and

its every sound shall praise him, and its every thing shall serve him; from east to west, from north to south, Christ in creation shall also be what he is in the Bible—all and in all.

In providence, too, now Christ is all and in all. We are often tempted to believe he has forsaken this world; we are often prone to imagine that he has left it to chaos, to confusion, to the clash of tongues, to the sway of human passions and of human wickedness. But it is not so. Christ not only is, but Christ reigns and rules. And very often that which seems to us darkest, most ominous, most prophetic of disaster, is only the great cloud overshadowing the earth for a season with its terrible eclipse; chilling, it may be, in its transit, many a warm heart, but pregnant with blessings that are ripening and accumulating for the day when it shall burst upon the world; and we shall see that God our Saviour was all and in all there, though we knew it not. Those agitations that rock Europe at this moment; those convulsions that are threatened in every part almost of the world; that strange, startling state, in which no man seems to know what a single day will bring forth; all this is not nature broken loose from God; all this is not our world given up to chance, to Satan, or to fallen friends. Christ is there; and the issue will demonstrate, that what seemed to us unmingled disaster was the removal of obstructions to his gospel, the withdrawal of those that prevented its blessed march, the opening up of new channels; and that war, and conflict, and thrones upset, and thrones that remain with despots trembling upon them, are only the preparing of the way of the Lord, and making, though we know it not, a highway for our God. There is no such thing as chance. Christ is on the heights and in the depths of every abyss; a sparrow cannot fall to the ground without his permission; and can we believe that those things that are altering the very framework of society can be abandoned or disregarded by him?—Have we not often seen a pebble cast into a stream change its current for miles to come?—Have we not seen that a word spoken at random has been carried against thrones and dashed against palaces, and disorganization and ruin have been the issue? Can we believe that he who does not permit a hair to fall from the head without his cognizance, will suffer these things, without ulterior purposes of beneficence which in their blessed issues will demonstrate that in providence, in creation, as in revelation, Christ is all and in all.

Christ is all and in all in all that befalls us as individual Christians. There is no such thing as accidental sickness, accidental want, accidental death,—coroners' inquests may so record it; but God's word has written it otherwise. There is no such thing as accident in this world; if there were, the logical inference would be that there is no God in it; for if God be not in the movement of the minutest and the most microscopical thing, he is not in the greatest and mightiest thing; for who does not know it is upon little things that momentous things turn?—It is the little incident that becomes the hinge of a gigantic and desolating revolution or convulsion. And so in the individual case, there is no such thing as accidental illness; nay, so true is this, that on the field of battle, it is just as certain as there is a God, that every bullet has its billet attached to it. No soldier is acciden-

tally shot on the field, no sailor is accidentally wounded on the deck; there was no accident in either; it was best that it should be thus, it was arranged in eternity that it should be so.

But you say, that is fatalism. Mere animal insensibility may make one daring, but true Christian principle alone can make man a hero of the highest type and of the noblest order. I know it is difficult to feel that; perhaps those that have the conviction firmest in their minds may be among the very first that will falter when the crisis comes. Indeed, though thoroughly convinced of this, yet if I had been placed in the scenes that we read of in the last war, I should have felt tempted to flinch, perhaps among the very first. But that would be the faltering and the failing of nerve, it would not be the least interruption of my deepest and most thorough conviction. We can never admit that God has left us to incidents and accidents, even for a single moment. And oh, how often do we find that what we looked upon as a disaster has proved to us a happy and beneficent issue; and that what we thought was to be deprecated with our whole might was God there working out his own beneficent and grand designs; and though the bud, in the beautiful words of the poet, had a bitter taste, yet sweet has been the flower. If such be our feeling, with what peace, with what calmness can a Christian look around him, and say in nature's stormiest moods, and in the heart's most troubled beatings, "It is well; my Saviour is at the helm; all things are working for good to me; and though no tribulation for the present seemeth joyous, but rather grievous, yet afterward it worketh out the peaceable fruits of righteousness. Our light afflictions, which are but for a moment, are not worthy to be compared with the glory that shall be revealed."

And as Christ is in all that happens to us individual, he is all in whatever does happen to us. Are you sick? He is all your physician. Are you poor? He is all your wealth. Are you dying? He is all your rest. And when death comes, he is in the last pulse of the heart as near, as close, as truly, as in the heart's strongest and merriest beatings. And when death comes, what is it? It is the dusk of life's twilight ending in a short night that ushers in the everlasting and the blessed morn; and what we now dread as the mountains of darkness will be seen as the points that catch the first light of the rising sun, so that when we die we shall die in him who is all and in all, just as when we live we live in him who is all and in all. And to many a christian that moment which he dreads, the fear of which is ten times worse than the fact, will not be death, but, in the beautiful words of the poet, transition. If we only get rid of the vulgar, sensuous, material apprehensions that we have, we should feel and be sure that when those we love die they do not cease to be, they only begin to be well; they do not die, they only pass away like a shadow from the dial into everlasting and joyous sunshine. Christ is all and in all in death, during the walk through the valley of the shadow of it, as he was all and in all before it, and will be all and in all when death is swallowed up in victory.

Towards that blessed day when Christ shall be all and in all, and we with Christ and Christ with us; towards that blessed day which is to break after the feverish tossings of this world's

long night; let us lift up our hearts and be sure that if we are now in Christ as all and in all in our salvation, we shall then be with Christ all and in all our everlasting joy and happiness.

In these twelve Saving Truths there has been presented much of the gospel of Christ, if not in power, at least in earnest simplicity, purity, and truthfulness. What good may have been done, what impressions may have been made, what is their depth or what shall be their endurance, time or eternity will show. No neutral effect is produced by hearing the great peculiarities of the gospel. The reader is either softened or hardened. His distance from or his nearness to Christ is increased. How does it stand with us? what is the kind of influence under which we have come and now are? The truths we have read in these pages must become vital within us in order to be truly valuable; they must be seized by the affections in order to issue in transforming force; they must appear in the daily life in order to evince their vitality and living vigour; they raise the whole temperature of that nature into which they have been admitted, and give new inspiration and influence in every sphere of individual and social life. We live in an age distinguished by the spread of its commercial relations and interests, by brilliant scientific discoveries, by deep and successful researches. It becomes Christians to do with these what our remote forefathers did with art, consecrate all to the service and glory of our blessed Lord. This swift unwearying foot, this iron lung, this electric nerve, this rapid diffusion of all we do and say, and think, should be devoted to the extension of Christianity, and seized and sanctified to noble purposes. In these, too, Christ should be all and in all. It will be a sad sight if we are compelled to witness the advocates of every human and mundane pursuit unwearied and successful, and the followers of Christ alone indifferent or faint and feeble in the great work intrusted to their hands. We know those truths that save souls, and sweeten life, and sanctify all they touch and influence.—We have the secret of a new world, the spring of true happiness, the earnest and pledge of eternal rest. We have the Bible, experimental acquaintance with its latent might, its transforming virtues, its comforting influences. We are thus blessed that we may be blessings to others. We are stewards responsible to God. We owe all we are. We have squandered too much of the past, and misused too many precious opportunities. Let us now redeem the time. Let us turn the future, constantly rushing into our present, to weighty and useful ends, seizing every element of power in order to make it a ministry of good, and showing that all that is great should be identical with all that is good, till it be not only man's chief end, but man's chief effort, and, by God's blessing, his successful achievement, to glorify God and enjoy him for ever.

Allocution of Pope Pius IX.

DELIVERED IN SECRET CONSISTORY, DEC. 15, 1856.

VENERABLE BRETHREN:—We had believed, Venerable Brethren, that we should never be compelled, to the great grief of our heart, to lament and to complain that the rights of the Catholic Church in the Republic of Mexico have been severely wounded and trampled on. For that Government had already in 1853, an

nounced the wish to conclude an arrangement with the Apostolic See, and in the following year pressing sought for it through its minister, Emmanuel Larrainzar, our beloved son who resided in this city and was provided with the proper powers. Inspired by the inmost wish to care for the spiritual weal of the Faithful, and to arrange the Ecclesiastical concerns of the Republic, we willingly met this desire, and ordered that appropriate negotiations should be entered on with the said Mexican Minister.—These negotiations were in fact begun, but they could not be completed nor brought to the desired end, because due explanations were delayed, which the said authorized minister, residing at Rome requested from his Government. He was then recalled to Mexico on account of the well known revolution in affairs, and consequent of the fall of the Government which unhappily occurred in the Mexican Republic. But as soon as the new Government was formed it immediately declared war against the Church, her sanctuaries, her rights, and her servants. For after it had deprived the clergy of its double vote at popular elections, it put forth a law, on the 23d of November of last year, by which it destroyed the Ecclesiastical Forum which had always existed in the whole Republic of Mexico. Now, our Venerable Brother Lazarus, Archbishop of Mexico, as well in his own name as in that of all the Right Rev. Bishops and Clergy of that State, omitted not to enter a protest against this law, his reclamation remained fruitless, and the Government scrupled not to declare that it would never subject its proceedings to the supreme authority of the Holy See. The Government took great offence at the dissatisfaction which the faithful population of St. Angelo expressed at this law, and two decrees were put forth. By one, all the property of the Church of St. Angelo was subjected to the power and good pleasure of the temporal power; by the other, the rule was prescribed according to which the said property was to be administered. But when the Venerable Brother Pelagius, Bishop of St. Angelo, who fills his office in a distinguished manner, raised his Episcopal voice against this equally unjust and sacrilegious decree, the Government feared not to torment and persecute the said Bishop, to arrest him by military force, and drive him into exile. The remonstrances of the venerable brother Aloysius, Archbishop of Damascus, our Apostolic Envoy, as well as the remonstrances of the Venerable Brothers, Bishop Peter, of Guadalajara, and Bishop Peter, of Potosi, who unceasingly endeavored with all zeal to obtain from the Government the repeal of the said decrees were of no effect. With disregard of these most just complaints, and with thoughtless sacrilegious recklessness aiming at the appropriation of all Ecclesiastical property in that State, the Mexican Government went further, and on the 25th of June of that year again passed a decree, which is published on the 28th of that month, and in which it feared not to rob the church of all her property and possessions in that State. The venerable Brothers Lazarus, Archbishop of Mexico, Clement, Bishop of Mechoaca and Peter, Bishop Guadalajara, omitted not to raise their voices against so unjust a decree, and valiantly defended the Church's cause. The Mexican Government not only despised and rejected the reclamation of the chief Pastors, but also resolved that the Bishop of Guadalajara should be punished by banishment, and that the law published should be quickly and strictly executed. That this sacrilegious robbery of Church property might be more easily and quietly effected, the Government feared not to order various sales by auction, and to permit to the Ecclesiastical corporations the making way with their lands without observance even of the forms prescribed by the Government, provided only that that was discharged which the Government demanded as a tax on the transfer of property and other conditions were observed prescribed in the law.—And here, venerable Brothers, we especially lament that there have been found some men belonging to the Religious Orders, who wholly unmindful of their calling, of their office, and of their position, and, above all, hating regular

discipline, did not blush, to the greatest scandal of the Faithful, and to the grief of all good men to offer a shameless resistance to the Apostolic visitation of the Religious Orders, which had been appointed by us, and entrusted to the venerable Brother the Bishop of Mechoaca, to set themselves up against it, to favor the reckless schemes of the enemies of the Church, to recognise the above named law, and to sell the property of their own monasteries in disregard and contempt of the most solemn canonical maxims and penalties.

With equal pain we find ourselves further compelled to say that also among the Secular Clergy there have been some men, who, unmindful of their dignity, of their office, and of the holy canonical maxims of the church, have put in practice the said unjust law, and have not scrupled to obey the will of the Government.—Meanwhile, the Mexican Government, after the robbery of the Church property, put forth other decrees by one of which it repealed a law for the recall of a certain religious society, and by another declared that it would give all support and help to all members of Religious Orders of both sexes who would renounce the conventual life, forsake their monasteries, and withdraw themselves from the obedience due to their superiors. But even this was not enough; for the then assembled National Convention, by the vote of the deputies, amid very many blasphemies and insults against our most holy religion—its consecrated servants and chief Pastors—and the Vicar of Christ, passed a new Constitution, which among many articles, contains several which are entirely opposed to our Divine religion, its salutary doctrine, its holy institutions and rights.—For, by this new Constitution, among other things every privilege of the Ecclesiastical Forum is destroyed, and the rule is fixed that no one can enjoy any income which is a burthen to the community; it is forbidden to every one to bind himself by any obligation in consequence of a compact or promise, or a religious vow; and in order to corrupt more easily the morals and the hearts of the people, and to spread still more widely the abominable and horrible pest of indifference, and to subvert our holy religion, the free exercise of every form of worship is granted, and full permission is given to all freely and openly to publish every sort of opinions and views. And as especially, the Clergy of St. Angelo and their Vicar General most urgently prayed and entreated the Chamber of Deputies that at least the article on the freedom of the practice of every religion should not pass into law, several persons of consideration of St. Angelo, both lay and Clerical, and the Vicar General himself, though bent with age, were banished from the land, and other excellent Priests of the City of Mexico were made prisoners and brought to Vera Cruz, in order to be shipped abroad. But that the voices and wholesome warnings of the Chief Pastors (who according to the duties of their Pastoral office, could not remain silent under such violence and persecution against the Church) might not reach the faithful people, the Mexican Government addressed to all the presidents of every district the strictest order to watch carefully, and hinder in every way that any Pastoral Letter of the Bishops should in any way be published, or circulated, or read, in Churches. Moreover, it has decreed the heaviest penalties, especially against the Clergy, who, if they do not obey the unjust command, are to be removed from their domicile and conveyed elsewhere, or into the City of Mexico. Moreover the Government has wholly suppressed the Order of St. Francis, which was established in the City of Mexico, and devoted to the State Treasury its revenues belonging to pious foundations. It has destroyed the greatest part of the conventual buildings, and thrown into prisons some members of the Order. By the command of the Government, Bishop Clement of Mechoaca, has been arrested, cruelly torn from his diocese, and provisionally banished to the City of Mexico. Would to God that other excellent chief Pastors, Clerics, and laymen had not been overtaken by the same storm.

From these very lamentable facts which we have recorded here with pain, you clearly see, Venerable Brothers, how much our holy relig-

ion has been persecuted and oppressed by the Mexican Government, and what grievous affronts have been offered by it to the Catholic Church, to her sacred rights, her servants, and Pastors, and to our supreme authority and that of the Holy See. But far be it from us that we should ever omit to fulfil the duty of our Apostolic office on occasions of so great a devastation of the sanctuary, and of such grievous oppression of the church, of her power and her freedom.—Therefore, in order that the Faithful who reside there may learn that we emphatically reject all that has been done by the leaders of the Mexican Republic against the Catholic religion and church, and against her consecrated servants, Pastors, laws, rights, and possessions, and against the authority of the Holy See, we uplift in this your high assembly our supreme Pastoral voice with Apostolic candor, and sentence, condemn, and declare wholly null and of no effect all the above mentioned decrees, and every thing else which has been done there by the temporal power; to the great contempt of Ecclesiastical authority and of this Apostolic See, and to the great injury of religion and its chief Pastors, and especially of the Clergy.

Moreover, we most earnestly admonish all those through whose labor, counsel and order these things have been done, to ponder well the censures and penalties which are denounced by the Apostolic Constitutions, and by the Holy Decrees of Councils against the invaders and assailants of the most sacred persons and things, and against those who permit themselves to attack the rights of the Holy See. But we cannot refrain from testifying our heartfelt joy, and from bestowing the greatest and deserved praise on those Bishops of that Republic, our venerable brethren, who, mindful of their Episcopal duty with distinguished firmness and steadfastness have dauntlessly defended the cause of the church and have made it their glory, with unconquered courage, to endure all hardship and suffering in their struggles for the church. We also honor with due expression of praise all those men, Clerical as well as lay, who, truly animated by Catholic feeling, and following the noble example of their chief Pastors, failed not according to their strength, to devote all their labors to the same end, and exposed themselves thereby to the greatest dangers and disadvantages. Even so, we praise, in the highest degree, the faithful people of the Mexican Republic, who, or by far the greatest part of whom grievously deplore those sad and unjust dealings against their religion and their Pastors, and are afflicted by them and who have nothing more at heart than to confess the Catholic faith, to show all love and obedience to their Bishops, and to hold firmly and steadfastly by us, and this St. Peter's See. Therefore do we elevate ourselves in the hope that God who is rich in mercies, will graciously look upon His vineyard, and deliver it from all the evils by which it is now so hardly pressed.

Increase of Crime.

Public attention is just now powerfully arrested by the great increase of crime in our midst. A species of moral insanity, which is but another name for outrageous and unblushing wickedness, is spreading over the community, and breaking out in astounding frauds, in daring highway robberies, and in deeds of violence from which the heart recoils with horror. In this city it has reached a crisis in one of the most shocking cases of murder on record, but one which was perpetrated with such secrecy as thus far to elude all attempts at detection.

It is undeniable that there has been a great increase of such crimes. Every one that reads our journals must have been impressed with the fact. But that increase is not confined to this city, or to any portion of our land; nor is it even confined to this country. The police records of almost every city in the length and breadth of our country will show that it has been nearly if not quite universal. From Boston to San Francisco we have heard the same report; that wicked men have been setting law and justice at defiance, and from various motives, but especially for purposes of gain, have recklessly

committed crimes which but a few years since were comparatively rare. In California this spirit became so rife, and was indulged with such impunity, that the better disposed felt themselves justified in taking the law into their own hands, and suspending for the time the existing government. The state of things was scarcely worse than that which exists in some of our Eastern cities at this time.

Nor is it confined to this country. Precisely the same forms of crime are prevailing, and to an equal extent, in Great Britain. The Palmer case has scarcely a parallel in its cold-blooded atrocity. The Dublin murder was strikingly similar in many of its circumstances to the Bond street tragedy, and still remains as much a mystery as the one now under investigation in this city. The defalcations and railway frauds in England equal the stupendous transactions that have been carried on here. The garrote too, which is the current mode of highway robbery in our cities, is just as common in the metropolis and provincial towns of Great Britain as in New York or Philadelphia. Life and property have become alarmingly insecure in that country. Our English papers are filled with the details of renewed crimes of violence, and the increase has excited public attention, and occasioned public remark no less in Great Britain than in America. We reproduce in this connection, from our last week's issue, some remarks by our London correspondent, an Englishman who has no motive to present a false statement with regard to the state of morals.

I have had ample opportunity of making myself acquainted with the social morality of Englishmen of different classes, and my solemn conviction is, that at no period within my recollection was the social morality, in several departments, at a lower ebb than it is at present.

COMMERCIAL IMMORALITY.

'If 1856 had any religion,' exclaims, with characteristic point and exaggeration, one of the ablest of our secular journals, 'it was the religion of the dirtiest of divinities, who never before counted such a host of enthusiastic rogues in his service. The year was 'littered under Mercury' like Autolycus; but the Autoloci who distinguished themselves were ambitious knaves, far above the snapping up of unconsidered trifles. They snapped up fortunes as common pickpockets snap up pocket-handkerchiefs; planned their robberies over champagne, and executed them in carriages and tandems. Such was the astonishing Sadler; such was the dashing Robson and refined Redpath; such was Sir John Dean Paul, whose house of business was a house of prayer and a den of thieves; such were the Gordens and Cummings; and the worshipful Company of the Royal British Bank—giants of fraud, titanic swindlers, men with maws for widow's houses, and who devoured the portions of orphans like ogres in pantomimes.'

Now making full allowance for the exaggerated tone of this statement, no man who knows England will deny that it is substantially true. It is difficult to find a week among the last fifty-two, not infamously distinguished by some huge commercial defalcation, some daring embezzlement, some startling bankruptcy, some atrocious breach of trust, some huge shape or another of avarice or rapacity. Senators, bankers, doctors, clerks, servants, alternately figuring in the drama of crime, occasionally diversified with an appalling suicide, (real or fictitious) on Hampstead Heath, or a frightful deed of blood like that still mocking justice in Dublin. I might easily multiply illustrative cases, but intentionally refrain from details.

DEATH BY POISONING.

The numerous causes of death by poisoning which have recently engaged the attention of our criminal courts, have drawn public attention to the facilities afforded, under our present system, for the indiscriminate sale of poison. Your readers will be startled by reading the following statistics; they are given as the result of a careful examination of the official registries kept in the office of the Register General. They cover a term of six years. The following is the startling result. In England alone, that is exclusive of Wales, Scotland and Ireland, there died of poison in 1848, 303 men and 261

women; in 1849, 526 men and women; in 1850, 553; in 1851, 528; in 1852, 553; and in 1853, 489—in all, 3,218 men and women died of poison in those six years. In many cases the poison was taken or administered, as was legally proved, for the express purpose of taking away human life! And this in Christian England, and in the middle of the nineteenth century. Nor is this the whole, or the worst, of this terrible social or personal crime. It is proved from the returns of one of our largest provincial hospitals—that of Birmingham—that of the instances in which poison is taken or administered for the destruction of life, only one case in twelve actually proves fatal—remedial measures being so often applied in good time—so that we actually have an annual average of about 6,432 persons who take poison, or to whom it is administered for the sole purpose of destroying human life! I have met no fact for years which so conclusively demonstrates the low and degenerate social condition of our country.

We have just opened an English paper, and amongst the first paragraphs that met our eyes are the following:

Garotte Bobbery by Artillerymen.—Colonel Gordon, late of the Royal Artillery, was attacked and robbed by garotters on Friday evening last. Col. Gordon arrived at Woolwich a few days since from Glasgow, on a visit to his son, a cadet in the Royal Military Academy. On Friday, after dining at the house of a friend at Charlton, the Colonel proceeded along the Shooter's-hill road to Woolwich, and on arriving near what is known as the "Bluegate, on Woolwich Common, he was attacked by three artillerymen, who seized him by the throat, and succeeded in carrying off all the property about his person, including a silver snuff box and a purse containing a quantity of silver.

Garotte Robbery.—This species of robbery continues to be perpetrated. Among the latest cases recorded is one which occurred at the outskirts of Leeds on Friday evening last. Mr. J. Foster, a student of St. John's College, Cambridge, and son of Dr. Foster, of Leeds, was walking towards the village of Borley, near North Hall street, about 9 o'clock, when he was suddenly seized from behind by three men. They nearly choked him, and robbed him of his watch and chain, and then decamped.

We do not allude to these facts with the least invidious motive, or with any desire to cast odium upon our mother country, but only to show that it is not true, as many have represented, that the morals of this country are deteriorating beyond those of any other, or that the great increase of crime is confined to this land; but only to show how wide-spread is this rampant spirit of iniquity.—*N. Y. Observer.*

Fat Meat.

It is generally thought that the adipose tissue of the animal, or fat meat, is not conducive to health; but it seems that an opposite view at least exists. The following is from the pen of Dr. Dixon of New York, one of the most eminent medical men in America. It originally appeared in the *Sculpel* of which he is the able Editor.—*R. HUTCHINSON.*

"With young girls, fashion sometimes deters from eating of fat meat, which is regarded as a sign of grossness and want of delicacy; and many between the ages of thirteen and twenty years, manifest the injurious consequences of this error. The skin is flabby, cool, and blanched, and the whole system appears exsanguineous: the cheeks are sometimes flushed with a transient, irritative feverish heat, but there is a persistent coldness of the hands and feet, and the aggregate heat of the body becomes enlarged. The appetite is irregular and fastidious; especially in the morning, food is taken reluctantly, or utterly refused. In short, the general assemblage of symptoms indicate a serofulous constitution. In most cases there is a morbid thirst, and the symptoms become aggravated by an excessive use of cold water and other drinks. If, perchance, the friends indulge in a hydropathic monomania, the external use of cold water is brought in requisition, still more to lessen the vital heat, depress

the powers of life, and aid in the full development of phthisis. Most individuals who avoid fat meat also use little of butter and oily gravies, though many compensate for this want, in part, at least, by a free use of these articles, and also milk, eggs, and various saccharine substances. But they constitute an imperfect substitute for fat meat, without which sooner or later, the body is almost sure to show the effect of deficient calorification. That these striking facts are commonly unnoticed, the truth of which is rendered evident by observation and inquiry, is conclusive proof that this subject has received little or no attention. Its importance can hardly be doubted or over-estimated, when it is considered that full one-fifth of the human race is destroyed by phthisis. To parents, whose children have this aversion to oily food—this fearful sign of early dissolution—the subject is one of the deepest interest. It also deserves the careful consideration of insurance companies, of young persons, in making matrimonial alliances, and certainly of physicians, the professional, public guardians of human life and health. The presumption will commonly hold true, that a person who habitually avoids fat meat at the age of twenty-one, will die of phthisis before forty-five. But the great importance of oily food, in relation to this disease, consists in its preventive efficacy. In most cases of unequivocally developed phthisis, all curative plans of treatment fail. Prevention is the great object; to accomplish which, I feel assured that a rational plan of diet—proper combination of nitrogenized and caloric food—may be employed with the most salutary effect. The significant fact that the subjects of phthisis are, with a few exceptions, those who avoid fat meat, should be generally known.—Young persons should be fully warned against this dangerous error. The gay miss of eighteen, whose countenance to the practical observer, clearly shows the want of caloric nutriment, should be plainly told that if this error of diet is continued, phthisis will claim her as a victim before forty-five."

An Arctic Adventure.

Kane's Arctic Expedition abounds in adventures like the following, which makes one shiver to read. Dr. Kane and an Esquimaux hunter take a trip after seals:—

"I started with Hans and five dogs, all we could muster from our disabled pack and reached the 'Pinnacle Berg,' in a single hour's run. But where was the water? where were the seal? The flocks had closed, and the crushed ice was all that told of our intended hunting ground.

Ascending a berg, however, we could see to the north and west the dark cloud-stratus, which betokens water. It ran through our old battle ground, the 'Bergy Belt'—the labyrinth of our wandering after the frozen party of last winter. I had not been over it since, and the feeling it gave me was anything but joyous.

In a couple of hours we emerged upon a plain, unlimited to the eye, and smooth as a billiard-table. Feathers of young frosting gave a plush-like nap to its surface, and toward the horizon dark columns of frost-smoke pointed clearly to the open water. This ice was firm enough; our experience satisfied us that it was not a very recent freezing. We pushed on without hesitation, cheering ourselves with the expectation of coming every minute to the seals. We passed a second ice-growth; it was not so strong as the one we had just come over, but still safe for a party like ours. On we went at a brisker gallop, maybe for another mile, when Hans sang out at the top of his voice, 'Pasey! paseymut! seal, seal!' At the same time the dogs bounded forward, and, as I looked up, I saw crowds of grey netsik, the rough or hipsid seal of the whalers, sporting in an open sea of water.

I had hardly welcomed the spectacle, when I saw that we had passed upon a new belt of ice that was obviously unsafe. To the right and left and front, was one great expanse of snow-flowered ice. The nearest solid floe was a mere lump which stood like an island in the white level. To turn was impossible; we had to keep up our gait. We urged on the dogs with whip

and voice, the ice rolling like leather beneath the sledge runners; it was more than a mile to the lump of solid ice. Fear gave to the poor beasts their utmost speed, and our voices were soon hushed to silence.

The suspense, unrelieved by action or effort, was intolerable. We knew that there was no remedy but to reach the floe, and that everything depended upon our dogs, and our dogs alone. A moment's check would plunge the whole concern in a rapid tide-way. No presence of mind or resource, bodily or mental, could avail us. The seals—for we were near enough to see their expressive faces—were looking at us with that strange curiosity which seems to be their characteristic expression. We must have passed some fifty of them, breast high out of water, mocking us by their self-complacency.

This desperate race against fate could not last. The rolling of the tough salt-water ice terrified our dogs, and when within fifty paces of the floe, they paused. The left hand runner went through; our leader, 'Toodlamick,' followed; and in one second the entire left of the sledge was submerged. My first thought was to liberate the dogs. I leaned forward to cut poor Tood's traces, and the next minute was swimming in a little circle of pasty ice and water along side of him. Hans, dear, good fellow, drew near to help me, uttering piteous expressions in broken English; but I ordered him to throw himself on his belly, with his hands and legs extended, and to make for the island by cogging himself forward with his jack-knife. In the meantime—a mere instant—I was floundering about with sledge, dogs, and lines, in confused puddle around me.

I succeeded in cutting poor Tood's lines, and letting him scramble to the ice—for the poor fellow was drowning me with his piteous caresses—and made my way for the sledge but I found that it would not buoy me, and that I had no resource but to try the circumference of the hole. Around this I paddled faithfully, the miserable ice always yielding when my hopes of a lodgment were greatest. During this process I enlarged my circle of operations, to a very uncomfortable diameter, and was beginning to feel weaker after every effort. Hans, meanwhile, had reached the firm ice, and was on his knees, like a good Moravian, praying incoherently in English and Esquimaux; at every fresh crushing in of the ice, he would ejaculate 'God!' and when I re-commenced my paddling, he re-commenced his prayers.

I was nearly gone. My knife had been lost in cutting out the dogs, and a spare one which I carried in my trousers-pocket, was so enveloped in the wet skins that I could not reach it. I owed my extrication at last to a newly-broken team dog, who was still fast to the sledge, and in struggling, carried one of the runners chock against the edge of the circle. All my previous attempts to use the sledge as a bridge had failed, for it broke through, to the much greater injury of the ice. I threw myself on my back, so as to lessen as much as possible my weight, and placed the nap of my neck against the rim or the edge of the ice, and then with caution, slowly bent my leg, and placing the ball of my moocasined foot against the sledge, I pressed steadily against the runner, listening to the half-yielding crunch of the ice beneath. Presently I felt my head pillowed by the ice, and that my wet fur jumper was sliding up the surface. Next came my shoulders; they were fairly on. One more decided push, and I was launched upon the ice, and safe. I reached the ice floe, and was frictioned by Hans with frightful zeal. We saved all the dogs; but the sledge, kayak, tent, guns, snow-shoes, and everything beside was left behind. The thermometer at eight degrees will keep them frozen fast in the sledge till we can come and cut them out.

The Palace of the Soul.

The brain! what a strange, magnificent and wonderful palace is here!—the palace of the soul. It is here that the mind is supposed to reside, and hold its sway over the otherwise inert body. And how grand the residence. Safe and secure within its strong fortifications,

from which it never issues while life lasts, through the wide and far extended nerve-fibres, which act as telegraphic wires, it receives instantaneous and correct information of all that is transpiring without. Through that telegraphic and microscopic organ,—the eye—infinitely more powerful and perfect than human ingenuity ever constructed, it surveys all objects that come within its range from the planets and stars floating millions of miles away in space to the animalculæ of the water drop. Through the ear,—an acoustic apparatus of singular and most intricate construction,—it receives intelligence of another kind by means of the vibratory power of bodies and the undulations of the air. Hither, through the delicate nerves of the nose, come thousands of balmy odors, to regale this sovereign in her retired abode. All the avenues of sense are the servants of her will. From this palace she issues all her commands, which are borne with instantaneous speed to the remotest extremity, and in a state of health with most unerring certainty she wills, and instantly the muscles move in unhesitating obedience to her orders. She resolves, and the whole body is the slave of her impulses.

Let us enter into this palace and wander through its chambers and halls, not in fancy but in reality, for it is but to turn, each one of us for himself, back into the recesses of his own brain and his own mind.

What a wondrous picture gallery do we see! This is the home of Memory, and all over the walls, hung with soft and delicate drapery, are the pictures which she has preserved. Yonder are all the hopes of life, painted in bright and glowing colors, and by their side, in dark and sombre hue, its apprehensions and doubts and fears. Every noble and generous act of a whole life-time is represented here, and every thought or deed of shame or evil ready to rise up before us, at any time, to our dismay. The stormy passions, the fierce conflicts, the bold and daring deeds, the generous impulses, the pure and holy affections, the rancorous hates, the heroic acts of virtue roused at her own trumpet call, the mean and dastardly act of sin skulking in darkness and deceit, each act and each design of our own life is here pictured in living colors by the side of all we have seen and heard and read of others.

In one chamber of this vast palace Imagination resides, and Fancy, and from its walls are drawn all those glowing images that burn on the rapt tongue of the poet, or shine on the page of romance. Near by is the hall where History has hung the representation of all the changes and revolutions of time. Here men are immortalized in their deeds, for the picture of their noble or base achievements is never lost, though for a time, among the vast multitude that cover the walls, it may be forgotten. Here is the hall of Invention, and in it are generated all those grand conceptions and designs and achievements with which art has filled the world. Close by the throne of Reason sits Ambition, striving even here, to usurp the seat of her sovereign, and bind all the passions and faculties and powers of the mind to his imperious will. There are planned all these splendid and far-reaching schemes that fill councils with confusion, convulse empires, and deluge nations in blood. Here noble hearted Benevolence contrives and executes her plans of love and charity, and here stingy and craven-hearted and closehanded Selfishness, in her solitary cell, sits alone and gloats over her possessions.

Open wide the doors that separate these halls and chambers, as they are thrown open just at the hour when life is ceasing, and there spread out before you, is the whole picture of life, every deed and act of good or ill, from the time you lay a prattling infant on your mother's knee, to that dread hour. All are painted there as on one wide canvas, in indelible colors. Who can reflect, without a feeling of solemn and profound awe, that in his own body there is a tablet, upon which is written down, or painted in colors of living light, each event that has transpired in his whole life—that not one of them has been too small or too insignificant to make a legible record which joy nor sorrow, time nor eternity, can never efface, and which may rise up before

him at any time and in any place, to fill him with joy or to cover him with unutterable confusion and shame. Not in a dense and indiscriminate crowd are they gathered there, but on the vast canvas they are spread out, each in its own glorious or its own disgusting individuality.—*New York Observer.*



The Advent Herald.

BOSTON, FEBRUARY 28, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

6. THE UNTHANKFUL HUSBANDMEN.

"Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."—Matt. 21:33-45.

"And they sought to lay hold on him, but feared the people; for they knew he had spoken the parable against them: and they left him, and went their way."—Mark 12:12. See also Luke 20:9-19.

The former parable illustrated the hypocrisy of the Jews; and this, their rebellion against Jehovah's government. The points of analogy are,

1. The householder; corresponding to Jehovah as the ruler over all.
2. The vineyard;—corresponding to the visible church of God on earth, which, previous to the first advent, was comprised within the Jewish nation.
3. The care which the householder had exercised over the vineyard;—corresponding to all that Jehovah has performed for his people.
4. The husbandmen to whom the vineyard was hired;—corresponding to the chief priests and rulers of the Jewish nation.
5. The condition on which it was let to them, viz., that its owner should receive of its fruits;—corresponding to the requirement of Jehovah that the government and direction of his church shall be so conducted as to result to his honor and glory.
6. The treatment to the servants and son of the householder;—corresponding to the treatment the rulers of Israel had extended to the Lord's prophets, and which they were about to visit on his Son. And
7. The result which followed, the destruction of those wicked husbandmen, and the giving of the vineyard to others;—corresponding to the destruction which was about to be visited on the Jewish government, and the transfer to other leaders of the chief place in, and the direction of the Divine government on earth.

The truth taught, is, that God had entrusted the Jewish nation with great and important interests; they had not managed them with a view to

God's glory, but for their own aggrandizement and profit; that when God had sent to them his prophets to persuade them to return to the path of duty, they had not repented, but had beaten and otherwise persecuted, or slain them; that now the Son having come, they would put him to death, and that then would cease their peculiar connection with the interests of God's kingdom on earth—those interests being about to be intrusted to those of the Gentiles who should be made the sons of God. The Jews were no longer to be the chosen repository of Jehovah's law.

SPIRITUAL INTERPRETATION.

By spiritual Interpretation, is understood that which is arrived at without recourse to any law of language, but according to the fancy of the interpreter. It is the meaning which any expositor may guess to be hidden under language, the natural and obvious sense of which conveys no such significance. It is in opposition to this, and not to tropes and symbols, that the phrase "Literal interpretation" is used. Says Mr. Brooks:

"I wish it to be understood that when I speak of the *Literal sense* of prophecy or of a phrase, I mean that I understand the words in the primary signification thereof, and not in any mystical, enigmatical, or symbolic sense: excepting such ordinary, figurative, or typical use of them, as would not affect the obvious sense of them at the time they are spoken."

"It seems to be a device of Satan, when he cannot hope to lead men altogether from the faith of Scripture, to become an angel of light and in that character to lead them to some subtlety in the way of interpretation or application of scripture which virtually renders it useless: and among these modes is that of setting the ingenuity to work to find out what is called a *spiritual meaning*."—*Elements of Prophecy* pp. 97, 8.

It is through this mode of interpretation, that teachings of scripture are falsified by erroneous doctrines, and the word of God brought into disrepute. It was first introduced by Origen, Jerome and others, who thereby cast discredit on the doctrine of the millennium,—which had been held by the fathers of the church from the time of St. John. They were denominated Allegorizers, by Nepos and others, who wrote against them. In opposition to their principles of interpretation, Martin Luther in his Annotations on Deuteronomy says:—"That which I have so often insisted on elsewhere, I here once more repeat; viz. that the Christian should direct his first efforts toward understanding the literal sense (as it is called) of scripture, which alone is the substance of faith and of Christian theology—which alone will sustain him in the hour of trouble and temptation;—and which will triumph over sin, death, and the gates of hell, to the praise and glory of God. The allegorical sense is commonly uncertain, and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only, on which, if a man lean, he will find it no better than the Egyptian reed. Therefore, Origen, Jerome, and similar of that Alexandrian school, which, according to Eusebius and Jerome, formerly abounded in this interpretation. For later writers, unhappily following their too much praised and prevailing example, it has come to pass, that men make just what they please of the Scriptures, until some accommodate the word of God to the most extravagant absurdities; and, as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning: of which offence, however, Jerome himself was also guilty." Ann. in Deut. cap. i. fo. 55.

Dr. Mosheim observes:

"After the encomiums we have given to Origen &c., it is not without deep concern we are obliged to add, that he also, by an unhappy method, opened a secure retreat for all sort of errors, which a wild and irregular imagination could bring forth."

"And after noticing that he abandoned the literal sense, and divided the hidden sense into moral and mystical, or spiritual, he adds:—"A prodigious number of interpreters, both in this and the succeeding ages, followed the method of Origen, though with some variations; nor could the few, who explained the sacred writings with judgment and a true spirit of criticism, oppose with any success the torrent of allegory that was overflowing the Church." Ch. Hist. cent. iii. part 2. sect. 5. 6.

Milner, in his Church History, says somewhat similar:

"No man, not altogether unsound and hypocritical, ever injured the Church of Christ more than Origen did. From the fanciful mode of allegory, introduced by him, and uncontrolled by scriptural rule and order, there arose a vitiated method of

commenting on the sacred pages; which has been succeeded by the contrary extreme,—viz. a contempt of types and figures altogether. And in a similar way his fanciful ideas of letter and spirit tended to remove from men's minds all just conceptions of genuine spirituality. A thick mist for ages pervaded the Christian world, supported and strengthened by his allegorical manner of interpretation. The learned alone were considered as guides implicitly to be followed; and the vulgar, when the literal sense was hissed off the stage, had nothing to do but to follow their authority wherever it might lead them." Vol. i. page 469.

The same principles of interpretation still widely prevail, and are the prolific source of unnumbered errors in doctrine and in Biblical exposition. It is therefore important that they be corrected by sounder principles of exegesis.

NOTES AND QUERIES.

UNDER this head, may be given from time to time, various interrogations respecting points on which information is solicited by readers of the *Herald*—either with replies, or without, when they are too difficult for immediate answer. Short observations pertinent to this department, which adduce facts and arguments, may be here inserted.

ON THE DOMINICAL LETTER.

ON another page is a communication on the Dominical Letter, in which an attempt is made to show that our vulgar era commenced at the end of 4000 years from the creation. The writer has not, however, proved his case as he supposes, and we submit to him the following considerations:

1. Had the Dominical letter been used ever since creation, with an unbroken record, it would have been an important auxiliary. As it is, it is entirely artificial and proves nothing respecting the age of the world. He can tell by it the day of the week on which any day of any year transpired since or before Christ, but not for any year A. M. It is found for the years B. C. by reckoning back from the vulgar ear, and not by reckoning forward from the Creation.

2. The statement in our *Chronology* that the first year of the Christian era commenced on Monday, is an error—B being the Dominical letter for that year; which shows that it commenced on Saturday. The error was made by going in the wrong direction one day from Sunday.

3. Your table of Dominical Letters, which you do not give us liberty to publish, is correct as far as the New Style goes. But Ferguson gives on p. 396 of his *Astronomy*, the same thing in a more convenient form. Your other table which is only adapted to New Style, is less simple than it might easily be made. These tables, however, are only of service for New Style computations, or for showing on what days of the week any given day of any year would fall had the N. S. then prevailed. But as the Old Style did then prevail, it follows that according to the reckoning actually followed, B would be the Dominical Letter for the year A. D. 1; and D C for the year preceding, as it is correctly laid down. And

4. It is not apparent to us that there is any possible connection between the ending of each 400 years in N. S. Tables, with B A, and the No. of years that the world has existed. For we have no evidence to determine the month and day of the month, with which the first day of Creation would synchronize. And therefore he fact that the extension of N. S. reckoning, back 4000 years B. C., would cause Jan. 1, to synchronize with Monday, is no evidence that that was the year of the world's creation. For there is nothing to determine on what day of the week January then commenced.

II. THE LUNAR CYCLE.

The Golden number for the year A. D. 1, was 2, and consequently that for the year previous, or B. C. 1 was 1, as our correspondent says; but he is incorrect in supposing that the *epact* would then be 0. For the *epact* of the first year of the lunar cycle is always 11, because the addition of 11 days to the lunar year is necessary to complete the solar year; and in the last year of the lunar cycle the *epact* is always 19. And the full moon in March in the year preceding A. D. 1 would not fall on the 13th as he claims, but on the 8th.

That the year preceding the first of our vulgar era, synchronizes with the year A. J. P. 4713, is a result of mathematical demonstration: for the cycle of the sun then being 9, of the moon 1, and of the indiction 3, these numbers multiplied by those given on p. 35 of our *Chronology*, and divided by 7980, the number of years in a "Julian Period," the remainder is 4713, the year of that period that those numbers synchronize with.

The same rule will show that in A. J. P. 4710 the year of the cycle of the sun must have been 6, of the moon 17, and of the indiction 15. Any varia-

tion from those numbers would fail to synchronize with that year. And hence the golden number for A. J. P. 4710 was not 1, as our correspondent supposes.

The statement that the moon cannot full on the 13th of March when the golden number is greater than one, is gratuitous. In 1739 that number was 11, but the moon full on March 13—O. S. In 1758 the number and the date were the same. In 1797 the golden number was 12, and the full moon was on the 2d of March O. S.; but add 11 days and it is the 13th of March N. S. While in 1796, when the number was 11, it was on the 13th of March O. S.

The time of the full moon is very easily calculated by Ferguson's Tables. On pp. 371-386, he gives all the mean changes of the moon to the nearest hour, through four Lunar Periods, or 76 years. According to this Table, in A. D. 1745 the Golden number being 17 the change of the moon in Feb. was on the twentieth day at 5 A. M., at London. But the change was five hours and fifty-two minutes later than in any year in this table for each 76 years of time preceding. A. J. P. 4710 was just 23 times 76 years before 1745, so that the moon then changed 5 days and 15 hours later, on Feb. 25th at 8 P. M. If to this we add 14 days, 18 hours and 22 minutes, we get the full moon, viz., at half past 2 P. M. at London. To this add the difference of time between London and Jerusalem, and it brings "us in the night between the 12th and 13th of March," when was the only eclipse visible in that year at Jerusalem. By the same process we are able to answer our correspondent's inquiry as to what day the Paschal full moon fell A. J. P. 3223. This was 43 times 76 years anterior to A. D. 1778, when the moon changed March 17th at 5 A. M. Add $43 \times 5h, 52m = 10 \times 1-2$ days, and we have March 27th and 5 P. M. for its change in A. J. P. 3223. To this add half of a lunation and we have the full of the moon. And then the difference of time between London and any latitude, gives the time in that latitude. Or if we subtract half a lunation, we have the previous full moon, on the 13th of March, the golden number being 12. It, therefore, does not determine the date of the moon, except within a cycle of 76 years.

Our correspondent errs in his computation of the dates for the eclipse previous to the battle of Pydna, and of the burning of the temple.

1. By assuming that A. D. 1 synchronized with A. J. P. 4711, which is an error of three years, his computation becomes erroneous. The date of the eclipse A. J. P. 4546, synchronized with B. C. 168, the dominical letter of which was B. according to all correct tables; and hence June 21st fell on Tuesday of that year; while the Letters for B. C. 165, are F and E—our friend's Table being erroneous, for O. S. reckoning.

2. The dominical letter for A. D. 70 Old Style; the style by which it is computed, is G and not E—(See Ferguson's Tables, p. 395)—and hence Sept. 2 was Sunday. Those dates are correct, and our friend's tables are wrong, except for time since the introduction of the New Style.

3. B. C. 747 had E for its Dominical Letter.—(Ferguson's *Astronomy*, p. 394) so that Jan. came in on Wednesday, and Feb. on Saturday, which brings the 18th of Feb. on Tuesday—the computer who made it Wednesday being in error.

We see no evidence of any new discovery in the communication in another column, or in the Tables.

Allocation of the Pope

On another page will be found an Allocation of the Pope, copied from the *Pittsburg Catholic* of Feb. 14. It will be seen by that, that the poor old Pope demands that the temporal government of Mexico shall be subject to the supreme authority of the "Holy See;" and that he abrogates and declares null, and absolves the papists of Mexico from obeying the laws of Mexico therein referred to—one of which is that the Catholic Clergy shall no longer cast two votes at elections when others can only cast one.

A few years since the government of New Granada in S. America was denounced in a similar Allocation because schools were established for the education of the people; and nothing prevents a like act respecting the government of the United States but the strength of Protestantism here, and the impotency of the Pope. When he dare do it, then will the Pope demand that our government shall be subservient to his, and he will declare null and absolve the papists here from obeying laws that are contrary to his pleasure.

THE BOOK OF REVELATION has been called a sealed book; and many a dear saint, while in this imperfect state of vision and knowledge, has wept much, because he could not read and understand

the book. For it is very evident that the book of Revelation is not only interesting in its symbolical descriptions, natural scenery, and figurative language, but it is rich in truth, and the communication of events then hid under the veil of futurity, and would only be unfolded to the natural visions of men, many ages to come. John has written this book after the laws of nature; that is, he has seemed to copy after the richest and most picturesque scenes in nature's laws. He has, in revealing truths to our minds, followed the same steady course that fountains of water do in their course to the sea. He begins as it were back upon the mountains, where the head may be but a fountain, and there gives us a description of the source. He then glides gently through the vale below, winding between hills and mountains, visiting in his course the hamlets of the peasant, the villages of men, the populous towns and cities of commerce, until he lands us or leaves us in the ocean of eternity. At first, he appears to be describing some bubbling fountain or gentle spring, and swelling in importance as he proceeds, brings in and adds every important stream of events, deepens and widens in his course, until he makes his prophetic history like a deep-flowing river, bearing on its bosom the galley with oars. At first, he describes a pebbly brook murmuring along the hills, now and then bursting into view with some gentle fall, then gliding softly away, until it meets some rugged head-land, shifts its course, and almost seems to retrace its path; then suddenly bursting from the hills in cataracts of foam, bounding from rock to rock, leaping into the vale below, he again seems to follow the alluvial flats and receives his tributary streams, winds on his way, until it falls at its mouth by a tremendous leap into a gulf of waters, and is swallowed up in the waves of the sea. — *Wm. Miller.*

THE SIN OF OVER-WORK.—The New York *Observer*, commenting on the death of Hugh Miller, thus speaks of overtaking the brain:

We would take his death as a text from which to offer a word of exhortation to ourselves and our friends on the sin and danger of overworking the brain. Hugh Miller was a victim to this vice. What is it but a crime against God and society, one's family and one's self, to task and whip and drive the brain to madness? Such cruelty to the limbs we denounce in glowing periods, and seek to draw the secret of men upon its perpetrators. But men of business will pursue the world with intensity and restlessness, bolting their food in hot haste, planning and pushing twelve, fifteen, twenty hours a day, leaving little time for sleep, none for repose, and so it comes to pass that paralysis, consumption, brain fever, and derangement cut off so many at the time of life when they ought to be prepared to rest.

It is so and worse with professional life. They work their brains and nothing else. Hard at it and always at it, studying, writing, speaking, dreaming of the labors of the day when dreaming at all, they make themselves martyrs to their profession, and verily think they are pleasing God by their diligence, when they are murdering themselves. To take an infinitesimal pill of poison daily so as to commit suicide in ten years they would shrink from as blood guiltiness. But to strain the nervous system beyond its nature, and thus gradually to undermine and ruin it, is a crime they commit in spite of their daily prayer, "So teach us to number our days that we may apply our hearts unto wisdom."

This is their folly and their sin. It was a sin in Hugh Miller to make himself a madman by overwork. It is a sin in any man, no matter what is his business or pursuit, to devote so much time and thought to it as to interfere with the enjoyment of present and future health. The laws of nature are the laws of God. They cannot be violated by rational beings, without sin and punishment. We have examples to our own, furnished constantly in the circle of our own acquaintance, in the records of our newspapers, and the statistics of our Asylums. "Therefore let him that thinketh he standeth, take heed lest he fall."

A GENTLE HINT.—Rev. Jonathan French of South Andover, was to be supplied with wood by his parishioners, according to the terms of his settlement. Winter was coming on, but no wood had been furnished. Mr. French waited until the Governor's proclamation for Thanksgiving came, when, after reading it to his people, he said, with great apparent simplicity, "My brethren, you perceive that his Excellency has appointed next Thursday as a day of Thanksgiving; and, according to custom, it is my intention to prepare two discourses for that occasion—provided I can write them without a fire." The hint took, and on the next day all his winter's wood was in his wood-yard.

TRUE MARK OF THE MINISTER.—It seems to me that the clergyman should endeavor to distinguish himself in no other way from the people of his charge, but by presenting himself as a more perfect example of the influence of his religion upon his own character and conduct, and thus endeavor to induce his people, by seeing in him the loveliness of virtue and piety, themselves to embrace and practice them. This is the only legitimate source of influence and respect, and this will always obtain them from all ranks of mankind, as far as they are discovered and understood. — *Andrews.*

A DICTIONARY CHAINED.—In the records of the town of Boston, England, for the year 1578, the following resolution may be found:

Resolved, that a dictionary shall be bought for the scollers of the free school; and the same booke to be tied to a cheyne, any scoller shall have accessse, as occasion shall serve.

REMARKABLE DELUSION.—We recently published a paragraph stating that a German woman in Philadelphia had been arrested for defrauding persons, on the pretence that she was a sister of Christ, and would send their souls to heaven on the receipt of a certain sum of money. The Philadelphia papers give the particulars of the examination of the case, which show that even the most shallow imposters will find dupes. The name of the woman is Anna Meister. The principal witness against her was a married woman named Mast, also a German, as were the other victims of the cheat. She testified that she was induced to visit the house of the accused by another woman, who told her that Mrs. Meister was the sister of God, and had the power to save souls. On asking how much Mrs. Meister charged, she was told that "she could take no money; it would fall out of her hands if she took it." On going to the house, she heard preaching and reading of verses out of a book, and was told that they were revelations from heaven. The witness was cautioned not to tell her husband, a request she fulfilled, and continued to hear preaching until she became a "machine to do anything she was told to do."

The witness received a paper from Mrs. Meister, stating that she was of the pedigree of Manasseh, and that she and all the other followers would have to give something as an offering to God. An accomplice of the imposter told the witness that Mrs. Meister wanted a blue silk dress to go to heaven in, and that when she got it a cloud would descend and envelope her, and she would go up. The witness contributed \$10, and loaned \$10 more for this object. Another member of the society gave Mrs. M. a purple silk dress, and her son gave a silver cup. All these gifts were made through the woman's accomplice, who once told the witness that she had seen Mrs. Meister in heaven on a white horse, Christ being on one side and an angel on the other; and further more, that a revelation had been received stating that she (Mrs. M.) could not go to heaven unless she had a gold watch and chain, and that these articles must be bought by members of the society! The witness gave \$5. Another revelation commanded the witness and another woman to give some bracelets they had just bought to Mrs. M., and they were handed over! This unscrupulous imposter is said to have the appearance of a determined and intriguing woman. She has made numerous victims, but is now in a fair way to receive the punishment which she so richly merits for her knavery.

FORM OF PRAYER FOR MEMBERS OF A CHURCH CHOIR.—We find in a foreign Magazine the following form of prayer said to be used by the choir of a parish church in England. If the spirit it expresses could possess all persons who take part in songs of praise to Almighty God in churches, Sunday-schools and other religious assemblies, the change in the character of these services would be marvelous and delightful. *S. S. Journal.*

"Give us grace, O Lord, to behave ourselves in Thy courts with great reverence and humility, both of body and mind; that coming to Thy sanctuary with clean hands and pure hearts, we may offer unto Thee the fruit of our lips, giving thanks to Thy Name: through Jesus Christ our Lord. Amen."

HOUSE AND FAMILY BURIED IN THE SNOW.—In the snow storm on the night of the 18th, the dwelling of Mr. William Perkins, a good sized two story house, located under the brow of a hill, in the town of Essex Mass., was completely buried in a drift above the chamber windows, inasmuch that the occupants were unable to ascertain when it was morning, except by the clock. Mr. Cogswell, one of the neighbors, shovelled away the snow from one the chamber windows, when Mr. Perkins took the sash out and thus obtained egress. He was obliged to dig thirty-seven feet of archway between

the house and barn, and towards the nearest road, &c. The snow above one these arches was eight feet in depth. The pressure of the large body of snow between the hill and the back side of the house was so great as to spring nearly all the doors, rendering it difficult to shut some of them; and it was at one time feared that the building would be pushed from the under pinning, when the snow should be removed from the opposite side. But by dint of laborious shovelling the apprehended difficulty was obviated.

A DICTIONARY OF TROPE.

Continued from our last.

The correction of any errors made in the designation, classification, or significance of Tropes, is particularly requested from those who are interested in this study. Some errors were made in past articles, they being hastily prepared, that no one has yet pointed out. Will those interested in this exercise look for them?

Also, if any important word, used figuratively, is passed over, will some one call attention to it. And will any one make reference to any figurative texts they wish explained—designating the words which are of obscure significance.

STAFF, n. A Metaphor applicable to anything relied on for succor or support: "Thou trustest upon the staff of this bruised reed, even upon Egypt," 2 Kings 18:21. The Lord doth take "from Judah the staff and the staff—and the whole staff" or staff "of bread and the whole staff of water," Isa. 3:1; Egypt has "been a staff of reed to the house of Israel," Ezek. 29:6.

— A Substitution for any object of trust: "Thy rod and thy staff they comfort me," Psal. 23:4; "The Lord hath broken the staff of the wicked," Isa. 14:5; "How is the strong staff broken?" Jer. 48:17.

STAND, v. A Metaphor expressive of continuance: "Your agreement with hell shall not stand," Prov. 19:21.

— A Substitution for the same: "Nor shall he stand that handleth the bow," Amos 2:15; "Who shall stand when He appeareth?" Matt. 3:2.

STONE, n. A Metaphor denominative of Christ as our ground of confidence: "The STONE which the builders disallowed, the same is made the head of the corner," 1 Pet. 2:7; "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," Eph. 2:20.

— A Substitution for anything relied on as an assurance of hope: "I lay in Zion a foundation, a stone, a tried stone a precious corner stone a sure foundation," Isa. 28:16.

SUP, v. A Substitution for participation in an enjoyment: "I will come in to him and will sup with him, and he with me"—i.e., they will mutually participate, Rev. 3:20.

SWEET, adj. A metaphor applicable to anything pleasurable: "Make sweet melody, sing songs," Isa. 2:16.

SWORD, n. A Metaphor applicable to any instrumentality that does effective execution: "Whose teeth are spears and arrows, and their tongue a sharp sword," Psal. 57:4.

— A Metonymy for war, of which it is an instrument: "I will bring the sword upon thee," Ezek. 5:17; also for the power or authority of which it is a badge: "He beareth not the sword in vain," Rom. 13:4.

— A Synecdoche for instruments of war, of all kinds: "Nation shall not lift up sword against nation," Isa. 2:4.

— A Substitution for any agent of execution: "If I whet my glittering sword, and mine hand take hold on vengeance," Deut. 32:41.

TABERNACLE, n. a tent or pavilion. A Metaphor applicable to anything inhabitable: "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down," Isa. 33:20.

— By an Elliptical Metaphor denominative of the body: "We know that if our earthly house of this tabernacle were dissolved, we have a house not made with hands," 2 Cor. 5:1; "We that are in this tabernacle do groan, being burdened, not that we would be unclothed, but clothed upon . . . knowing that while we are at home in the body, we are absent from the Lord," vs. 4-6; "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me," 2 Pet. 1:13, 14.

— A Metonymy for the household or family: "I will raise up the tabernacle of David that is fallen," Amos 9:11; "He shall set upon it in the tabernacle of David," Isa. 16:5; "He refused the tabernacle of Joseph," Psal. 78:67.

— A Substitution for whatever serves for shelter, protection, or residence: "Lord who shall abide in thy tabernacle?" Psal. 15:1; "The tabernacle of the upright shall flourish," Prov. 14:11;

"There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain," Isa. 4:6.

TEMPEST, n. A Substitution for whatever produces violent disquiet: "O thou afflicted, tossed with tempest," Isa. 54:11.

TEMPLE, n. A Metaphor denominative of the body: "Destroy this temple, and in three days I will raise it up . . . but he spake of the temple of his body," John 2:19, 21. Also of the church, 1, collectively, as the dwelling place of God's Spirit: "All the building, fitly framed together, groweth unto an holy temple in the Lord," Eph. 2:21; and 2, individually: "Know ye not that your body is the temple of the Holy Ghost?" 1 Cor. 6:19.

THORN, n. A Synecdoche for thorns: "Instead of the thorn shall come up the fir-tree," Isa. 53:13.

— A Substitution for any agent of evil: "There was given me a thorn in the flesh, the messenger of Satan, to buffet me," 2 Cor. 10:7.

THRESH, n. A Metaphor expressive of the infliction of judgment: "Thou didst thresh the heathen in anger," Hab. 3:12.

THRONE, n. A Metaphor expressive of the seat of power or authority: "They shall call Jerusalem the throne of the Lord," Jer. 3:17.

— A Metonymy for kingly power: "His throne shall endure as the sun before me," Psal. 87:29.

TONGUE, n. A Metonymy for words uttered: "In her tongue is the law of kindness," Prov. 31:26; for ability to speak: "The Lord hath given me the tongue of the learned," Isa. 59:4; also for dialects: "Though I speak with the tongues of men and of angels," 1 Cor. 13:1.

— A Synecdoche for the person: "A lying tongue hateth those afflicted by it," Prov. 26:28.

— A Substitution for tongue shaped: "There appeared to them cloven tongues, like as of fire," Acts 2:3.

TOWER, n. A Metaphor applicable to any source of safety: "The name of the Lord is a strong tower," Prov. 18:10.

TREASURE, n. A Metaphor expressive of value: "The fear of the Lord is his treasure," Isa. 33:6.

— A Substitution for what is valued: "Where your treasure is, there will there will your heart be also," Luke 12:34.

TREE, n. A Metaphor expressive of growth and vigor: "A wholesome tongue is a tree of life," Prov. 15:4. By an elliptical metaphor it is denominative of the gallows: "Let a tree be made of fifty cubits high," Esth. 5:14.

TRUTH, n. A Metonymy for the exhibition of it: "God shall send forth his mercy and his truth," Psal. 57:3; also for the source of truth: "I am the way, and the Truth, and the life," John 14:16.

TURN, v. A Metaphor expressive of change: "I will turn their mourning into joy," Jer. 31:13.

— A Substitution for change of mind or conduct: "Let those that fear thee turn unto thee," Psal. 119:79.

TURNED BACK, v. A Substitution for apostatized: "They turned back and tempted God," Psal. 78:41; also for discomfited: "They shall be turned back that trust in images," Isa. 42:17.

UPRIGHT, adj. A Substitution for just: "Such as are upright in their way are his delight," Prov. 11:20.

VEIL, n. A Metaphor, applicable to anything that covers: "Through the veil, that is to say his flesh," Heb. 10:20.

— A Substitution for whatever covers or obscures: "He will destroy in this holy mountain the face of the covering cast over all people, and the veil that is spread over all nations," Isa. 25:7; "To this day the veil is upon the heart," 2 Cor. 3:15.

VINE, n. A Metaphor applicable to anything selected with care and with a view to future prosperity: "I planted thee a noble vine, wholly a right seed," Jer. 2:21.

VINEYARD, n. A Metaphor expressive of what is protected and cared for: "The vineyard of the Lord of hosts, is the house of Israel," Isa. 5:7.

— A Metonymy for its fruits: "Ye have eaten up the vineyard," Isa. 3:13.

VISIT, v. A Substitution for the meting out of punishment, or the offer of mercy: "Shall I not visit for these things?" Jer. 5:9; "God at the first did visit the Gentiles to take out a people for his name," Acts 15:14.

VOICE, n. A Metaphor expressive of any teaching or monition: "The voice of thy brothers blood crieth," Gen. 4:10. Any noise may be thus denominated: "The floods have lifted up their voice," Psal. 93:3; "The voice of thy thunders was in heaven," Psal. 77:18.

— A Metonymy for the speaker: "I turned to see the VOICE that spake to me," Rev. 1:12; also for the words spoken: "If I know not the meaning of the voice," 1 Cor. 14:11.

To be continued.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE DOMINICAL LETTERS.

MR. HIMES:—Having promised you at our parting that I would soon write to you and Mr. Bliss, I now proceed to fulfil that promise. I told you that if I could know the day of the week on which any event occurred, the full date being given, I could ascertain by the use of the dominical letters whether the date was correct or not. You replied that you and Mr. B. could do the same; that you likewise understood the dominical letters. Well, if you do understand them, you are the very man I wish to communicate with; for I have never before been able to find a man that did understand them. A few weeks ago I asked a distinguished clergyman if he understood the dominical letters. After gazing at me for a long time, he asked what I meant. After explaining myself to him, he had to acknowledge his total ignorance of them, not so much as knowing what the word meant; and then to cap the climax, tried to make me out as ignorant as himself for trying to ascertain the accuracy, or inaccuracy of ancient dates by the first seven letters of the English alphabet, which was he said of very modern invention, and therefore not competent to try ancient dates by! About as logical an argument as to say, "Sir, you cannot measure that field by that rod pole in your hand, for that field was cleared before the acorn sprouted that made that pole—the pole is not as old as the field, and therefore inadequate to measure it by." This is one example of the general and total ignorance of the great mass of the people concerning the Dominical letters. I rejoice, therefore, to hear you say that you understand the Dominical letters; for if you did not, it would be like prating to statues, to undertake to explain to you, and to the world, in a short letter or two, the wonderful uses of them. I put two small tables into your hands which constitute a perpetual almanac so far as the day of the week and the month is concerned, throughout all ages, past and to come, and to enable you the better to comprehend what I have to say in this treatise. These you are not at liberty to publish, but the one which is herewith sent, you are at liberty to make any use of that you may think proper. I expect my tables will all soon be published in a little book, and those who wish to see them can do so by purchasing a book. The two I handed you stand numbered in my book 2 and 3, and this one 4; therefore they will be distinguished by those in these papers. Now for the work. I told you that I could prove by the Dominical letters that the Christian era commenced at the close of the year 4000 A.M. This you denied. Upon this we will join issue. And upon this point will turn all the disputed points about the age of the world, the time of the crucifixion, &c., and ultimately, the second coming of the Messiah. The settlement of this question, then, is of vast importance to the inquiring multitude. With these facts before our eyes, we will proceed to argue the case in such a way that those of our readers who are so unfortunate as to know nothing about the Dominical letters can have some understanding of what we do say. This course may make my remarks a little irksome to the learned, but I am writing to the unlearned as well as the learned, and I wish to be understood. I will say, then, in the outset, that the Dominical letters are simply the first seven letters of the alphabet: that when used in a certain way, they are called the Dominical, or Sunday letters, &c., and that every 400 years, beginning at creation, or with the Christian era, constitute a Dominical cycle, bringing around the same day of the month, with the same Dominical letters. Consequently, the cycles all come in on the same day of the week, contain the same number of weeks, (20871) and all go out on like days; that is, when they come in on Monday, (as they always do) then at the end of 20871 weeks they go out on Sunday. This is as plain as it respects 20871 weeks, as it is respecting one week, which every school child knows, that if the week come in on Monday, it will go out on Sunday. I say how can it be possible, then, if 400 years constitute a complete Dominical cycle (which you have admitted) that a next, or preceding cycle, to differ from the

cycle in question, and come in, or go out, on days differing from the one in question? You might as well agree that one week could differ from another, or that one cycle could differ from another. I presume you will admit this. We say, then, that the cycles are all exactly alike, as all weeks are alike. I suppose that you will admit that the Dominical letters are now right, and that this year 1856, A. D. is the 256th year of the present cycle of 400 years, and that the Dominical letters for this year are F E. This granted, and you have at once acknowledged that the first year of the Christian era was the first year of a 400 years cycle. For four times 400 are 1600, and 256 make up the sum of the Christian era. Then, as men of sense, and of common understanding, (unless I am a fool) you are bound to admit that the year preceding the Christian era was the end of the 400 years' cycle which preceded the Christian era, and that if any cycle goes out on Sunday, with the Dominical letters B A, (as in fact they all do) so did the one preceding the Christian era. You have conceded in Bliss's Chronology, p. 13, that "The first year of the Christian era commenced with Monday," and consequently that the Dominical letter was G. What letters, then, do you say were the Dominical letters of the preceding year? Do you say B A? Yes, B and A were the Dominical letters, and could be no other. Why not? Because it was a leap-year, having two Dominical letters, and moreover was the end of a 400 years' cycle. Do you say, How do you prove that? I answer, I prove it by two of my tables in this way: If you will examine table No. 2 you will find by counting the blanks under A that there are but 13 dates in every 400 years having B A for Dominical letters, and that they are all succeeded by G. Then by examining table No. 4 you will find that not one of those dates except 400 could precede A D without deranging the alphabetical order of the Dominical letters of the figures. Is this satisfactory? If not, you must show that the tables are defective, or concede the point. If you concede the point, then does it not follow that the year preceding the Christian era was the year 4000 A.M. I will now drop the subject of the Dominical letters for a moment, and try you on another hook. You say, and so do all the authors I have ever read on that subject, that one year of the lunar cycle had elapsed when the Christian era commenced; and that, on this account, it is necessary in calculating the golden number, to add one to any year of the Christian era. If so, is it not plain that the golden number of the year preceding the Christian era must have been one, and the epoch 0? And if so, would not the full moon in March of that year fall on the 13th? This point conceded, then what date was the year? Was it 4713 as is stated in Bliss's Chronology, p. 36? In this same book, page 10, you give us the time of an eclipse, thus: "B.C. 4, moon, March 13," &c., "before Herod the great's death. Josephus." A note in Josephus, on this eclipse says: "This eclipse of the moon is of the greatest consequence for the determination of the time for the death of Herod and Antipater, and for the birth and entire chronology of Jesus Christ. It happened March 13th, in the year of the Julian period 4710, and the fourth year before the Christian era." Now if this eclipse happened in the year 4000 A.M., or the year 4710 of the Julian period, which is the same thing, the golden number being one, how in the name of common sense could the Christian era commence in the year 4714 in the second year of the lunar cycle? I assume that the golden number of the year 4000 A.M. must have been one, because the moon cannot full on the 13th of March when the golden number is greater than one. Then it is plain that if there be but one year in each cycle of nineteen years that has the golden number one, and the year preceding the Christian era had the golden number one, and did not succeed the year 4000 by more than four years,—then in that case, the year 4000 A.M. must have been the year preceding the Christian era. Had the Christian era commenced with the Julian period 4714 as is said in Bliss's Chronology, p. 36 in the second year of the lunar cycle, what do you say must have been the prime of the year 4710 A.D.? Would it not have been 17? And if so, I ask you as astronomers, could the moon have full on the 13th of March of that year? You must see with a moment's reflection, that it could not. This is a fact that I presume the learned never thought of when writing about the "vulgar Christian era." Have I not now fully established my point to your satisfaction? I will add but three more paragraphs on this point.

1. The eclipse previous to the battle of Pydna, it is said, (Bliss's Chronology, p. 157) "happened on Tuesday, June 21st, A.D. 2546" (4546) "B.C. 178." Now take 4546 from 4711 (the first year of the Christian era) and you have a remainder of

165. Now subtract 165 from 4001 (which include the first year of the Christian era) and you have a remainder of 3836 A.M. for the date of the eclipse. Now cast out the four hundred, (the Dominical cycles) and you have 236 left. Then find 236 in table 2, and you will discover that B is the letter that rules June, it being over the blank, and the letter that rules the latter part of that year. Then look under B in table 3, and you will find that the 21st of June fell on Tuesday that year, to wit, 3556 A.M., which it did not do for five years before, nor for six years after that date. So we should read 165, instead of 168 years B.C. for the battle of Pydna, or for the eclipse that preceded it.

2. "The temple of Jerusalem was burnt Sunday, August 5th, and the upper city, Sunday, Sept. 2d, A.D. 70."—Bliss's Chronology, p. 182. Look in table 2 for 70, and you find it under E. Then look for August 5th under E in table 3, and you find it to be Tuesday. The 2d of September the same. This proves the existence of an error somewhere. Now as this 70 was reckoned from 4004 A.M., (Usher's Chronology) and proves to be incorrect, let us look for 74, reckoning from the true era. Well, we find 74 under G, in table 2. Then look in table 3 under G, and you will find that both the above named days were on Sunday. All right now. No year before or after that period from 68 to 80 would give the like result. Is not this conclusive evidence that either the date is wrong, or that my tables do not give true results? If the tables were faulty as to the date, they would be so as to others likewise. But I challenge the literati of the whole world to detect one error in these tables. The whole world have not got those tables to look at, but they are in the hands of Messrs. Himes and B. of Boston, and if the literati wish to see those tables they can do so by purchasing one of my Time Detectors when they are published.

3. "The year 1852 will be the 2528th since the era of Nabonassar, the first day of which is said to have been Wednesday, Feb. 18th, (N.S.) 747 B.C." N. Y. Whig Almanac, 1852. Now add 4000 A.M. and 1852 A.D. together, which make 5852 A.M., and subtract 2528, the Chaldean era, from it, and you have the remainder 3324 A.M. for the date of the commencement of the Chaldean era. Now cast out the cycles, as before directed, and you have a fraction of 54 left. Find 54 in table 2 under D. Then look under D in table 3 and the 18th of Feb. is on Wednesday, according to the history. But make calculation from 4004, and you will find the 18th of Feb. to be on Monday.

I think that I have now sufficiently established my point; that is, that the Christian era commenced with the year 4001 A.M., or the year 4711 A.D. I know that this is greatly at variance with history, and with the common belief and teachings of the learned; but until my tables can be proved erroneous, and my deductions sufficiently refuted, I shall contend that I have made a new discovery in literature. All the learned, the world over, are therefore requested to turn their attention to this point, and to falsify my premises if they can. For believing an error on this point can do no one any good. They are also requested to furnish me, at Basco, Ill., or J. V. Himes, Boston, Mass., with all the ancient dates they can, with the day of the week appended, N. S., so that they may be compared with my letters, that truth may be elicited therefrom. I also wish some proficient astronomer to give us the day, N. S., on which the paschal full moon fell in the year 3223 A.D.

Mr. Himes:—Please publish this letter entire in one paper, with such remarks on the same as you or Mr. Bliss may think proper, and send one copy to each of the following named persons at my expense. Yours, with respect,

JOHN MATTHEWS.

Basco, Ill., Nov. 10th, 1856.

GEOLOGY.

BRO. B.:—I cut the following article from the Newburyport Herald. Is it not good? I felt desirous to send it to you because I recollected that, some years since, I read some articles in the Herald, from your pen, advocating the same principles. I have for years been truly astonished at the liberty which some Geologists take with the Bible. One class tell us, "true, God made the world in six days, but then, those days were epochs of immense duration—perhaps millions of years." And yet the same Bible that teaches that God made the world in six days, teaches also, that "He rested on the seventh day—sanctified it," and commanded his ancient people to "keep it holy." Could they keep holy a period of immense duration? Or shall not good sense say, as the seventh day is twenty-four hours, so are the other six twenty-four hours each? Another class teach, that the word "created" or "made," does

not mean, brought into existence the matter of, but only, arranged the matter of. So did not an inspired apostle understand the word "made," see Hebrews 11:3. Such violations of the plain word of God fill me with holy indignation! Such a theory is a main pillar of rank infidelity whitewashed over with professional reverence for the word of God! I am sorry we have to send our children to school to learn such unholy trash. I would that there might be a revolution in this department of science. Something has been done and is being done already. Fairhome did nobly in his Scripture Geology. Mr. Lord has "waxed valiant in fight," in his Literary Journal, in this matter, and now E. Meriam, who is familiar with the elements of heaven and earth, comes out nobly in the cause of true science; and I hope brother B. will add a word in the connection of the article, for the benefit of his general readers. Yes, and I hope too, that you will send a copy of the paper containing this to Mr. Meriam, and tell him that some of his readers do most religiously thank him for the fearless manner in which he has written on this subject. EDWIN BURNHAM, Newburyport, Mass., 1857.

"THE SCRIPTURES AND THE SCIENCE OF GEOLOGY."

"Infidelity has given a severe blow to the onward progress of the science of Geology, in attempting to bring mistaken chimerical ideas of supposed evidences and testimonies in the volume of nature, as seen in the structure of the material world, to contradict the Mosaic account of the creation."

"The writers on this subject, who undertake to deny the Scripture record, overlook that which is the basis of everything existing in the visible world."

"The creation of our earth is not a question of time. The Almighty, the Infinite, the Adorable Jehovah, who 'in the beginning created the heaven and the earth,' could accomplish the great work in a single moment, in the twinkling of an eye, as well as in ten thousand times ten thousand years. It is not a question of time, but of power; and the earth is in existence, evidencing the execution of that power."

"I have spent years of my active life in Geological researches, not in books, but in studying the volume of nature as written in the earth itself, in its rocks and sands, in its atmosphere, and in the waters that are upon and that rise above its surface; and I have made these researches with the Bible in my hand and in my mind. They each testify of the other, and the testimony of this union is truth in all its supremacy, in all its harmony."

"The opposers of the truth of Scripture history, attempt to pervert the plain language of the Bible, and insist that a day, as it existed at the time of the creative epoch, was another measure of time from that now used. There is no room for any argument, for the rule of construction, for the measure is given in the very same book, and from the very same pen which made the record, in obedience to the word of Him, whose word is power, infinite and unlimited."

"A day of the series of days which embraced the creative epoch, is the same measure of time as a day at the time Noah entered the ark, and as the day of that period when God delivered the commandments to Moses on Mount Sinai. The day was a part of a week, a part of a month, and the month a part of a year—the Bible says this."

"Geologists pretend to find in the progressive wear of the waters of Niagara, in forming its gigantic cataract, evidence that the falls have been ten thousand years in reaching from Lake Ontario to their present locality. I have been frequently at the falls, and made both minute and extensive geological researches there, and in all the country round about. I do not think that the falls are much if any over one thousand years old. In 1855 the volcano of Mauna Loa, in the short space of seventy days, sent out a river of molten lava seventy miles in length, five miles in breadth, and of unmeasured depth—twice the length of Niagara river and its mighty cataract, twenty times its width, and many times its depth, and all in ten weeks."

"Geologists talk about the crusts, the strata of the earth, and say these give evidence of slow and gradual formation. The crystals of Selenite formed in the Lockpit salt well, in pumping, resulted from the agitation of and in the commingling of two veins of water, and although the formation, or crystallization was instantaneous, still the stratification was complete, and the layers or strata vast in number. Had we not seen the instant formation we might have counted the strata by ages."

"In our memoranda of earthquake phenomena, we have two recent cases in which during the earthquake shock there came from the earth, in a moment, in the twinkling of an eye, a substance

resembling human hair—on being burnt it had the same crisp and the same smell as human hair—and it had the same appearance. This hair came out of the ground in the highways, in the fields, in the market places, in fact everywhere—it was from six to ten inches long, and erect and straight, and had its roots in the ground, the same as the human hair has on the head. It disappeared in three days—this was a shadowing forth of the resurrection.

"I have materials on this subject before me, and gathered in my extensive researches sufficient to carry my pen through an entire ream of paper without stopping—but brevity is needed, that the subject matter presented may not crowd the storehouse of the reading mind. E. MERIAM.

"Brooklyn Heights, Jan. 10th, 1857."

NOTE.—It seems necessary to add nothing to the above, except to say that Mr. Lord's "Geognosy," a volume of about 300 pages, is a conclusive refutation of "Geological theories," by showing that Geological facts are entirely inconsistent with them, and in harmony with the Bible. B.

LETTER FROM D. I. ROBINSON.

BRO. HIMES:—I have concluded to resume my pen again, to give my brethren some account of myself and the doings of the Lord with me.

After long and hard struggles of mind, I concluded to leave Central New York for the East, and resume the missionary field of labor. I stopped three Sabbaths at Pittsfield, Mass., with a Wesleyan church, which was destitute of a pastor. They were small but good, and willing I should preach my faith, and wished me to settle with them, and if I would not, to stay at least till spring. We had blessed meetings among them, and there was a good revival in the Presbyterian church. I attended the meetings some, and took part by request of the minister. It has since spread into all the churches I learn.

I came to Worcester, and found a good revival going on in the church under the care of brother D. T. Taylor. I attended, and took part in the social meetings of the week. I enjoyed them very much. There were some 18 or 20 happy converts, young, old, married and single. The work still continues slowly. The congregation increases, and new cases occur weekly of some turning to the Lord. This was where I formerly labored, after my great sickness. It was blessed to meet old friends happy in the Lord.

I spent one Sabbath in Holden, December 14th. The church is small, and live scattered, and it was the hardest rain storm of the season. So we could have no meeting. I attended the Baptist in the forenoon, and the Congregationalist in the p.m., and heard two good scriptural sermons, and was well edified.

The next Sabbath, Dec. 21st, I went to Bristol, R. I. Here is a small church long established in faith, but live scattered, and were rather low, and some discouraged, (I thought) as to effecting much in the place. I spent two Sabbaths, and had three week meetings with them. They appeared to enjoy them much, and to feel revived in faith, and hope, and joy. They are liberal, and rewarded the laborer; and if a good, wise, and faithful laborer could go and stay with them, I think they might flourish. I preached once to the church in Providence, under the care of brother L. Osler. I have had many good and happy meetings with them formerly. It was a cold and windy evening, but a large attendance, and I thought a very good meeting.

From there I went to Worcester, and held watchnight with the brethren, in the absence of brother Taylor, who was sent for and his wife to visit a sick relative, thought to be dying, in Vermont, but who is recovering, apparently in answer to the prayers of faith. The watchnight was good, but not so good as might have been, and ought to have been. The members seemed not to sufficiently understand that night, the importance of short prayers and exhortations, and many of them had no opportunity to take part, and therefore not that life, variety, freedom, spirit, and power I like. But they were not worse than most, nor so bad as many churches in that respect. From two to five minutes are long enough for public prayers. But in private as long as you wish, if it is "all night,"—none over three minutes in the Bible. They are killing to a church, a hindrance to revival, a sign of a Pharisee, and prevent attendance of people.

Jan. 4th.—I spent the first Sabbath of the year at Arkwright, R. I., a factory village about fifteen miles from Providence. Saturday there was a great snow storm, and the Sabbath was cold, windy, and snow-drifted, and small attendance, but good for the travelling. The word was received with the gladness of hungry souls. In the evening had a full and powerful meeting for prayer

and conference at a private house, and one rose for prayers, one other promised to seek Christ, and all seemed to enjoy it gloriously. I did certainly.

I accompanied brother Osler to Boston, and next day went to Salem on church matters between brethren which seemed to be settled by the aid of friends, to mutual satisfaction. I preached in the evening to the church, and all appeared to feel edified. Another cold time, and blocking drifts. I had to return by Boston to Worcester, on my way to Templeton, for the Sabbath. Attended as usual the social meeting at Worcester. It was a class meeting. About thirty attended. It was a very useful and happy time to both old and young converts. These meetings, if not compulsory, are very edifying and profitable, and if our friends everywhere would use them thus, they would find them so. But when compelled to attend, or be "dropped," or "turned out," and compelled to speak, they are apt to run into formality and religious lying.

Went to Templeton. This is a small country town, and here is a small church, at a small but growing village. The chief business is chair-making of all kinds. There is no meeting house, but a large hall answers for the present, for all. Brother Griggs has supplied half the time till now, and has done well, but he wishes me to do it this winter, as he is a member of the Legislature. Sabbath was another storm, and cold too, but we had a house full of candid hearers, and while we preached "Christ and him crucified," they seemed melted in penitence or joy. Some started in pursuit of eternal life, and the saints renewed their covenant of faith, love and obedience. Two weeks later I visited them again, and had a similar good time. They wish to have preaching all the time, and raise a place of worship. It is a promising place, for a small one, for a good and wise laborer. May God bless, and prosper them, and send them a true pastor. Brother Griggs and I expect to supply them till next summer.

I went to South Reading and spent a Sabbath, the coldest Sabbath of the season. This is a beautiful village. Small attendance at their chapel. They are a few established souls, but like the ones at Bristol, seemed to have little hope of doing much for souls. We had an interesting day; and I labored with my might to convince them, that with faith, hope, love, prayer, zeal and benevolence, good could be done,—everywhere and by every one, and we ought to be about it. I felt, and thought, I had some success. The prayer meeting in the evening was truly blessed, for all seemed to be blessed. It is natural enough for Christians to get discouraged in places of wickedness and prejudice, but it is not gracious. According to our faith, it will be done unto us. If we do not believe we can do anything, we shall not. But if we have faith, it sets us to work, and God will bless. O brethren, believe, pray, work zealously, patiently, and you will see salvation. D. I. ROBINSON.

Truro, Mass., Feb. 4th, 1857.

LETTER FROM S. JUDSON.

BRO. HIMES:—I have lived until I am almost sixty-eight years of age. About thirty years of that time I belonged to the Baptist denomination. When I was first converted, after a long time of doubts and unbelief, I had a clear evidence that my sins were forgiven me for Christ's sake. But in a second conversion, I had a more enlarged desire, and my whole soul was brought into the work of saving my fellow-men. I was never more in my element, than when I was doing something to bring it about: and so intensely have I felt that I was led to go from house to house, and pray and converse with the impenitent, and try to arouse them to a sense of their condition. These desires continue with me still, but I have not strength of body and mind to perform the labor. Yet I am ready to inquire, What can be done to arouse the churches to a sense of their responsibility to perform this work? The great secret, in my opinion, is, so to live, as to retain the spirit of Christ. While united to him, there is a sympathy for others. Where is the church that is ready to go forward to perform the great work? If we should follow Christ it would bring us together, although differing in gifts yet not in spirit. In that state of mind, one would not strive to be the greatest, but each esteem others better than himself. Sometimes I think, why is this state of things among Adventists? It cannot be because we have not had truth sufficient to keep us alive in the cause. It is because in an unguarded moment we have fallen asleep, and the enemy has taken possession, and disarmed us of our weapons of defense. How many of us can say, "I know that I have passed from death unto life because I love the brethren." If the spirit of God dwells

not with us, our hearts are open to evil surmises, jealousies, backbitings, &c.

The Advent cause never looked more precious than now. In 1844, I received the doctrine of Christ at the door, in the love of it, and we do not know the day nor the hour; we are to be constantly on the watch. As some have fallen asleep and others have deserted the cause, the greater responsibility rests upon those that have faith in his promises. But it is God's truth, and it will not go down. My prayer is, that God would speed on the missionary enterprise; and no brother or sister can plead an apology for not becoming interested in the blessed work. If our union exist between us and Christ, he will work in us, to will and to do, and we will work out then we are co-workers with him: and Oh how easy to work when God helps. I remain your brother, looking for redemption. S. JUDSON.

Linklaen, N. Y., Feb. 7th, 1857.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Obituary.

DIED, in Somers, Ct., Feb. 10th, at the residence of his son-in-law, brother Crowningshield, brother THOMAS LEE, aged 76.

Father Lee was a native of Rhode Island, but has lived for several years past in Somers and Enfield, near the "Shakers." He early became interested in the doctrine of the Saviour's near advent, and, till very recently, expected to live to see the day. He has ever been ready to use his influence and means to promote the interests of the cause of truth and true religion. His loss is severely felt in the community where he lived beloved, and died lamented. His funeral was largely attended on the 13th, though the day was very stormy. All seemed to listen with great interest to the recital of the words of inspiration, and remarks from the writer upon the subject of man's hope of a future life through the resurrection of the dead. Brother Lee leaves one son and two daughters to mourn his loss. His wife preceded him to the tomb some three years since. He was a good man, and waited for the salvation of Israel. He now sleeps in Jesus, his flesh resting in hope. May the family be gathered unbroken in the day of the Lord. E. CROWELL.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF
COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec. 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints. Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people. Hiram Conkling, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years. Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable." We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

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The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

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BY JOSHUA V. HIMES.

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Luke 9: 28-30.

J. V. HINES, Proprietor.

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WHOLE NO. 825.

BOSTON, SATURDAY, MARCH 7, 1857.

VOLUME XVIII. NO. 10.

DOOMSDAY.

"Come to judgment, come away!"
(Hark, I hear the angel say,
Summoning the dust to rise)
Haste, resume, and lift your eyes,
Hear, ye sons of Adam, hear,
"Man, before thy God appear."

"Come to judgment, come away!"
This the last, the dreadful day,
Sovereign Author, Judge of all,
Dust obeys thy quickening call,
Dust no other voice will heed;
Thine the trumpet that wakes the dead.

"Come to judgment, come away!"
Wide dispersed how'er ye stray,
Lost in fire, or air, or main,
Kindred atoms meet again;
Sepulchre where'er ye rest,
Mixed with fish, or bird, or beast.

"Come to judgment, come away!"
Lingering man, no longer stay;
Thee let earth at length restore,
Prisoner in her womb no more,
Burst the barriers of the tomb,
Rise to meet thy instant doom.

"Come to judgment, come away!"
Help, O Christ, thy works decay;
Man is out of order buried,
Parceled out to all the world;
Lord, thy broken concert raise,
And the music shall be praise.

Christian Sects.

At the outset, Christians had no creed. In the time of Irenæus and Tertullian, formularies of faith were written, on purpose to exclude the Gnostics; and catechumens were required to give public assent to them before they were baptized. The Gnostic sects were therefore outside the church. They formed a link between Christianity and the old Egyptian, Persian and Grecian ideas, and were one of the agencies by which many of those ideas glided into the new religion, and became permanently incorporated with it. The heterogeneous elements heaved and tossed wildly before they could be definitely settled into a theological form. It would fill volumes to explain all the subdivisions of sects on minor points of faith or practice. Asceticism, growing out of the old Oriental idea, that Matter was the origin of evil, began to manifest itself very early in various forms. There was a sect called Abolites, who abstained from matrimony, in order to avoid propagating original sin. They adopted the children of others, and brought them up in their own principles. They had great reverence for Abel, because he died unmarried and childless. The Aquarians used water instead of wine at the Lord's Supper, and abstained from animal food because they thought it wrong to stimulate or please the senses. The Apostolics were also called Renouncers, because they considered it wrong to possess any property, and therefore held all things in common. They allowed no married person to belong to their churches.

Quartodecimans.—One of the earliest and most troublesome schisms in the church, after the question of circumcision was at rest, related to a mere external observance. The first Christians continued to keep the Passover as a Jewish custom. They ceased to sacrifice a lamb because they observed the festival in commemoration of Christ, of whom the Paschal Lamb was supposed to be a type; thus Paul says: "Christ, our Passover is sacrificed for us." Jews observed the first day of the first full moon after the vernal equinox, on whatsoever day of the week it happened to fall; and Christians in the Eastern part of the Roman empire long continued to do

the same. In the Western part, they formed the habit of keeping it the Sunday following the first day. They did this partly because Christ rose on Sunday, and partly because there was an increasing disposition to distinguish themselves from the Jews. Thus it happened that while some churches were mourning for the crucifixion, others were rejoicing over the resurrection. In the second century the dispute grew very warm. The Bishop of Rome excommunicated the Eastern churches. Polycarp remonstrated with him, and alleged that the day that they kept was the same he had himself observed with the Apostle John. Synods were in vain called to settle it. Those who kept the fourteenth day were called Quartodecimans, and regarded as heretics by the churches of Italy. It was considered a question grave enough for the intervention of the emperor; and Constantine sustained the Council of Nice in deciding that it should always be kept on the Sunday following the full moon.

Montanists.—In the middle of the second century, Montanus, an illiterate bishop in Phrygia, preached a stern and terribly kind of Spiritualism, which attracted many followers. In most respects his doctrines were the same as those of the Christian church. But he differed in maintaining that every true believer in Christ, whether man or woman, received direct inspiration from the Holy Ghost; in support of which he quoted Joel's prophecy; "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." He considered Judaism as the infancy of religion, Christianity as its youth, and the more advanced state, attained by full and general reception of the Holy Ghost, was its manhood. He himself claimed to be an inspired prophet, sent by God to lead the church into a stricter life, and prepare it for the millennium, which he painted in glowing colors, and as nigh at hand. He had prophets and prophetesses in his train, whose wild and passionate preaching excited paroxysms of devotion in themselves and their hearers. This pouring out of the Spirit upon Christians of all conditions they regarded as one of the strong proofs that the end of the world was approaching. Maximilla, the associate of Montanus in his preaching, said expressly: "After me, no other prophetess shall arise; but the end shall come." Tertullian thus describes one of these inspired women: "There is a sister among us indeed with the gifts of revelation by an ecstasy of spirit, which she suffers in the church during the time of divine service. She converses with angels, and sometimes also with the Lord. She sees and hears mysteries, knows the hearts of some, and prescribes medicines to those who need them." After the Assembly was dismissed, her visions were taken down in writing; and much information concerning the invisible world was supposed to be gained from them. Montanus, when describing the prophetic power, represented the Lord as taking away the souls of men, and giving them souls; as saying, "The man is a lyre, and I sweep over him like a plectrum. The man sleeps, I wake." To him and to his two leading prophetesses he said God had imparted the fulness of his Spirit; whereas Paul confessed that he only knew in part and prophesied in part. Epiphanius charges a branch of the Montanists with making women bishops and presbyters; sustaining the custom by Paul's words: "In

Christ Jesus there is neither male nor female."

The morality of this sect was very rigid. They considered all recreations and pleasures of the senses sinful. They lived abstemiously, and kept prolonged fasts. Those who devoted themselves to prophecy generally left their wives and husbands, considering a life of celibacy the only way to become perfect recipients of the Holy Spirit. They regarded marriage as a spiritual union, to be continued in another life; therefore second marriages were considered unlawful. They likewise deemed that a marriage was not valid unless performed in a church in the name of Christ. While they thus revered the union of souls they regarded the earthly relation as a necessary evil, which ought to be conscientiously restrained within certain limits. They considered the rite of baptism so important that they baptized the dead.

Their preachers were accustomed to make rousing appeals to sinners, denouncing upon them the vengeance of God, and making terrific pictures of eternal torment, in contrast with the most luxurious pictures of Christ's kingdom upon earth. They held human learning in great contempt, and considered the study of philosophy or classic literature as a participation in idolatry.

Their leaders forbade them to avoid persecution, or to hold communion with any who did. Those who fled from the storm, or purchased safety by any concession, however slight, were regarded as recreants to Christianity and enemies of Jesus. Their preachers said: Let it not be your wish to die in your beds, in the pain of childbirth, or in debilitating fever; but desire to die martyrs, that He may be glorified who suffered for you. This, combined with eloquent description of the glory and happiness of martyrs, to which the soul could attain by no other process, produced among them such a rage of martyrdom that they rushed needlessly into danger. They considered themselves the only genuine Christians, and carried on hot controversy with all others, by whom they in their turn were much disliked. Tertullian became a Montanist, and abused in unmeasured terms, the church he had left. They were subdivided into sects, one of which was accustomed to use bread and cheese at the sacrament. They were for some time a very troublesome element in the church. They encountered a good deal of persecution, and had almost disappeared in the fourth century.

(To be continued.)

The Memorial Name.

The little volume upon the meaning of the word "Jehovah," just published by Mr. MacWhorter, of Yale College, will, we think, give a new impulse and interest to the study of the Old Testament Scriptures. The author argues forcibly, and conclusively, that the word translated "I am," in the third chapter of Exodus, should be translated "I who will be," that God in his proclamation of himself to the Jewish people, taught them that he was the promised deliverer of their nation and of the race, and not simply that he was the self-existent deity. The name is not "Jehovah," but YAHVEH, and it is the great Messianic name of the Old Testament representing there the same Divine person who afterwards appeared as Christ.

We can not go into the demonstration which

Mr. MacWhorter gives; for that would require many columns. We propose to refer only to a few of the results of his new interpretation.

1. It presents the God of the old dispensation to us, not as a mere Creator and Lawgiver, but as our Savior. We see not the Father, as the God of majesty and awe, ruling the world until it should be ready for the kingdom of his Son, but Christ himself, our elder brother, he who took upon him our nature and suffered in our stead, making the world, and governing it age after age, with reference to the great event in its history—preparing it as an altar for the sacrifice that he was to make himself upon it.—Thus the Bible is full of Christ from its first page to its last. Christians have always felt that, in some way, this must be so, and have tried to interpret the Old Testament accordingly. But there stood a dark barrier in the way. When God came down to Moses to proclaim himself from the burning bush, and from amid the clouds of Sinai, he said "I am Jehovah," and the Hebrew Rabbins interpreted Jehovah to mean "I am," making the proclamation "I am that I am," (Ex. iii:14.) If that was Christ speaking to Moses, would he not in some way have referred to the great work of redemption? Would he have announced himself simply as the self-existent deity? This seems too cold and philosophical for that loving and gracious being with whom we have become familiar in the New Testament. Mr. MacWhorter's explanation of the true meaning of that name, which God gave the Jews, as his memorial name, takes this barrier out of the way and sends a blaze of light streaming through the Old Testament. He did not announce himself as Jehovah—the uncreated one; but as YAHVEH—the coming one—the promised deliverer—the object of desire and expectation from the giving of the first promise to Eve.

And whenever, in the world's earlier records this name occurs, it is Christ who speaks or is spoken of. He is the God of the antediluvian Saints, of the Patriarchs, of the Hebrews in the wilderness, of the pious Jews in Canaan, and of the Prophets. It was the promised deliverer—the one yet to come—whom they adored and in whom they trusted. What new interest this fact imparts to the Old Testament! It is indeed our book, for like the Gospel and the Epistles, it is full of our Savior.

II. How precious is the view which this fact gives us of God! When our first parents were weeping over their forfeited Eden, he whispered of a promised seed who should bruise the serpent's head. And from that hour the deliverer, who was to come—the Savior who was to atone for the sins of men, was their God. He made himself known to them age after age, by a title derived from his gracious interposition in their behalf. He taught them to worship him as the expected Messiah. In all his providential interpositions and deliverances, he pointed them forward ever to the great redemption; and thus with a gentleness, a patience, and a sleepless love which exceed our finite conceptions, he prepared the way for his own humiliation and death. How different such a God from the Jupiter of heathenism, the Jehovah of corrupt Judaism, or the great, passionless first cause of Philosophy! A tender, loving heart beats through the ages—God our Savior is in the storm that drowns the world and spares the lonely ark of Noah; God

our Savior confounds men's speech, at the tower of Babel, and goes with Abram to the land of Promise; God our Savior rains fire and brimstone upon Sodom, and leads Lot out to Zoar, God our Saviour is in the clouds that curtain Sinai, and in the pillar that guides the Hebrews. Yes, he who pillowed a disciple's head upon his breast, who wept at Lazarus' tomb, who wrestled in Gethsemane, who was buffeted by Pilate's Soldiers, who prayed for his murderers on the cross, and who pleads for us in heaven—this Jesus, the lowly and the loving, is the Jehovah of our race.

III. This interpretation of the memorial name binds together the Old and New Testament as with a clasp of Gold; nay, it weaves them together as one glowing texture of love and truth. There is no conflict between them, but they are parts of one grand and beautiful revelation of the mercy of God to a guilty world. All men's efforts to array the dispensations against each other, or to proclaim them different in spirit, are as vain as it would be to draw a line across a running stream, and call the water below it sweet, and that above it bitter. The power and the grace of the one deliverer flow on through the ages, and revelation is their channel.

IV. This demonstration shows that Christ must be truly and absolutely Divine. He is not sent of Jehovah, but Jehovah himself. He is not a mighty being created to give us an example of holy living, and to be the sublimest martyr the world ever saw, but he is the Alpha and the Omega, the first and the last. Even those of us who call ourselves Trinitarians, do not always give Christ his true, central place in our conceptions. We do not en throne him in our systems and in our hearts, as the Bible enthrones him. Our author in the conclusion of his treatise, well says on this point:

"Christ is preached, rather as part of a great system by which man is rendered just with God and the character of God justified to man, than as God Himself in History,—as a means, rather than as in Himself an end,—the supreme object of the affections; whom knowing the Father is known, and loving, the Father is loved, and through whom alone the Father can be known and loved, for Christology is the only revealed Theology, all else bearing that name being but the product of man's reason.

"A return, then, to Christ, to a personal historic Christ, as the centre, head, and source of all Theology, would give to the age a vital element of progress in spirituality and true Christianity."—*Journal and Messenger*.

Looking for the Coming of the day of God.

The following article is from the *Baptist Magazine* published in Montreal C. E. in 1840 and written by Elder Hayes Lloyd, a Baptist minister.

It is certain that "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

This period is called "the day of judgment and perdition of ungodly men," that is of men who live and die without Christ, therefore without hope. It is called "the day of Christ," and "the day of the Lord." When the Lord Jesus delivered himself into the hands of his enemies, he said "This is your hour and the power of darkness." So in like manner, the present time in which men are permitted in the long-suffering patience of God to trample on his authority. To set at naught his counsels, and tacitly to call Him—the God of truth and true God—a liar, without taking immediate vengeance upon them, may be called the day of men. The present time may be called the day of the wicked one, the day of the power of darkness. Men now foolishly persuade themselves, either that God does not see them, or that he is not so displeased with sin as the scriptures represent; but the Lord "knoweth how to reserve the wicked unto the day of judgment to be punished."

This will be his day on which he will display his justice in "taking vengeance upon them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with

everlasting destruction from the presence of the Lord, and the glory of his power." When the Saviour left the world, he assured his disciples that he would come again and take them home to himself.—John 14. 2, 3. And those to whom he gave the promise in the first instance, after being "endowed with power from on high," uniformly directed the faith and hope of those who believe in him through their word to that glorious event, and to regulate their conduct with a view to it.

Though this awful period shall be a day of unutterable terror to the wicked, and to false professors, it shall be a day of unspeakable joy to those who believe in Christ. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."—1 Thess. 4. 16, 17. In 2 Peter 3. 10, we have an appalling representation of this awful day; but in stead of this sublime description being an object of terror, the effect the apostle considers it should have upon believers, is to "look for, and hasten the coming of the day of God."

That all-important day is fixed:

"He hath appointed a day," &c.—Acts. 17:31 therefore it cannot be hastened by man; but by a natural figure of speech it may be said we hasten what we earnestly desire, as when the Apostle John directs the eye of the believer's understanding to the glorious event: "Behold he cometh with clouds," &c., the response of the expectant of a blessed immortality is "Even so, Amen."

We may be said to hasten this glorious event when by a holy and godly conduct, we are looking for it, and anticipating its approach. The instruction the Lord communicated in Luke 12: 35, is to the point here. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord."

There is another important way we may be said to be hastening the day of God. The prophecies must be fulfilled—"the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." They who are remiss and negligent in their day and generation on this matter are not hastening the day;—they who only in listless indifference say, "Thy kingdom Come," but neglect the use of every talent bestowed upon them to further the "pleasure of Jehovah" prospering in the hand of the Savior, even the salvation of perishing sinners, are inconsistent, are not impressed with the value of eternal life,—and have little claim to the character of faithful servants. The importance of keeping the appearing of Jesus in view is strikingly manifested from the manner in which the Apostles generally connect it with every duty. Thus are we called to flee from avarice, and to confess Christ before men? His appearing is brought to our view, 1 Tim 6: 14. Are we called to make known the great salvation? His appearing is brought to our notice to stimulate to this duty, 2 Tim. 4:1, 2.—Are we called on to bear up under trials? The appearing of Jesus Christ is brought in to fortify the mind in such cases. 1 Peter 1:7.—And are we to grow in purity and holiness?—It is in the expectation of the coming of our Lord Jesus Christ. 1 Thess 3:13.

The Apostle writing to Titus (chap. 2:13,) after pointing out the necessary effects of the gospel on those who believe it, adds that it teaches to "look for that blessed hope and (or even) the glorious appearing of the great God our Savior Jesus Christ." To look for and rejoice in the expectation of the coming of Christ, to bring his people home to the mansions he hath prepared for them, is as truly a fruit of the gospel as to live soberly and righteously, and godly. To lose sight of the one indicates deficiency of the other, the Corinthians are represented as "waiting for the coming of our Lord Jesus Christ."—1 Cor. 1. 7. The believing Thessalonians not only "turned to God from idols to serve the living and true God, but also to wait for his Son from Heaven." 1 Thess. 1:10.—The importance

of this habit of mind may be seen from its being connected, as an object of the Christian life, with serving the living and true God; it is classed with the love of God. (2 Thess. 3. 5.): "The Lord direct your hearts into the love of God, and the patient waiting for Christ." The crown of righteousness is held forth to all them that love his appearing.—Tim. 4. 8.—No person can be said to love the appearing of the Lord, whose hopes are not supremely fixed on that glorious event, and whose actions are not regulated with a view of it.

Can we say that a wife loves her husband who longs not for his return home when he is abroad in a distant country? Let those who put this day afar off—who if the thought of it crosses their minds shrink from it with a foreboding of the deadly anguish which shall be the portion of unbelievers in that day,—let such be convinced that their hearts are not reconciled to God—that they are strangers to the love of Christ, and that this is "the acceptable time, now is the day of salvation." And brethren beloved, who have through mercy tasted that the Lord is gracious, let your "Citizenship be in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body (the body of our humiliation) that it may be fashioned like unto his glorious body." While he saith, "Surely, I come quickly," let our hearts respond "Amen even so, come Lord Jesus."

An Inquiry.

MR. EDITOR:—I am desirous to know the views of the English Millenarians, on the state of the dead, between death and the resurrection. Can you give me any information?

Ans.—We believe that they hold to the conscious state. But they probably differ as to the nature and enjoyments of that state. But all are agreed that the reward is at the resurrection.

The following article, from the *Investigator* vol. IV. 1834, on page 178, probably gives the best account of their views:

The Council of Florence hath defined, that pure and cleansed souls, when they quit the body, are presently received into heaven and there have a clear vision of the holy Trinity.

And the Trent Council (Sess. 25) hath laid this as the foundation of the Invocation of Saints departed, that they do now 'reign with Christ and enjoy eternal felicity in heaven.' But in this they seem to deviate from Scripture and the primitive antiquity. I say from Scripture; for,

1. Charity is represented by St. Paul as the most excellent of Christian virtues, and therefore that which will obtain the highest recompense; and yet the motive by which our Lord excites us to perform it runneth thus—"Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

2. To those who suffer death and persecution for the name of Christ our Lord hath promised a great reward in heaven; [Matt. 5:12] but this reward will only be conferred on them "at the revelation of our Lord Jesus Christ from heaven with his mighty angels." (2 Thess. 1:7).—The trial of their faith shall be found to praise glory and honor—at the revelation of Jesus Christ.—(1 Pet. 4: 13.) Till then the souls of them who are slain for the word of God are represented as under the altar. Rev. 6. 9.

3. To those who feed the flock of Christ a great reward is promised, even a never fading crown of glory; but it is to be received then only "when the Great Shepherd doth appear." (1 Pet. 5. 4.) A reward is to be rendered to the servants of God, the saints and prophets; but it is to be rendered "when the time comes that the dead shall be judged." (Rev. 11. 18.) The apostles are to have their mansions in heaven with Christ, but not till he comes again from heaven; for then, saith He "I will receive you to myself, that where I am ye may be also."—John 14:2, 3.

4. The retribution to every man according to his works is also to be made at the same time; for "the Son of Man will come in the glory of his Father with his holy angels: and then will he render to every man according to his works."

(Matt. 16:27.) "At the end of the world shall the righteous shine as the sun in the kingdom of their Father." (Matt. 13:40, 43.) This shall be done in the day when God shall judge the secrets of men's hearts; (Rom. 2:15;) and when we shall "appear before the judgment seat of Christ."—2 Cor. 5:14; Rev. 22:10.

5. Hence in the Scripture the time of recompense and the time of judgment are represented as the same; as in these words—"Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." (Rev. 11:18.) The time of glory and of the apparition of our Lord; as in these words—"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4.) The time of Christ's appearance and our salvation; for "he shall appear a second time without sin unto salvation" (Heb. 9:28).—the time of his appearing and of our beatific vision; for when he doth appear we shall be like him, for we shall see him as he is. I John, 3:2.

6. Hence Christians are so often said to expect the adoption of the sons of God—viz. the redemption of the body from corruption; (Rom. 8:13)—to expect the revelation of our Lord Jesus Christ; (1 Cor. 1:7)—to expect the Son of God from heaven; (1 Thess 1:10)—to expect the blessed hope and glorious appearance of the great God and our Saviour Jesus Christ; (Titus 2:4)—to hope for the grace that shall be given you at the revelation of our Lord Jesus Christ. 1 Peter 1:13.

Now let it be observed, that the body compared to the soul, is the vilest and least considerable part of man; and therefore the hope, the glory, the reward, inheritance, adoption and happiness, reserved to the time of the resurrection, cannot respect the body only.—Moreover the apostle saith of the incestuous person, that his body was delivered up to Satan for the destruction of the flesh, that his soul might be saved in the day of the Lord Jesus: (1 Cor. 5:5) which shews that the complete salvation of the soul is then to be expected.

As for the judgment of primitive antiquity in this matter, it may be learned from these considerations.

1. That they ascribe this opinion of the soul's immediate ascent to heaven and its enjoyment of God's immediate presence after death, to the heretics of those times; representing it as proper to the followers of Valentinus, Basilides and Marcion; and, after them, as a part of the heresy of the Manichees. Thus Justyn Martyr, speaking of those who were called Christians in his Dialogue with Trypho, (p. 307:353) says—"They denied the resurrection, and held that as soon as they died their souls were received into heaven." Irenaeus saith in like manner, "that the heretics despised the formation of God [i. e. the body formed by him] and not receiving [the doctrine of] the salvation of the flesh, say, that as soon as they are dead they ascend above the heavens and go to him whom they call their Father." And having said that our Lord's soul went not to heaven, but continued in the place of the dead till his resurrection he saith "This is sufficient to confound those men who say, that their inward man, leaving the body here, ascends to the super-celestial mansions." And then he gives the orthodox opinion thus: "It is manifest that the souls of the disciples of our Lord shall go into the invisible places appointed for them by God, expecting the resurrection; and then, receiving their bodies and rising with them, as our Lord did, shall come into the presence of God." Tertulian having produced the same instance of the death of Christ and the continuance of his soul apud inferos till the resurrection of the body, positively concludes, "That heaven is opened to none whilst the earth remains; the kingdom of heaven being only to be opened at the dissolution of the world." And in his 4th book against Marcion he saith—"The bosom of Abraham which is higher than the inferi, but not so high as heaven, is that which gives refreshment to the souls of the just, till the consummation of all

things produce the resurrection with a full reward."

The Manichees, who also denied the resurrection of the body, contended that good souls had their whole reward immediately after death: because Christ promised to the thief, that he should be that day with him in Paradise. To which objection St. Chrysostom answers by concession, that the thief was indeed admitted to Paradise; but then he adds, "that Paradise was not the same with Heaven, for it contains not the good things which God hath promised to us;"—and then concludes, "that if God promised the kingdom of heaven, and only brought the thief into paradise, he hath not yet given to him the good things promised."

2. That they [the orthodox Fathers] expressly teach, that the souls of good men remain till the day of judgment in a certain place—out of heaven—expecting the day of judgment and retribution. Thus Justyn Martyr saith, "that no souls die; but the souls of good men remain in a better place, the souls of bad men in a worse, expecting the day of judgment."

Irenæus gives us the tradition of the Church touching this matter thus: "The Presbyters who were the disciples of the apostles say, Those that were translated were carried into Paradise; for that place is prepared for just men and such as have the Spirit; and there they remain till the consummation, expecting or beginning immortality: and that there shall be New Heavens and a New earth; and then they that are worthy of the celestial mansions shall go thither." Tertullian, having cited those words of the Apostle "And the very God of peace sanctify you wholly; and I pray God your spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," saith thus: "Here you see the whole substance of man designed for salvation, nor at any other time but the appearance of our Lord, who is the key of the resurrection." "There is a place (saith Novatian) whither the souls of good and wicked men are carried, having some foretastes of their future judgment."—And Caius, a presbyter of the Church of Rome, saith, that just souls being celebrated by the angels placed over them, are led by them into a place of light called the bosom of Abraham, where the just from the beginning have been; where they are delighted with the vision of the just Fathers, expecting after this place their rest and everlasting habitation in heaven." "Let no man think (saith Lactantius) that souls are forthwith judged after death; they are all held in one common custody till the time may come that the great Judge shall make a trial of their merits." See also Dall. de Pæn. et Satisf. lib. 5. cap. 3:6.

The Unveiled Dealings.

"What I do thou knowest not now; but thou shalt know hereafter."—John 13. 7.

O blessed day, when the long sealed book of mystery shall be unfolded, when the "fountains of the great deep shall be broken up," "the channels of the waters seen," and all be discovered to be one vast revelation of unerring wisdom and ineffable love! Here we are often baffled at the Lord's dispensations; we cannot fathom his ways. Like the well of Sychar, they are deep and we have nothing to draw with. But soon the "mystery of God will be finished;" the enigmatical "seals," with all their inner meanings, opened. When that morning without clouds shall break, each soul will be like the angel standing in the sun—there will be no shadow: all will be perfect day!

Believer, be still! The dealings of the heavenly Father may seem dark to thee; there may seem now to be no golden fringe, no "bright light in the clouds;" but a day of disclosures is at hand. "Take it on trust a little while." An earthly child takes on trust what his father tells him: when he reaches maturity, much that was baffling to his infant comprehension is explained. Thou art in this world in the nonage of thy being—Eternity is the soul's immortal manhood. There, every dealing will be vindicated. It will lose all its "darkness" when bathed in the floods "of the excellent glory."

Ah! instead of thus being as weaned children,

how apt are we to exercise ourselves in matters too high for us! not content with knowing that our Father wills it, but presumptuously seeking to know how it is, and why it is. If it be unfair to pronounce on the unfinished and incomplete works of man; if the painter, or sculptor, or artificer, would shrink from having his labors judged of when in a rough, unpolished, immature state: how much more so with the works of God! How we should honor Him by a simple, confiding, unreserved submission to His will—contented patiently to wait the fulfilment of this "hereafter" promise, when all the lights and shadows in the now half-finished picture will be blended and melted into one harmonious whole—when all the now disjointed stones in the temple will be seen to fit into their appointed place, giving unity, and compactness, and symmetry to all the building.

And who is it that speaks these living words, "What I do?" It is He who died for us! who now lives for us! Blessed Jesus! Thou mayest do much that our blind hearts would like undone—"terrible things in righteousness which we looked not for." The heaviest (what we may be tempted to call the severest) cross Thou canst lay upon us, we shall regard as only the apparent severity of unutterable and unalterable love. Eternity will unfold how all, all was needed; that nothing else, nothing less, could have done! If not now, at least then, the deliberate verdict on a calm retrospect of life will be this:

"The word of the Lord is right, and all His works are done in truth."

Extracts.

At the meeting of the Royal Geographical Society, an interesting paper was read by Consul Gardner, "on the Gipsies of Moldavia." They number 120,000; they are held in slavery by the Boyards, and are constantly subjected to cruel tortures. Theoretically, but not practically, they have been emancipated. They are commonly regarded as robbers and murderers; but Mr. Gardner says he has ever found them kind, obliging, and industrious. He considers them of Indian origin; their language resembles Hindustani. Sir Henry Rawlinson concurred in the opinion that they are of Indian origin; and sketched the course of their migration from the Indus to Europe. They arrived at Moldavia in 1428. Everywhere their dialect corresponds with the Hindustani; and in Aleppo, particularly, they may be conversed with in that language without difficulty. General Monteith had some experience of the gipsies in Persia, and entertained very unfavorable opinions of their habits and conduct.

Evils of the Last Days.

"We cannot form an adequate conception of the extent and variety of the means employed in these latter days for the overthrow of the gospel, unless we take into account the more insidious devices of the enemy in raising up from among the very 'household of faith,' foes to its doctrines and principles, who under the semblance of giving their support, are employed in secretly undermining its foundations."—Bishop Van Mildert.

Interpretation of Parables.

"Those parts which signify nothing are added on account of those which signify something. The earth is ploughed only with a ploughshare, but in order to this, the other members of the plough are necessary. It is only the strings of harps and other musical instruments that are useful; but to make them so, there are things which are not touched by the musician, but which are yet in connection with those parts which give forth the sound. So in prophetic history some things are spoken which have not any special meaning, but to which these parts which have significance are linked."—Augustine De Civ., b. 16. ch. 2.

The Kingdom of Christ.

"In the last thousand years of the world, this knowledge and enjoyment will be much greater and more universal. Israel and Zion will then be the chief church of the earth; the glory of the Lord will be seen specially upon them;

but the Gentiles, also, will walk in their light, and kings in their brightness. The priesthood of Christ will then be explained much more deeply and fully, both by the types and the writings of the New Testament, in that temple of which Ezekiel speaks. The Spirit of God will then bestow great gifts, and produce mighty effects. Then the Song of Solomon, which is now the most obscure book in the Scriptures, will be clearly understood, and correspond more than any other with the experience of the Church, for the marriage feast of the Lamb will be celebrated in heaven (according to Rev. 19.), and on earth it will be a Solomonic period, peaceful, quiet, glorious, nuptial, not in a carnal sense, but in a spiritual, even as the Scripture of all the prophets testifies. Israel will then be again a Theocracy; it will be ruled, not according to worldly, but according to divine statutes; not by strangers, but by Israelites; however, there will be then no king, but a prince, and thus the blessed Sabbath period of the Judges will return, not in the glory of the Old, but of the New Testament (Ezek. 14. &c.; Isa. I. 26). Such will be the kingdom of the Lord, Obad. 21; Rev. 11. 15."—Roos.

Resurrection with Christ

"In Christ the world rose; in him the heaven rose; in him the earth rose; for there shall be a new heaven and a new earth."—Ambrose, De Fide Resurr. 2. 102.

The Millennial Sabbath.

"When the sixth day shall have passed, rest shall come, after its blasts are over, and they shall keep Sabbath" (sabbatizabunt).—Augustine Serm. 125. 4.

The Ages.

In the sixth age, the world is completed; in the seventh, the Lord judges the earth in the eighth, the righteous depart to everlasting life, the others to everlasting punishment."—Athanasius on Ps. 6.

The Scriptural Use of the Expression "coming of Christ."

"Time was when I know not what mystical meanings were drawn, by a certain cabalistic alchemy, from the simplest expressions of Holy writ—from expressions in which no small allusion could reasonably be supposed to anything beyond the particular occasion upon which they were introduced. While this frenzy raged among the learned, visionary lessons of divinity were often derived, not only from detached texts of Scripture, but from single words; not from words only, but from letters—from the place, the shape, the posture of the letter; and the blunders of transcribers, as they have since proved to be, have been the groundwork of many a fine-spun meditation.

"It is the weakness of human nature, in every instance of folly, to run from one extreme to its opposite. In later ages, since we have seen the futility of those mystic expositions in which the school of Origen so much delighted, we have been too apt to fall into the contrary error; and the same unwarrantable licence of figurative interpretation which they employed to elevate, as they thought, the plain parts of Scripture, has been used, in modern times, in effect to lower the divine.

"Among the passages which have been thus misrepresented by the refinements of a false criticism, are those which contain the explicit promise of the coming of the Son of man in glory, or in his kingdom, which it is become so much the fashion to understand of the destruction of Jerusalem by the Roman arms, within half a century after our Lord's ascension, that to those who take the sense of Scripture from the best modern expositors, it must seem doubtful whether any clear prediction is to be found in the New Testament of an event in which, of all others, the Christian world is most interested."—Horsley's Sermons.

Religious Fanaticism at Quebec.

The Quebec Mercury contains an account of an attack by a mob of that city upon M. Papin, a

lay preacher of the Wesleyan Methodist Church:

"Mr. Papin, an aged French Canadian, of a most inoffensive character, who has for the last seven years—since his conversion from the Church of Rome—professed and taught the Protestant faith, and is at present a lay preacher, under the auspices of the Wesleyan Methodist Church in this city, was last evening furiously assaulted, and a serious riot took place under the following circumstances:—

Amongst the many converts made by him in St. Roche's Suburb, are, it seems, a family named Bilodeau. One of the daughters of Mr. Bilodeau, some time ago, married one Jacques, a Roman Catholic. She complained that he ill-used her—not, however, apparently, on account of her religious opinions—and she and her husband separated. Since the separation, Mr. Papin continued to visit her at her father's house, in common with the rest of the family, and went as usual to Jean Baptiste Bilodeau's house after 3 P. M. yesterday, to read the Scriptures.

He then remarked that he was about going to Point Levi to address a meeting. He was then asked by Mrs. Jacques to visit her sister, Mrs. Cloutier, who lived opposite, and they went over together. During his call there, a man described as Mr. Jacques, came in, and on finding Mr. Papin there, went to the street door with an iron bar in his hands, and there called upon the passers by to take Papin out of the house, stating "that he was in there with his wife," or some more dubious language. A crowd soon gathered, and threatened to beat him, when Mrs. Cloutier, having gone for a Mr. Stevens in the neighborhood, to protect Mr. Papin in his exit, they seized the opportunity afforded by her entry into the house, to rush in and commence the assault in earnest.

The old man held a child in his arms, and commenced expostulating, when they tore the babe away from him. Mrs. Cloutier then threw herself before him, and attempted to ward off the murderous blow aimed at him. She was knocked down and trampled under foot, and dragged into the street, her clothes torn off, and her face cut by an axe handle. Mrs. Jacques was thrust aside, felled to the earth, and had one of her hands hurt with a blow of a stick. Mr. Papin was then dragged along the floor, and on getting out was furiously attacked by the whole mob, who kicked him while he lay on the ground.

He endeavored in vain to escape, when several Canadians and other persons came to his assistance, a few of whom were severely beaten, but by their intervention, they so far assisted Mr. Papin that he got into a sleigh, when the carter drove off at full speed towards the city by Defosses street. Before crossing that street, Mr. Papin remembering that Mr. MacLeod's residence was at hand, and fearing to be overtaken by the mob who were in quick pursuit, stopped at that gentleman's house, and fastened the outer porch door behind him, while he knocked for admittance. He had hardly entered the house, when the outer door was forced in by the crowd, who kept up an incessant cry, "embrouille," "embrouille," "tuez le," "fesse done."

The mob threatened to break in. Counsellor Rheame, who arrived at the moment, estimates them at 600, he addressed the people, warning them of the consequences of their conduct, and doubtless by his popularity in St. Roche's was enabled to save the house and its inmates, though at great danger to himself, as he was menaced repeatedly, and there was no legal force present yet on the ground. Dr. Sewell and the Rev. Mr. Garden, on receiving information of the riot, proceeded to wait on the Mayor, who was then at the City Hall, and accompanied by Counsellor Hall chairman of Police Committee, and Councillor Gauvreau, drove down to the scene, by which time the mob had mostly dispersed, but forty or fifty people loitering about Mr. MacLeod's door.

Several persons were, in the course of the riot, severely beaten for coming to the aid of M. Papin, and one of them probably owed his life to a Canadian woman who concealed him from the

crowd. The chief of police and a strong force arrived as the people were dispersing.

Mr. Papin is much disfigured about the temples, eyes, and nose, and has a severe contusion on the lower jaw.

No arrests whatever were made up to twelve o'clock to-day, but the fact is, all reliance on the law has been entirely destroyed by the late verdict, and no interest is felt as to what course the authorities may think proper to take.

The Gazette says, "A person supposed to be a priest, was seen encouraging the mob. If so, the matter should be brought under the attention of the ecclesiastical authorities who will thus have an opportunity of proving what the True Witness asserts, and most Protestants are still willing to believe, viz.: that the Roman Catholic Church repudiates outrages against converts to her fold."

A special meeting of members of the Loyal Orange Association was called at nine o'clock, whereat a resolution was passed expressing the intention of those present to defend Mr. Papin in the lawful discharge of his duties.

We have been shown a threatening letter purporting to have been left at the house of Dion—a convert of Mr. Papin's—containing, in badly spelt French, these words:

"Louis Dion! leave your house, or we will kill you, you Methodist."

We sincerely trust all those who have the power, will use their influence to discountenance proceedings which tend to excite animosities and dissensions in the community.



The Advent Herald.

BOSTON, MARCH 7, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

7. THE WEDDING GARMENT.

"AND Jesus answered and spake unto them again by parables, and said, the kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their way, one to his farm, another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."—Matt. 22:1-14.

The design of this parable was to illustrate the reception of the gospel of the kingdom by the Jews. And the points of analogy are

1. The king's son;—corresponding to Christ.
2. The royal wedding;—corresponding to the public recognition which the Father made at the first advent of the relation which Christ sustains to the church.
3. The wedding feast;—corresponding to the blessings provided in the gospel.

4. Those who were bidden beforehand to the wedding;—corresponding to the Jewish nation, who had been long looking for the promised Messiah.

5. The sending forth of the servants to those bidden;—corresponding to the sending forth of Christ's disciples, who were commanded to go, not into the way of the Gentiles, but to the lost sheep of the house of Israel.

6. The refusal of those bidden to come;—corresponding to the rejection of Christ by the Jews.

7. The sending forth of other servants with a more urgent message;—corresponding to the renewed proclamation of the gospel to the Jews, subsequent to Christ's crucifixion, resurrection and ascension to heaven, and beginning at the day of Pentecost.

8. The continued indifference of those bidden to all those entreaties, and their persecution of the servants who invited them;—corresponding to the continued rejection of Christ by the Jews, and their persecution of the apostles.

9. The destruction of those murderers and of their city;—corresponding to the destruction of the Jewish nation and of Jerusalem by the Romans.

10. The sending of the servants into the highways for guests;—corresponding to the apostles' turning to the Gentiles, and their preaching the gospel to all nations, after the Jews had rejected the offer of eternal life.

11. The guests thus gathered, embracing both bad and good;—corresponding to the accessions to the church of Jewish and Gentile converts—embracing those only nominally, as well as those really converted.

12. The entrance of the king to scrutinize his guests;—corresponding to the judgment to which all will be subjected at the bar of Jehovah.

13. The man without a wedding-garment;—corresponding to the unregenerate who are found within the pale of the church. And

14. His speechlessness, and the disposition that was made of him;—corresponding to their absence of excuse, and the final punishment which will be the portion of those in, as well as those out of the visible church.

This parable teaches that the Jews were only invited to, and did not constitute the kingdom, that the visible church does not constitute it, and that while the invitation is extended to all, none will participate in its promised blessings but those who shall possess the requisite qualifications.

NOTES AND QUERIES.

UNDER this head, may be given from time to time, various interrogations respecting points on which information is solicited by readers of the *Herald*—either with replies, or without, when they are too difficult for immediate answer. Short observations pertinent to this department, which adduce facts and arguments, may be here inserted.

ON THE TERM ISRAEL.

In another column is a communication from brother Wilcox on the term Israel, to which had been prepared a reply of six pages foolscap. On more mature reflection it has been thought best not to reply specifically, but to make a few general remarks.

The view there imputed to brother Litch is not the one that is held by him and the *Herald*—as a perusal of his *Messiah's Throne and Millennial Glory* will show.

The term Israel is a proper and specific name. The words "elect," "my people," &c., which it is claimed are synonymous, are not proper names, but general terms. The pious of Israel may be God's elect, and so may be the pious of all nations,—the general including the special, as the greater does the less. There are promises made to Israel, which are not made exclusively to Israel: these being made to Israel does not prevent their being extended to others. And their being extended to others does not make those others to be included within the term Israel. That Israel and the elect are not synonymous, is shown by Romans 11th, where the elect are affirmed to have attained what Israel hath not attained. God will never cast off his elect, and yet our brother has shown that God has cast off Israel as a nation, so that they no more take precedence of other nations. He has also shown that God would call his people by a new name, which we say is Christ-ian, and includes more than Israel does, and therefore his people are not limited to Israel. God has promised to open the graves of Israel; so has he also promised to open the graves of all; that does not make all to be included in Israel; but Israel is included in all. Wheat is grain; but all grain is not necessarily wheat. We think our brother will see the point by this illustration.

"ON THE LAWS OF SYMBOLIZATION.

"I see by the *Herald* of Feb. 7th, that you make the "moon" in Rev. 21:23, to symbolize the subordinate authority of the Roman Empire, as in Rev. 6:12; 8:12 and 12:1. Now if this is so, the GLORY of God mentioned in the same verse, represents not the divine effulgence beaming from the face of the Holy One, but simply the authority of God ruling in the Holy city. If so, by what rule? And are we to understand it the same in Num. 14:31? If so, what did the unearthly glory that beamed forth from the tabernacle at the same moment represent?"

"Again, what are we to understand by the tabernacle of God, Rev. 21:3? If you answer me the church, (as would seem to be indicated by 2 Cor. 6:16) I ask who are the men with whom it is to be? If you answer me—the city that Abraham looked for, that hath foundations, whose builder and maker is God, I ask, How then do you make it simply a symbol of the church? Yours, D.B. Bristol, Vt., Feb. 13th, 1857."

Ans.—The question here at issue has respect to the principles which govern in the use and significance of symbolic imagery—that acts represent acts; agents, agents; effects, effects, &c.; and that these represent analogous agents, acts, &c., of a differing order, except when they are of such a nature or are used in such a relation that they must necessarily represent their own. It is not contended that the moon represents the moon in Rev. 12:1; and there is nothing analogous to itself, of which it can be the representative,—ruler as it is of the night, and subordinate to the sun which rules the day—except the rulers of subordinate kingdoms, or those exercising subordinate authority in an empire.

In the symbolization of the Moon in the *Herald* referred to, there are grouped four instances of its use, to which are appended four interpretations, following in their respective order. You have applied the first interpretation to the last symbolization; whereas, the interpretation, of there being no need of the light of the moon to shine in the New Jerusalem, is that "the like power," "will not be needed in the new creation—all human rule, authority and power being then superseded by the reign of Christ." Thus it will be, not that there will be no subordinate Roman authority there, but that there will be no like power—no subordinate human authority there—the entire government being dictated by Christ.

As the nations walking by the light of the Lamb, must signify that they are to be guided by the teachings which Christ will communicate to his glorified church, it follows that he will supply them with all needed commands and counsels, which will supercede all human law. And hence the glory of God that enlightens them is the Divine manifestation of Infinite wisdom, justice, goodness and truth, which will illumine the path of the just forever. The rule is, that being analogous, the law of analogy requires such an interpretation.

2. It may, if you please, be thus understood in Num. 14:21. There was then a visible glory; but it symbolized the Divine Presence, who was their Lawgiver, their Counsellor, their Director, and Benefactor. God was their Sun, Shield and Defense. His teachings were their only Guide; and when they turned away from Him, they walked in darkness.

3. The tabernacle of God proclaimed to be with men in Rev. 21:3, is not a symbol presented to the eye, and should not be thus classed. It is spoken to the ear, and is put by a metonymy for the presence of God with men on the earth, before whom they will worship, as they did before the door of the tabernacle where his presence was symbolized under the old dispensation. As the tabernacle was the place where God manifested his presence to the Jews and was worshipped; so it is denominative of the place of his manifestation and worship in the new dispensation.

4. To the question how the city can be simply a symbol of the church, it must be replied, that, to make it otherwise, would be to make the symbol and that which it represents of the same species, which would be in violation of the primary law of symbolization—that they are of differing orders and species, when they are of such a nature or are used in such a relation that there is that of a differing order analogous to the symbol. A church is a body, of a differing order, and analogous to a city. There is nothing of any other differing order, and thus analogous to it. Therefore as a corrupt city symbolizes a corrupt church, so must a perfect city symbolize a perfect church,—which is farther evident from its being denominated "The Bride, the Lamb's wife," which is elsewhere used as another symbolic representation of Christ's church, analogous to the use of a harlot as a representative of an apostate church.

ON SYMBOLS.

"If a 'symbol is a visible representative of some analogous future agent, act, object, or effect,' I think you have admitted some things into the list which do not belong there, as—

"TABERNACLE of God, Rev. 21:3.—Symbolic of the presence of God with men on earth, where they will worship acceptably in his presence.' As there was no 'visible representative' of this seen by John, but simply an announcement made by a voice from heaven, should we not rather regard the tabernacle, or tent of God with men on earth, as put by substitution for the presence of God as it will be manifested to the redeemed in the new creation?"

"TEARS which God will wipe away from all eyes, Rev. 7:17; 21:4, you regard as 'symbolic of the evidence of sorrow, which shall forever cease to the redeemed at that epoch.' I think there is no symbol here, but wiping away tears is put by substitution for the removal of all the causes of sorrow which now affect the saints.

"As my design is 'not so much to teach as it is to arrive at correct views of truth,' I submit these thoughts for your consideration. Perhaps I may say something more hereafter.

"Are you likely to succeed in getting out a book on Figurative Language? Yours as ever,

"J. M. ORROCK."

Ans.—This criticism is worthy of consideration, and is correct. We should be pleased to have all other departures from correct usage promptly noted, any errors in definition or laws specified, and any departures from the principles that are well established—either in tropes or symbols.

Only 200 copies of such a work as that contemplated have been called for, and it is uncertain if it will be issued. In any event it would be doubtful if it could be published without loss; but should 140 more be called for, it would be proceeded with. The only object is to awaken an interest among our readers, for their profit; but it will not answer to have it impose too great a burden on us.

ARE WE GOING TO RUIN? Geo. D. Prentice, Esq., of the *Louisville Journal*, lectured in Hartford on Monday evening, on "The Political Aspects of the Country," of which he takes a very desponding view. The following outline of his remarks is given in the *Hartford Free Press*:

"It is time for us to return to first principles. There are symptoms of decay in our government. The education of the citizen is neglected. Disunion and monarchical sentiments are spreading. Our politicians are selfish and the general tendency is to anarchy. We have one entire State in open hostility to the Constitution, supported in it by three others, with the sympathies of half a dozen more. The Union never encountered such open opposition as during the last campaign, when dissolution was openly threatened in a certain contingency. The present apparent peace is a mere temporary truce—faction still eries for war. The fundamental principles of the government are openly called in question. This is pregnant with terror; it is the snapping of the golden cord; the starting of the keystone from the arch; the click, if not the 'crack of doom.' We lose national pride; the Mississippiian threatens to hang the citizen of New Hampshire; the impetuous South Carolinian strikes down the scholar from Massachusetts, and their constituents take sides with them. The nation is bristling all over with repugnances. Who shall arrest these evils? The race of Statesmen, of giants, has departed, and no successors appear. We have public men in abundance, but no Statesmen. Three-fourths of them are reckless demagogues, who regard first themselves, and then—nothing. Across the polished brass of their souls, not the most distant thought of the country ever flits. There is not enough of moral courage in a hundred politicians to stiffen one upper lip! They dare not stand up and say their souls are their own, or if they do, they append a 'subject to the Constitution' and 'the majority.' Backboneless, they stand up like empty bags, or basely prostrate themselves at the feet of faction. Instead of being leaders of the multitude, they represent only the pot house and the club-room. It is easy to flatter our national vanity, but the truth must be told. The North and South are piling up combustibles which the lightnings may fire! A few revolutionary patriots yet live, and they may survive the fruit of their labors, but if we are true to ourselves and to our country, we may yet avert the storm."—*Boston Journal*.

THE HAMMER.—The hammer is the emblem of mechanics—With it are alike forged the sword of contention and the ploughshare of peaceful agriculture, the press of the free and the shackle of the slave. The eloquence of the forum has moved the

armies of Greece and Rome to a thousand battlefields, but the eloquence of the hammer has covered those fields with victory or defeat. The inspiration of song has kindled up high hopes and noble aspirations in the bosoms of brave knights and gentle dames, but the inspiration of the hammer has strewn the field with tattered helm and shield, decided not only the fate of chivalric combat, but the fate of thrones, crowns and kingdoms. The forging of a thunderbolt was ascribed by the Greeks as the highest act of Jove's omnipotence, and their mythology beautifully ascribes to one of their gods the task of presiding at the labors of the forge. In ancient warfare the hammer was a powerful weapon, independent of the blade which it formed. Many a stout skull was broken through the cap and helm by a blow of Vulcan's weapon. The armies of the Crescent would have subdued Europe to the sway of Mahomet, but on the plains of France their progress was arrested, and the brave and simple warrior who saved Christendom from the sway of the Mussulman, was named Martel—"the Hammer." How simple, how appropriate how grand—"the Hammer." The Hammer, the savior and bulwark of Christendom. The hammer is the wealth of nations. By it are forged the ponderous engine and the tiny needle. It is an instrument of the savage and the civilized. Its merry clink points out the abode of industry—it is a domestic deity presiding over the grandeur of the most wealthy and ambitious, as well as the most humble and impoverished. Not a stick is shaped, not a house is raised, a ship floats, a carriage rolls, a wheel spins, an engine moves, a press speaks, a viols sings, a spade delves, or a flag waves without the hammer. Without it, civilization would be unknown, and the human species would become as defenceless as the brutes that perish; but in skillful hands directed by wisdom, it is an instrument of power, of greatness, and true glory.

JACOB RUDY.—At a railroad collision at Alliance, O., a German flagman sacrificed his life in a most heroic manner. Such actions should not die unchronicled. We quote from the account in the Pittsburgh Dispatch:

If the account given to us be correct, and it was given by eye-witnesses of the occurrence, Jacob Rudy, a German, the flagman of the station—the shapeless fragments of whose body we saw lying upon a board in a large warehouse near the station—died as a hero dies. He saw the train approaching with the speed of lightning; he saw the danger of the crowd upon the platform, and of those in the train which was leaving—he rushed with the lantern and his signal waving, up the track, directly fronting the death-dealing locomotive, and it struck him—carried him between the cars; tore him limb from limb; actually tore his noble heart out, which was found lying twenty or thirty yards from his body which was dragged from under the baggage car a torn and bleeding mass of shapeless human flesh. In the agony of his fears for others he had forgotten himself. Such conduct is worthy of a monument of marble. His body, or rather what remained of it, presented a most shocking spectacle. One of his arms was torn off, his head and the upper part of his body had lost every distinguishing feature of humanity. His young wife came down in the morning to see her husband. God help her in her sore distress.

THE CITIES OF REFUGE.—"Who have fled for refuge, to lay hold of the hope set before us."—Heb. 6:18.

In Exodus 21:13, God said he would appoint a place of refuge whither the slayer might flee. In Numbers 35:11, the Israelites were to do it. In Deut. 4:41, we are told that Moses did it on this side of Jordan. In Deut. 19:7, the Israelites were to do it on the other side of Jordan. In Joshua 20:7 Joshua and the Israelites did it by Moses' command received from God, thus reconciling these apparent contradictions, and fulfilling God's purposes.

The names of the cities were—
1st. Bezar, which signifies *rock*.
2d. Ramoth, which signifies *high ones*.
3d. Golan, which signifies *great joy*.
4th. Kedesh, which signifies *holiness*.
5th. Shechem, which signifies *quietness*.
6th. Kirjath-Arba, which signifies *society*.

So those who flee for refuge to the *rock* Christ Jesus, shall have fellowship with the *high ones*, the holy, blessed, and glorious Trinity; they and only they, are the persons who have occasions for *great joy*; they are the *holiest people*; they only know what *true peace* and *quietness* is; and they are those who shall be sure to find *society*—some with whom they can have fellowship and communion, both here and hereafter.

Dear reader, have you fled for refuge to lay hold upon the hope set before you? Are you indeed

within the city of refuge? If found without you must perish, even were your feet upon the threshold of its gate. You must be "found in Christ," or you will perish eternally!

TAKE CARE OF THE CASKET FOR THE SAKE OF THE JEWEL.—In many cases in which true Christians complain of the "hiding of God's countenance," of darkness and depression, the cause is solely physical disease; produced not unfrequently by an obstinate disregard to the will of God as expressed in the human constitution, made up of soul and body; and by which a certain amount of repose, relaxation, and exercise are essential to the right working of both. Let me earnestly press it upon young and ardent students, that it is a very mistaken manliness to despise the demands of the body; that it is no self-denial, but self-indulgence, to sacrifice health and life in the pursuit of knowledge. Let me remind them that God will make them responsible for every talent committed to them, and for shortening those days which might have been many; and for turning those hours into darkness and distress which might have been hours of sunshine and peace. That must be no small sin in the eye of God, which he so often visits with an early death or premature old age; and which has deprived many a family of its most precious treasure, and the Church of its brightest hopes—*MacLeod's Memorials of Mackintosh*.

ENEMIES.—Have you enemies? Go straight on, and mind them not. If they block up your path, walk around them, and do your duty regardless of spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that it resists nothing, while every one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive, active. A celebrated character who was surrounded by enemies used to remark, "They are sparks which, if you do not blow, will go out of themselves. Let this be your feeling, while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute with them, you do as they desire, and open the way for more abuse. Let them talk—there will be a reaction if you perform your duty; and hundreds who were once alienated from you will flock to you and acknowledge their error. Follow this advice, and you will never have cause to regret it."

PUNISHMENT WITH PEPPER IN AFRICA.—One of the most common and terrible kind of punishments inflicted upon disobedient boys, is to rub red pepper into their eyes. Their screams and yells under the operation are savage beyond description, and it is a wonder that their sight is not entirely destroyed. I have never known however a case where any permanent injury was inflicted in this way. Adult offenders are sometimes subjected to a still severer punishment. They are made fast in the roof of a house, and thoroughly smoked with pepper.

RUSSIAN ENTERPRISE.—Russia is actively pushing forward a most magnificent system of internal improvements. The London Engineer of January 30 remarks that "for the last few weeks Russia has given very extensive orders to French houses for railway engines, tenders, and waggons (cars.) Machines for making sugar from beetroot, and a great quantity of distilling machines have also been ordered. At MM. Derosne et Cail's establishment, the great engine makers in the Quai de Bille, three thousand men are hard at work, all on Russian account."

CHARITY.—The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet truly there is nothing but good religion in it if we apply it to men. Trample not on any; there may be some work of grace there that thou knowest not of. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of as to give his precious blood for it; therefore, despise it not.—*Leighton*.

A SOURCE OF ELOQUENCE.—Daniel Webster, on being commended for his eloquence, on a memorable occasion, is said to have replied:

"Sir, I am far from thinking that my poor effort the other day has the remotest claim to the panegyric you have been pleased to bestow on it; but if anything I have ever said or written deserves the feeblest encomiums of my fellow countrymen I have no hesitation in declaring that for their partiality I am indebted, solely indebted, to the daily and attentive perusal of the sacred Scriptures, the

source of all true poetry and eloquence, as well as of all good and all comfort."

SATAN'S COLPORTEURS.—Satan has his colporteurs. They are diligent and skilful—sometimes bold in their work—sometimes crawling to it like the tempter into Eden, for their great master set them an early example. Behind the counter, in the railroad car, in the saloon or the steamboat cabin, they are busy. Who dares to trace the mischief further? Who does not shrink from contemplating the results in scenes tragic enough to make fact stronger than fiction? The statistics of these operations and their success are rarely published. They ask no anniversary review, to parade their progress. They love darkness rather than light and work in it best.

NO DEFENCE AGAINST SLANDER.—Against slander there is no defence.—Hell cannot boast so foul a fiend, nor man deplore so foul a foe. It stabs with a smile. It is a pestilence walking in darkness, spreading contagion far and wide, which the most wary and worthy traveler can not avoid. It is the heartsearching dagger of the black-hearted assassin, who would murder that in a fellow-man more precious to him than the wealth of worlds. It is the poisoned arrow whose wound is incurable. It is as fatal as the sting of a deadly asp. Murder is its employment, innocence its prey, and ruin its sport. For all such characters there is but one fit receptacle, and all good and honest men will agree that such a place is too good for them.

There are few but are sometimes in a serious fit; but how few are in a serious frame, and have an abiding sense of God upon their hearts!

The gate which leads to life, is a straight gate, therefore we should fear; it is an open gate, therefore we should hope.

Lakewarmness is the best natural, but the worst spiritual temper a man can be in.

A DICTIONARY OF TROPES.

Continued from our last.

The correction of any errors made in the designation, classification, or significance of Tropes, is particularly requested from those who are interested in this study. Some errors were made in past articles, they being hastily prepared, that no one has yet pointed out. Will those interested in this exercise look for them?

Also, if any important word, used figuratively, is passed over, will some one call attention to it. And will any one make reference to any figurative texts they wish explained—designating the words which are of obscure significance.

WAIT, v. A Substitution for patient expectation: "All the days of my appointed time I will wait till my change come," Job 14:14; "Live like unto men that wait for their Lord," Luke 12:36; "Ye turned from idols to serve the living and true God, and to wait for his Son from heaven," 1 Thess. 1:10.

WAKE, v. A Substitution for living; "That whether we wake or sleep, we should live together with him," 1 Thess. 5:10; also for great earnestness: "Prepare war, wake up the mighty men," Joel 3:9.

WALK, v. A Substitution for manner of life or conduct: "O house of Israel, let us walk in the light of the Lord," Isa. 2:5.

WALL, n. A Metaphor applicable to any instrumentality of defense: "I will make thee unto this people a fenced brazen wall . . . they shall not prevail against thee," Jer. 15:20.

WATER, n. A Substitution for to nourish or care for: "I the Lord do keep it, I will water it every moment," Isa. 27:3. As a noun, it is used for whatever will invigorate or overwhelm: "Ho every one that thirsteth, come ye to the waters," Isa. 55:1; "Save me O God, for the waters are come in unto my soul," Psal. 69:1.

WAY, n. A Metaphor denominative of a conductor or guide. Thus Christ says: "I am the way, the truth and the life," John 14:6.

—A Metonymy for the results that attend or follow: "The way of the transgressor is hard," Prov. 13:5.

—A Substitution for the course of conduct: "The way of the just is uprightness," Isa. 26:7; "Learn not the way of the heathen," Jer. 10:2.

WEIGHED, v. A Substitution for being judged, or estimated: "Thou art weighed in the balances and found wanting," Dan. 5:27.

WELL, n. A Metaphor denominative of a source of blessings: "Who passing through Baca made it a well," Psal. 84:6.

WHITE, adj. A simile expressive of justification: "Though your sins be as scarlet, they shall be as white as snow," Isa. 1:13.

—A Substitution for the same: "Many shall be purified and made white," Dan. 12:10.

WOLF, n. A Synecdoche for wolves: "The wolf and the lamb shall feed together," Isa. 65:25.

WORD, n. A Metaphor denominative of the Author of the spoken word: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh and dwelt among us," John 1:14.

—A Metonymy for the principles inculcated: "The word spoken by angels was steadfast," Heb. 2:2; "Preach the word," i.e., of the gospel, 2 Tim. 4:2.

—A Synecdoche for words: "Israel did according to the word of Moses," Ex. 12:35.

—A Substitution for any directing influence: "Thine ears hath been a word behind thee saying, This is the way," Isa. 30:21.

WORLD, n. (Greek *kosmos*). Literally this mundane creation, comprising the earth and the firmament, or heavens, which are stretched forth as the curtains of our habitation, the great dome of which is lighted by the lamps of heaven—the sun, moon, and stars. Beautified with flowers, and yielding in abundance the fruits needed for man's sustenance, the whole, being furnished and decorated as the habitation of man, it is properly denominated "the world," or, the "earth and heavens," i.e. the atmosphere connected with our earth. Thus Peter says: "The heavens were of old, and the earth [gee] standing out of the water and in the water, whereby the world, [kosmos, which he had just before denominated the heavens and earth] that then was, being overflowed with water perished: but the heavens and earth which are now, by the same word are kept in store, reserved unto fire," &c., when the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and all the works that are therein shall be burned up. . . the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat; nevertheless, we, according to his promise, look for new heavens and a new earth,—the two constituting a new kosmos or world, wherein dwelleth righteousness," 2 Pet. 3:5-13. It is in this world, or system, that Satan exercises authority; for the "field is the world," Matt. 23:38—where the Son of man sowed good seed, but where Satan sowed tares; so that he is denominated, "the prince of this world," John 14:30, and "the prince of the power of the air," Eph. 2:2. Hence Christ says: "My kingdom is not of this world," *Ib.* 18:36; but he "came into this world," (v. 37) so that in due time the usurper shall be dispossessed, and this apostate kingdom be delivered up again to the Father; when will be fulfilled to Abraham, "the promise that he should be the heir of the world," Rom. 4:13.

—A Metaphor expressive of a great number, or quantity: "The tongue is a fire, a world of iniquity," James 3:6.

—Metonymy, 1, for its inhabitants: "That the world may become guilty before God," Rom. 3:19; "Ye are the light of the world," Matt. 5:14; "The whole world lieth in wickedness," 1 John 5:19.

2. For the unregenerate in distinction from the saints: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unable to judge the smallest matters?" 1 Cor. 6:2; "I pray not for the world, but for them thou hast given me out of the world," John 17:9.

3. For the maxims, and practices of the world, of this revolted province: "Pure religion and undefiled," is "to keep himself unspotted from the world," Jas. 1:27; "If any man love the world, the love of the Father is not in him," 1 John 2:15.

—An Hyperbole, expressive of the great space needed to contain all the books that might be written of Jesus: "I suppose that even the world itself could not contain the books that should be written," John 21:25.

WORLD, n. (Greek *gee*) Literally the land, ground, or earth: "Received seed into good ground," Matt. 13:23; "There was darkness over the land," *Ib.* 27:45; "The earth did quake, the rocks rent," *Ib.* v. 51. It is only once rendered world, where it is

—A Metonymy for the dwellers upon the earth: "All the world wondered after the beast," Rev. 13:3.

WORLD, n. (Greek *oikou mene*) Literally the habitable earth; "Shall be preached in all the world," Matt. 24:14; "Which are coming on the earth," Luke 21:26; "Hath not put in subjection the world to come," Heb. 2:5, i.e., the new habitable earth, which is promised for the inheritance of the meek.

—A Metonymy for its inhabitants: "That all the world should be taxed," Luke 2:1; "In the which he will judge the world," Acts 17:31.

Besides these texts it occurs only in Luke 4:5; Acts 11:23; 17:6; 19:27; 24:5; Rom. 10:18; Heb. 1:6; Rev. 3:10; 12:9; and 16:14, and in each place is rendered world.

To be continued.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM L. WILCOX.

DEAR BROTHER:—In the *Herald* of Jan. 10th, it says a correspondent writes, "Just look at Isa. 57:13; Ezek. 36:8-12, and 29:40-42, and think of brother Litch's position before the Convention." "Well (say you) we have 'looked,' and 'thought,' but do not see the correspondent's point. We approve of the views taken by brother Litch." The point is this; that in Isa. 57:13, we read that all who put their trust in God shall possess the land, and inherit his holy mountain. The same inheritance promised in Ezekiel, to Israel, therefore the promise must refer to the saints under the term Israel, as the possession spoken of is the same, therefore the possession must be.

I don't wish to discuss the subject at this time, but mention a few facts, for I may be wrong, having misapprehended brother Litch. Bro. Litch, Chairman of the business committee, reported to the Convention, the following:

"Resolved that the term 'Israel' is not appropriate to 'any Gentile,' whether in or out of Christ, but belongs to Jacob and his descendants, and the promises to Israel of restoration to their land, and to the eternal possession of that land, are to those Israelites who are in Christ and 'not to Gentile Christians.'" I think this a sweeping resolution. We Gentile Christians who are Christ's, and heirs according to promise, have no hope that he will open our graves, and bring us up out of our graves, and place us in the land of Israel, for "this," says the resolution, belongs to Jacob Christians. Is God thus a respecter of persons?

Again, On motion of Elder Pearson, the resolution was amended, by striking out the words, "whether in or out of Christ." Now I think any one must see that the amendment does not alter the point in the resolution one jot. Still, in the resolution Gentile Christians have no right to claim the name of Israel, and no one claims that Gentiles who are not Christians assume the name.

In discussing this resolution, I understand by the *Herald's* report in Dec. 6th, brother Litch said, "That the term 'Israel' is only applicable to the literal descendants of Jacob, therefore the promises made to Israel, and to Israelites belong to such." This is in reply to brother Preble. Does the *Herald* approve this? (See Note.) Then those "bones Ezekiel saw which he said was the whole house of Israel was brought up out of their graves and placed in their own land, and God's tabernacle with them, are the literal descendants of Jacob, of whom God said to some of them while here on earth, that they were "of their father, the devil."

Further, the *Herald* makes the brother say, that "The promise," "I will bring them into the land where your fathers have dwelt," &c. This promise is to Abraham, Isaac and Jacob, and to the seed of Jacob, (and which as explained above to be his literal descendants) and their nationality continue to all eternity. If I have misapprehended brother Litch, or misapprehended his meaning, I wish to be put right. I esteem him very highly for his work's sake. He has given me much light heretofore, but I must say, this to me looks rather as if wanting in proof. I think the words, "saints," "meek," "elect," his people, by the promise to those made, claim the name "Israel," just as much as the name "Israel," Jacob, Judah, can claim the name by promises made to them. In Psa. 148:14 we read, "He also exalteth the horn of his people, the praise of all his saints, even of the children of Israel a people near unto him." The term "his people," "all his saints," the "children of Israel," are synonymous and claim the same promise, that they (the meek) shall inherit the earth, and they (the elect) shall long enjoy the work of their hand.

One thing more I am assured of by Daniel the prophet, 7:27, "That the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Now if the terms "Israel" and saints are not synonymous, then Israel must find some other

sphere beside under the whole heaven to set up their nationality, for if they locate anywhere under the whole heaven they will have to serve and obey the saints.

The bones raised to life in the vision, is said by the Lord God to the prophet, to be the whole house of Israel; and it is "my people." And I will say unto "Zion" thou art my people. The same people that Paul calls Israel that will be saved, when the fulness of the Gentiles be come into Israel. The deliverer comes and takes away their sins. Peter tells us this shall be when he shall send Jesus Christ at the time of the restitution of all things spoken by the mouth of all the holy prophets since the world began.

Paul (speaking of the Jews) says, "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!" From this last expression, their "fulness," (in my view) I say it reverently and with Christian affection, the great error in believing that the literal descendants of Israel (the Jews) are yet to be restored at some future time (not all agreed when) to their former estate in Palestine; or at least so many modern teachers say, converted to the church, and with the fulness of the Gentiles means the conversion of the world. The definition usually rendered to the word "fulness," in my view is not the correct one. If as claimed it means a future gathering of all the Jews into the church, or into Palestine, it must include the Gentiles also. And if all in some future are to be converted, to make the "fulness" all in past must be also, or it will not be their fulness. All the literal Israel that are dead up to the night Jacob wrestled with the angel. Now "fulness" means the state of being full. When applied to numbers, means the whole. If I make my will that all my children shall have my property when deceased, and if given to one only, it would not be executed agreeably to the intent of the will. If their fulness, or the whole house of Israel is only applicable to the natural descendants of Jacob, then it must mean every soul of Jacob's descendants according to the flesh from that night he prevailed with God to save him from the wrath of his brother Esau, till the last trump shall open their graves. Likewise, the fulness of the Gentiles must come in, and so "all Israel" shall be saved, (or the world universally.)

How was the "fall" of them (the Jews) the riches of the world? By God's people the elect being driven out of that little spot of earth where the people claimed they were the only favored of God, into all nations and kingdoms under the whole heaven, carrying the gospel to every creature, as Paul in Col. 1:23, says was done in his day, bringing the world an even chance with the Jews for salvation by faith. Surely this was riches to the world, which with gold or silver is not to be compared.

Again: "The diminishing of them, the riches of the Gentiles." Israel is now diminished down to them: whom God did foreknow, the election hath obtained it, which he hath not cast away, which is the remnant that will be saved. The multitude that were circumcised in flesh no longer bear the name "Israel," "my people," but they who are circumcised in heart. By this partition wall being broken down, has opened the gate that the Gentiles may come into the commonwealth of Israel, and made partakers of the same promise, and all unfulfilled promises to Israel. Truly this is riches indeed to the Gentiles. Again: "How much more their 'fulness'!" They are not "all" Israel, who are of Israel, but the election hath obtained it, (Israel) and the rest are blinded. Now when "Israel mine elect" has obtained the full number out from among the Jews, and also from among the Gentiles, then the Redeemer will come to Zion and turn away unrighteousness from Israel, and so all Israel shall be saved, and he will gather his elect out of all nations, and give them the kingdom prepared for them from the foundation of the world, which was the earth in its pristine glory. Oh! if the fall of Israel and the spread of the gospel so enriched the world, how much more will it be enriched when it shall have been restored to its beauty, and glory, its capital with streets paved with gold, the throne of David therein, the Son of God thereon, the tree of life in the midst, and the fulness, or full number of "Israel mine elect," shall be redeemed to its long waited inheritance.

The Lord, by the prophet, (Isa. 65th) says "I am sought of them that asked not for me: I am found of them that sought me not." The personal pronoun "them" refers to the "Gentiles" for its antecedent, as Hosea and Paul testifies. Then the Lord speaks to the Jews, and says: "I have spread out my hands all the day long unto a rebellious people; and ye are they that forsake the Lord, that forget my holy mountain. Yet I will

bring forth a seed out of Jacob, and out of Judah, (from which Christ sprang) an inheritor of my mountain, and mine 'elect' shall inherit it, and my servants shall dwell there, and Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." God by the mouth of Hosea, says, "I will cause to cease the kingdom of the house of Israel, I will break the bow of Israel in the valley of Jezreel, for I will 'no more have mercy' upon the houses of Israel; but I will utterly take them away, for ye are not my people, and I will not be your God: but I will say to them which were not a people, 'Thou art my people;' and they shall say, 'Thou art my God.' And in the place where it was said to them, 'ye' are not my people, 'there' it shall be said unto them, 'Ye are the sons of the living God.'"

Now I ask, in all candor, with a sincere desire to know God's truth, what language can be plainer, than here expressed, that the kingdom of literal Israel, composed of the literal (or natural) descendants of Jacob, are forever utterly destroyed as a people, that he will never any more have mercy on "them" as a people, but has broken them to pieces forever like Jeremiah's bottle that God says "cannot" be made whole again, and that the elect seed of Judah, the people that sought and found him, now the inheritors of his holy mountain, have been chosen of God, to step into the shoes of that people, (once his people) and assume the name, and are "claimants," and "heirs," to all future promises made to Israel. "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel, so 'shall' they be my people, and I 'will' be their God." No condition here: the conditions to belong to his people being already here complied with. Can any one fail to see what people, to whom, or where the promises contained in the 37th of Ezekiel belong? "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land." Now I am aware that people "do," and would "naturally" suppose the "Israel" here spoken of as being the same rebellious people that was numbered to the sword, and did all bow down to the slaughter and were forever utterly destroyed and cut off from being a people that he would have mercy upon. But they forget the surname "elect," by which he called Israel after he scattered them, and now his people are scattered: they are no longer to be together as one family collected on a little spot of earth, (as Mormons claim they are) but are driven to the ends of the earth, among the heathen, (that is the ungodly) that their light might shine that others, or all may see their good works and glorify God thereby, and we see this truth verified that God's people, Abraham's seed, is now scattered and mixed up with the heathen, the wicked, the ungodly, throughout the wide world in every nation, kindred, tongue and people, I believe, and he will soon gather them from among the heathen, the good fish from the bad, the sheep from the goats, the righteous from among the wicked, and ungodly, and bring them together again into their own land by "promise" (and that is all the title the Jews ever had of it, that if they would do thus and so, and they rebelled and lost all the offers of a title to it,) and in this land they shall appoint themselves one head, they shall all have one shepherd, and one King shall be king to them all, they are one family again, they shall no more be scattered among the heathen, for the ungodly shall perish, and be cast out of the land. My covenant of peace shall be with them, it shall be an everlasting covenant, and I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely. This promise must be as all will see in the future, and it is to that people the prophet tells us that was not a people, but now are the children of the living God. To the literal descendants of Israel he says, "Ye are they that forget my holy mountain, there mine 'elect' shall inherit it, and my servants shall dwell there."

This inheritance promised is thus described by the prophet: "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, 'there' shall all the house of Israel, 'all' of them in the land, serve me: there will I accept them, and will require your offerings, and the first-fruits of your oblations, with all your holy things, I will accept you with your sweet savor, when I bring you out from the people, and gathered you out of the countries wherein, ye have been scattered; and I will be sanctified in you before the heathen, and ye shall know that I am the Lord, when I shall bring you into the land of Israel, into

the country for the which I lifted up mine hand to give it to your fathers. And ye, 'O mountains' of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come, for behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, 'even all of it,' and the cities shall be inhabited, and the wastes shall be builded, and I will multiply upon you 'man' and 'beast,' and they shall increase and bring forth fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord; yea, I will cause men to walk upon you, even 'my people Israel,' and they 'shall' possess thee, and 'thou shalt be their 'inheritance.'" This is the title deed to all Israel of the inheritance. Reader, will you sign the bond of the covenant which the rebellious house have broken and forgot?

"And they shall leave their name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name; and the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name, for I the Lord which call thee by thy name, am the God of Israel, for Israel my servant's sake, and Israel mine elect, I have even called thee by thy name, I have surnamed thee."

Now a "surname" is an appellation added to the original name, and the original name (or Christian name) was "Israel," when the promises were all given. When they fell, God added their surname (elect) and the election hath obtained it, and the rest are blinded. The promise is by the prophet; Israel shall be saved with an everlasting salvation. Peter says this salvation that is brought unto the elect at the resurrection of Jesus Christ was promised by the prophets, and the prophets used the original name, Israel. Peter used the surname, elect. God says, "Israel mine elect," I have even called thee by thy name. Now any one must see (it appears to me) that any unfulfilled promise made to Israel must be to the elect, and any unfulfilled promise to the elect, must be to Israel also.

A few words from the prophet Amos: "Behold the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord." Why not destroy the house of Jacob entirely? Isaiah says, "Because there is a blessing in it, and there is an elect coming out of that household by Judah, that shall inherit my holy mountain." Again: "For lo, I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth," (or be lost). This scattering of Israel, I think cannot mean that under the original name, whether they may be and are driven here and there, "for not a grain will fall to the earth," (or be lost) and the majority of that people seem to be Antichrist, who believe not that Jesus Christ has come in the flesh, and how can they be saved? It must, I think, be those surnamed elect, who we know are now sifted to the four winds of heaven, among the heathen, or ungodly, and yet not a soul, or kernel will fall to the ground, or be lost. The harvest day will gather them into their garner. "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen which are called by my name saith the Lord God, that doeth this." Here the Gentiles come into joint interest in raising up this tabernacle of David which is fallen; and inspiration by the apostle James, in the 15th chapter of Acts, says it agrees with the prophet, that after God had taken out a people for his name, he would return and build again the tabernacle of David which is fallen. And is not this the tabernacle spoken of in the restoration of Israel, in the 37th of Ezekiel? And do not the Gentiles who are called by his name, have an equal interest there? If, as the apostle says, this tabernacle is raised at Christ's return, and if his tabernacle here is the same as in Ezekiel 37th, then the resurrection of those bones is the literal resurrection at Christ's coming, of the whole house of Israel, which is Israel mine elect. Amos, again, a little farther says, in the 2d verse, after raising up this tabernacle at his return, "Behold the days come saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." Surely, and is not this at the second coming of Christ? when as the prophet Nahum said, "they shall melt like wax, and the earth is burned at his presence. Yea, the world and all that dwell therein." The

next verse, Amos says, and I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them: and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them, and I will plant them upon their land; and they shall no more be pulled up out of their land which I have given them, saith the Lord God. The blessings here promised in regard to the bountiful production of the earth: when the ploughman shall overtake the reaper, and that his tabernacle would be with them, &c., is the same promise made almost emphatically word for word originally to Israel in Canaan, recorded in Leviticus 26th. They had the promise under the law and sufficient time of trial: and they failed and lost it. Now will they have it offered to them again under grace and to no others? Ten thousand objections are raised against these promises being fulfilled in the kingdom of God, to the resurrected saints after Christ has come, and gathered his people out of the enemy's land; and it is a land of darkness, where the last enemy, death has taken them captive, and shut them up in his prison-house, and holds them his captives till the Lord shall roar out of Zion and utter his voice from Jerusalem; the last trump shall sound, the heavens and earth shake: and Christ will then say to his prisoners, as the prophet tells us, "Go forth," to them that are in darkness, "Show yourselves." They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor the sun smite them, for he that bath mercy on them shall lead them, even by the springs of water shall he guide them, and I will make all my mountains a way, and my highways shall be exalted. Behold these shall come from far: and, lo these from the north and from the west, and from the land of Sinim. Sing, O heavens, and be joyful, O earth, and break forth into singing O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted." Thanks be to God who giveth us the victory over this last enemy, death, and opens his prison and lets us go through free, our Lord Jesus Christ. Some I say object to this restitution of Israel spoken of by the mouth of all the holy prophets since the world began, as being the promised kingdom of God. They say it is too carnal. What! build houses, plant vineyards, make gardens in heaven? Was the earth too carnal for man when it first came from Jehovah's hand? Man then looked and tried to be higher, as gods, and fell. The Jews had so high a view of the Messiah's kingdom, they slew the king, and they fell, and Paul tells us in view of this very fact, "take heed lest you fall." L. WILCOX.

HOME.

THE night is intensely cold, and the keen north-blast beats furiously against the casement; the snow is drifting in heaps at the corners of the house and before the door, and altogether it seems cheerless and gloomy without. We will close the shutters and bring in the lights, and make ourselves comfortable by the home-fireside, while we have a little social chat upon subjects which most interest us.

We are thankful we are not abroad to-night, exposed to "the pelting of the pitiless storm," and we feel sad for those who are; and more sad when we think of the friendless, destitute poor. Alas for the poor mariner to-night. Our next paper may bring us intelligence of fearful shipwrecks, and the loss of many lives. Even more perhaps, many of our fellow-beings may be battling for their lives amidst the boiling waves. Hark! I hear the tinkling of sleigh-bells. I suppose it may be some one hurrying homeward, urged by a strong necessity to brave the inclemency of the weather. Perhaps the thought that a beloved invalid is watching for his return, nerves him up to endure and press forward.

It would seem very strange to us if we saw people lingering by the wayside in this chilling atmosphere, benumbed with cold, and surrounded by perils, yet manifesting no anxiety about getting home. If they should answer, when told that their home was near, "it matters not how near it is, or when we reach there, if we find it all right at last."

When absent from all we love most dearly, in a strange land, beset with dangers and difficulties, how joyfully we hail the least intelligence from home. We gladly note each way-mark which assures us that "we are almost there." Yet I have seen persons who seemed angry at being told that their Eden home was near.

Far brighter and better than any earthly home is the one prepared by God for those who love him. Cold winds and beating storms shall never sweep across the lovely fields of Paradise restored. There the inhabitants shall not say "I am sick." No

more pain and suffering, no more weariness and prostration, but this mortal having put on immortality shall possess the vigor of eternal youth. No more sad hearts or streaming eyes, and no more death. "The loved and lost whom death has won" will be there. The shining ones who wait around the throne of God will be there, and best of all, He who died to redeem us will be there in all the glory of his Father. This is our laboring world, our sorrowing world, our praying world, our watching world. In that which is to come are joys forevermore.

Methinks one glimpse of the glories in reserve for those who are counted worthy to inhabit that fair land, would cause us poor way-farers to sigh for "Home, sweet home." A SISTER.

February, 1857.

Eternity Comes!

Time flies apace. Its golden moments are rapidly on the wing. The last will soon be gone. Then all will realize the full import of the words, "Time shall be no more." A solemn eternity will then have come. "O eternity, eternity, eternity! who can tell the length of eternity?" The character and destiny of all will be unalterably fixed. If we lose eternal life, our loss will be great;—it will be an eternal loss. It can never be retrieved. Nothing will remain to us but the bitter lament, "The harvest is past, and the summer is ended, and we are not saved." Our Lord had all this fully before his mind when he uttered that weighty appeal, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

"O God, mine inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress;
Give me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

R. HUTCHINSON.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Obituary.

DIED, in Durham, C. E., Feb. 8th, 1857, brother JOHN GILBERT, in the 78th year of his age.

Our deceased brother was converted upwards of forty years ago, had lived upon the farm where he died fifty-five years; was for many years a valued member, and a class-leader of the Wesleyan Methodist connection, until, becoming disgusted with the overbearing course of the ministers with reference to the use of a free chapel in his neighborhood, of which he owned a considerable share, he thought best to leave their communion. Soon after leaving, he heard the glad tidings of the kingdom near, and heartily embraced the truth, maintaining it consistently until the hour of his death. A few years since, when Dr. Hutchinson organized a church in his neighborhood, he was chosen to the office of deacon, and when, at a later period, the quiet and harmony of the peaceful and prosperous church was disturbed by the restless and unholy spirit of fanaticism, by which some of the number were caused to "err from the truth," our brother who had age and experience, with a few others dared to oppose those "raging waves of the sea, foaming out their own shame," and was of course, anathematized by them. Brother Gilbert was a man of more than ordinary intellect, which he had improved by extensive reading, and was especially noted for a kind disposition of heart, which endeared him to all who came within the sphere of his influence. He had been for years a supporter of the *Herald*, and his home a pilgrim's home. His son John, who has the homestead, will continue his subscription for the *Herald* in his father's stead, although unconverted as yet, as he likes the paper. He remarked to me, "If I could only fill the place of my father," and the gushing tears eloquently told the extent of his loss, as he continued, "Oh, he has been a good father to me." Our brother had a partial fit of apoplexy four years since, which greatly impaired his powers, and confined him to the house; and died in the second fit, having just eaten his supper, went out doors, returned to his chair, uttered a groan, a moment's feeble breathing, a gasp, and all was over. His funeral was attended by a large number of afflicted relatives, and the community in general; and a discourse was delivered by the writer, from 1 Cor. 15:55-57. May the relatives of the deceased prepare to meet him, where adieus and farewells will be sounds unknown. C. P. DOW.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.
16 Boylston street, Boston. 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed) THOMAS A. DEXTER,
J. L. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkling, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 2d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penet-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. P. Boyer, Harrisburg, Pa.; 3d and Chestnut streets.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merit, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cysitis, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 26 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 3 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year

Agents.

ALBANY, N. Y. W. Nichols, 155 Lydian street.
BURLINGTON, IOWA. James S. Brandaburg.
BASCOM, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, VT. D. Bosworth.
BALTIMORE, MD. Wm. Paul.
CAIRO, (Lower Branch), Va. Dr. M. C. Wallace.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
DE KALB CENTRE, Ill. Charles E. Needham.
CINCINNATI, O. Joseph Wilson.
DURHAM, C. E. D. W. Sornberger.
DURHAM, C. E. J. M. Orrock.
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MOLINE, Island county, Ill. Elder John Cummings, Jr.
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PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, ME. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PHILIPSBURG, ST. ARMANDS WEST, O. E. C. P. Dow.
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SHARONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMERKAT, De Kalb county, Ill. Wells A. Fay.
ST. ALBANS, Hancock Co., Ill. Elder Larkin Scott.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 68 sterling for six months, and 12s a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, MARCH 7, 1857.

"Stop My Herald."—Why?

"I think it is too dear."—Well, I am obliged to differ from you on that point. On looking over the papers of last year, I find they contain a sufficient number of sermons from the pen of Dr. Cumming to form a volume such as is sold for 75 cts; enough discourses by other authors to make another volume of equal dimensions; and well written articles by the Editor, on the "Earth: its curse and cure." Figurative Language, &c., worth, if in book form at least a dollar; besides choice extracts, letters from friends, poetry, and prose, enough, one would think, to cheer the heart, enlighten the mind and make us all better men and women than we really are. And remember these pieces are printed on good paper, with good type, are comparatively free from typographical errors, and on the whole constitute a paper that you don't need to be ashamed of, and hasten to put out of sight when you see your neighbor coming in. It is not a large, crude collection of matter that makes a good paper, but a choice selection, and that we have in the Herald.

"I hardly feel able to take it." Indeed! I was not aware that you had grown so poor at once.—You seem to have plenty to eat and drink, and I am sure you need food for the mind as well as the body. But what a cloud of smoke there is in the room!—Ah! I see now—you use tobacco. Well if you would just let that filthy weed alone, and save the time and money you now expend on it, you would find quite a sum collected at the end of the year which would be far better spent in procuring good, substantial reading matter, than in smoke and spittle. But if you are in reality too poor to take it, then you have a valid reason for stopping it.

3. "It has lost its spirituality." Perhaps it has. I may not be a competent judge on this point, as I too may have lost mine, but in my opinion the paper has about as great a depth of spirituality as it ever had. However, I forbear to decide with positiveness: I have read somewhere in an old Book (Matt 7:1-6) about a "mote" and a "beam" which rather inclines me to be careful in judging others. The editors I hope are spiritually minded men.

4. "I can hardly find time to read it." O yes I understand: you bought some land recently, your horses and cattle are multiplied, and you have much care on your mind. Some of old "robbed God" in withholding "tithes and offerings," and yet they thought themselves good sort of folks. Be careful you don't be deceived too. The Master you profess to serve has given important advice in these words, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

But if you insist on stopping the Herald when you say, "Stop my paper," be sure it is yours up to the time you order it stopped. Think a little—perhaps you have not been reading your own paper these six months or two years; and honesty requires you should pay for it as long as you take it; if some unforeseen event has transpired by which you are rendered unable to pay as you intended, then make a frank acknowledgment of the same to the Proprietor and it can be made right no doubt. "Once no man any thing" is an apostolic command, and if you have not honesty enough to do what you can to pay your debts, I shall from henceforth believe you have lost your spirituality, whether the paper has or not.

J. M. Orrock.

A TRUE PHILOSOPHER.—It is not often that we find men, who have seen great wealth just within their grasp and gliding from it, who can reason as calmly, and with as much Christian philosophy about it as Rev. Dr. Humphrey, father of our professor at Danville, does in the following paragraph which we clip from a letter written by him to the New York Evangelist from the city of Chicago.

"How marvellous has been the rise of property in Chicago! Happening to be here in the summer of 1839, when the Dearborn reservation was brought into market, I bought two small lots and sold them about seven or eight years ago for \$2,500, which was thought to be a fair price. Now

the new Richmond Hotel, one of the finest in Chicago, stands on the same ground, which I am assured would, if I had kept it to this time, have brought me \$80,000, (eighty thousand dollars!) So you see how narrowly I have escaped being a rich man, and rearing my boys had they been young, to rely on my fortune, and not upon their own industry, economy and good behaviour. I slept upon the premises last night, at a fair hotel charge and without being kept awake one moment in thinking what I had lost. I had excellent accommodations, and what could I ask for more?—If the children of the proprietor, who bought the land of me (if he has any) escape with the great fortune, as safely as mine have done without it, it will be an exception to the general experience of wealthy families."

OUR TEETH.—It is often asserted that the teeth of the present generation are much inferior to those who have passed us. We wish that some one of our many dentists would prove literary enough to give us a dental history. We should be astonished, probably, at the dental evils of other days. Evidences of the use of false teeth by the Romans about two thousand years ago, were found among the ruins of Pompeii. Three hundred years ago, Martin Luther complained of the toothache, and a German ambassador at the court of Queen Elizabeth spoke of the weakness and imperfection of the English people's teeth, which he attributed to their custom of eating a great deal of sugar.—Shakespeare makes one of his characters speak of being kept awake by a "raging fang."

Roger Williams was struck by the imperfect teeth of the Narragansett Indians, whom toothache and decayed teeth troubled exceedingly. George Washington had a set of artificial teeth for which he gave five hundred dollars. Napoleon always had bad teeth, and was especially troubled with them at St. Helena. Walter Scott speaks, at a comparatively early period of life, of dental troubles, and he wishes "fresh teeth." Such are a few facts which come up in our poor memory concerning a somewhat interesting matter. We would like to have many more of them. For our own part, we have no doubt that dentists were in demand at the court of Chedorlaamor.

It is often said by careless observers that bad teeth belong to weak constitutions, or are found attendant upon poor health. Such is a very great mistake, as one will discover who looks carefully about him.

KENTUCKY SHAKERS.—An exchange says the Society of Shakers who settled in Mercer county, Kentucky, in 1809, still remain there, and, as they are everywhere else, they show themselves industrious and unobtrusive. They began with a farm of about one hundred acres, and now have about five thousand, worth from fifty to one hundred dollars per acre. The community is divided into five "families," comprising between three and four hundred members. Their dwellings are principally made of brick and stone, and their fields are inclosed with substantial stone walls, one man being constantly employed in building and repairing them. Forty miles of wall cost them about forty thousand dollars. They have five hundred head of cattle, mostly short horns, from the best imported stock. Last year, when fruit was plenty they put up in sugar for market, thirty tuns of fruit of different kinds.

HOW SCHOLARS ARE MADE.—Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances a man is under God the master of his own fortune, so is he master of his mind. The Creator has so constituted the human intellect that it can grow only by its own action, and by its own action it must certainly and necessarily grow. Every man must therefore, in an important sense, educate himself. His books and teacher are but help; the work is his. A man is not educated until he has the ability to summon, in an act of emergency, all his mental powers in vigorous exercise to effect his proposed object. It is not the man who has seen the most, or who has read the most, can do this; such an one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigor and capacity; the greatest of all the warriors that went to the siege of Troy had given him strength, and he carried the largest bow; but because self-discipline had taught him how to bend it.—Webster.

HEAR the story of the child which went forth in to the mountain ravine. Whilst the child wandered there, he called aloud to break the loneliness and heard a voice which called to him in the same tone. He called again, and as he thought, the voice again mocked him. Flushed with anger, he

rushed to find the boy who insulted him but could find none. He then called out to him in anger, and with all abusive epithets,—all of which were faithfully returned to him. Choking with rage the child ran to his mother and complained that a boy in the woods had abused and insulted him with many vile words. But the mother took her child by the hand and said: "My child these names were but the echoes of thine own voice. Whatever thou didst call was returned to thee from the hillside. Hadst thou called out pleasant words, pleasant words had returned to thee. Let this be thy lesson through life. The world will be the echo of thine own spirit. Treat thy fellows with unkindness and they will answer with unkindness; with love and thou shalt have love. Send forth sunshine from thy spirit, and thou shalt never have a clouded day; carry about a vindictive spirit and even in the flowers shall lurk curses. Thou shalt receive ever what thou givest, and that alone." Always is that child in the mountain passes—and every man and every woman is that child.

HAVE HEARD from 252 of the 1010 persons to whom we sent bills in January, leaving 758 from whom we have not heard. Perhaps our ears are hard of hearing. Perhaps their ears have not heard our pressing demands. O for a young thunder blast that will penetrate the tympanum of their auricular organs.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " gift	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hull's Inheritance of the Saints</i>	1.00.	.16.
" " " " " gift	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " " gift	1.50.	.16.
" " " " " (Pocket Ed.)	.70.	.12.
" " " " " gift	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Welcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthaeo</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " " 2	.33.
<i>Facts on Romanism</i>	.15.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single. The postage on the above tracts is one cent each.

Appointments, &c.

Edwin Burnham will preach at Sugar Hill, evenings, March 17, 18, 19.

[We give the following as received—no name being signed to it. The printer thinks the handwriting resembles that of Bro. N. Billings.]

Will preach at Manchester, N. H., Sabbath, March 22d, as Elder Morse may arrange, Haverhill Mass., Tuesday the 24th, as Elder Bentley may arrange, at Newton N. H., the 26th, Thursday, as bro. Rowel may arrange, Kingston P. M. Sabbath 29th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm. Stearns.—It has not been rec'd. Supposing it lost, we have now credited you the \$2, as lost, to No. 841, unless you choose to share the loss with us. Did you prepay the postage? If not, the letter is either in your office, or has been sent to Washington.

Wm. Hogarth.—It was not rec'd. Letters unpaid are not forwarded to their direction, and so do not come to Boston to be taken out by us. You are paid to No. 878.

J. Ferguson.—It was received in the Herald of Feb. 14th to No. 815.

H. Orcutt.—John Gilbreth writes that he has had his paper of you, and directs that it now be sent to him at Stanbridge East; therefore we send you but seven Nos.—1 less.

J. Gilbreth, \$4.—Have changed your paper as you directed. The bundle sent H. Orcutt is not sent to "Stanbridge East," but to "Stanbridge Upper Mills." If the two are the same we would like to know it, and so make but one package. Have sent from Jan. 1st, to D. A. Roberts and Mr. White, and cr. each \$1.13, to No. 841. Have sent you Matt. 24th, and cr. you \$1.35 on Herald from No. 841, to which H. Orcutt paid, to No. 873.

J. Litch.—Have cr. you \$8 pd. by J. P. Naylor, who has paid \$16 in all from the first.

Mary Fall.—We sent you a copy of that book at the time but now send you another copy. Your paper is paid for to Jan. 1, 1858.

John Kiley.—Have cr. \$3.35 for the six books returned, the \$4 cash sent, and the \$3 dividend, making in all 10.35, which just balanced your book acct, without cr. anything on the Herald, which is paid for to Jan. 1, 1857, and the present year of which can be paid by future dividends.

S. Dayton, \$1.—Dr. Storer referred us to Dr. Coolidge, who referred to a French translation, which the money pd. for, and we have mailed it to you. Price 75 cts., and postage .12. Paid.

C. W. Beckwith.—You being paid in advance on paper sent to Conn., this pays you to Oct., 1858.

R. Robertson.—Have received your remittances, and sent the missing Nos. Eld. H. will notify you respecting those publications on his return from the South.

RECEIPTS.

UP TO MARCH 3RD, 1857.

The No. appended to each name is that of the Herald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.—March 3d. Rec'd \$5 on the Bank of Syracuse, N. Y., in a letter dated Feb. 26, and signed "R. Joshua V. Himes," without giving his real name or P. O. address, but ordering his paper stopped.—Was it not Z. Russell, of McGrawville, N. Y.?

H Rood 827, J B Morgan 776—\$1.50 due, L Hackett 802—59 cts due, R T Price 872, S B Raymond 841, A Bliss 825, J Spear 812—we have to prepay the postage to Canada 26 cts a year, J W Sutton 841, S Sutton 841, W I Newkirk 841, N Shipman 841, N T James 841, J Backus 853, Rev R W Cunningham 815, J C McKinney 893—had paid before to end of '57, B F Brownell 846, M Hare 846, J Blythe, of Engleville, N Y (?) 820, P B Rich 855, E Rich Jr, 846, D S Chamberlain 841, D Keeler 841, P Chamberlain 841, S M Case 841, A Northam 815—each \$1.

J W Philbrick 841, A A Coburn 841, E Lunt 826, A Borden 815, R Pike 872, W Loy 815, C Franks 828, S Sawyer 815, H D Blood 867, S W Jay 867—have cr. to end of year, although the price is \$2.25 to Canada because of 26 cts postage that we must prepay, J D Lucas 815, T P Hedrick 815 and \$10 on account, D Robinson 860, M Butman 867, J Eckley 828, S Welch 837, G W Gregory for the first poor person that asks for it, J H Merritt 872, Mrs C T Woodman 854—50 cts will pay to end of present year, H Parker 728, G Morgan 781—each \$2.

J Parker 857, C P Dow on acct, Wm B Gillingham 872, C Woodbury 820, A Brock 830, W Holman 841, W Fullerton 815, S D Prouty 841, C W Beckwith 900—see Notes—each \$3.

A Dickson 867, B Slade 815—each \$4.

J Ruddell 685, L Phelps 815, have cr. you \$8—each \$5.

P Croft 893, G to 126 and books, and postage \$6; J S Speights 816, \$6, and \$4 for books, had when and of whom? Mrs I M Henshaw 849 and tract, \$1.10.

RECEIPTS FROM ENGLISH SUBSCRIBERS, THROUGH OUR AGENT, R. ROBERTSON, ESQUIRE.—P Caine 815, Miss Jean Templeton 841 (and 10 s. donation), Allan Templeton 841, John Pell 815, Robert Mann 867, Chas A Thorp 867, John Mann 841, Joseph Hough 841, Robert Cookson 867 and 4s. for 2 G to No 146, Wm Cookson 867, John Turton 841, W G Holt 841, Henry Hudson 867—each 12s.—R Robertson 841—18s. Total English receipts, £9 8s.

ADVENT



HERALD

Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE No. 46 1-2 Kneeland-street.

WHOLE NO. 826.

BOSTON, SATURDAY, MARCH 14, 1857.

VOLUME XVIII. NO. 11.

THE BOOK AND THE THRONE.

For the Herald.
"THE Book and Throne are left me yet,"
A faithful Christian said,
As 'neath the weight of many years
She bowed her aching head.
Her friends were gone, and she was left
In poverty and pain,
But in the exercise of faith
She felt her hope remain.
The Book of books her spirit cheered,
Through many a lonesome day:
By meditation on its truth
The word was made her stay.
She thought of those in ages past
Who were this boon denied,
Then clasped the treasure to her breast,
And on its truth relied.
Around the throne of grace she came
The promises to plead,
And then she found that Father's hand
Could help in time of need:
He heard her cries, he saw her tears,
And comforted her heart;
Then gave her grace to wait the hour
When she should hence depart.
O weary saint be not dismayed:
Whatever trials come
Are but as winds to wait you on
To your eternal home;
You may be poor, neglected, sick,
But ever think of this—
The Book and Throne are left me yet
And I am bound for bliss.
Thou hast some strengthening food to eat,
Something to drink and wear,
A shelter from the stormy blast,
And why shouldst thou have care?
O weep no more—lift up thine eyes,
The kingdom heaves in view;
Say not, "I'm poor," for thou art rich
With these and Jesus too!
J. M. ORROCK.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Cairo, Saturday, Jan. 12, 1856.—Rose before seven. Thermometer 45. Morning fine. Breakfast at eight, we began, immediately after, the business of removal. It took upwards of two hours to get our camels loaded, which was done in the public street, amid a crowd of onlookers, young and old of all nations. At a quarter before eleven we moved off, going out at the *Shubra* gate, and soon after passing through an avenue of shabby trees, which lined, if they did not adorn, the road. Leaving these trees, we came to what seemed the opening of the desert,—undulating wastes of whitish sand on each side, which soon became of a more rough and stony character,—the whitening skeletons of camels beginning to appear. About five o'clock we halted and encamped, not having advanced above eight or nine miles on our journey. Our halting place was as tame and bleak as can be imagined. But we soon shut out the solitude, and sitting down to a comfortable meal, we forgot that we were now in the Desert. It was strange to notice how quickly the tent dispelled the feeling of loneliness which does at times come down on one when he looks round on such wastes. The moment that the tent went up, and was fairly drawn around us,—leaving us with bed and table and *fenuss* (folding lantern), to our fellowship, the desert seemed shut out, the loneliness at an end. Having joined together in thanking God for his gracious kindness, and committing ourselves and our ways to his guidance, we lay down on our small iron bedsteads, and well wrapped, both in blankets and plaids, soon fell asleep. The thermometer was at 62. We had not the murmur of the stream, nor the rustle of the leaf to lull us; but

we had what was equally effectual,—deep stillness, to which for some time past we had been strangers. We had now gotten what the prophet longed for,—“a lodging-place of wayfaring men in the wilderness” (Jer. 9. 1.) Our tent-dwellings were exactly the “traveller's night-lodge,” as the word in that passage means. But even in this sandy solitude, we felt no fear of evil by night or by day,—“thou shalt lie down and none shall make thee afraid” (Job. 11:18.)

As to this day's work and scenes, I wrote thus in a letter dated “*Our Tent, Jan. 14.* . . . We left Cairo on Saturday about eleven, taking our donkeys for a few miles, lest we should make an exhibition of ourselves in the public street in our first attempts at camel-riding. We then went on board the ‘ship of the desert.’ The motion of the camel is much less unpleasant than I had expected.” Another letter records the scene. “As we moved along I surveyed the whole retinue. There was our dragoman, Haji-Ismael, mounted on one camel, with my two portmanteaus firmly roped to the side of the animal. He was dressed out for the start, with a goodly flowing robe and a head-dress, whose red and yellow stripes glittered brightly to the sun. On another camel were two large square panniers, of palm branch wicker-work, filled with oranges and lemons, to the amount of at least 600 of the former and 100 of the latter. On another was our ‘canteen,’ that is, two immense wooden chests, containing our dining apparatus, such as plates, knives, forks, spoons, cups, not omitting candles and *fenusses*, that is lanterns made of linen, apparently saturated with beeswax or some such substance, which draw out to more than a foot in length when in actual use, but can be contracted or folded together into a very small space for packing. Above this apparatus was placed our kitchen-grate, a long iron box, pierced with a hundred holes in sides and bottom,—its four legs, like signal posts stretched upwards to the sun. Then came another with an immense wicker-cage, which formed the prisonhouse of some 100 fowls, all alive, but quite willing apparently, to go to the stake for us,—as four of them are to be called on to do each day at sunset. Balancing these fowls is another cage, with a half-a-dozen turkeys, which we are told are to be our ‘Sunday dinners.’ On another our bedding is mounted, on another our tents, on another our charcoal, on another our barrels of Nile-water, on another sacks containing our camp-stools and table,—our bedsteads, and the pins (*watt-watts*) of our tents. Most carefully was everything packed up before it mounted the camel. A tribe of wanderers knows how to ‘pack,’ as indeed they have no security for any part of their property in moving about save the good packing. They have bags for their money, and sacks for other things. Hence, in reference to God's careful remembrance of sin, Job says,—

“My transgression is sealed up in a bag,
And thou sewest up mine iniquity.” (Job. 14:17.)
And Hosea also alluding to the same custom,—
“The iniquity of Ephraim is bound up,
His sin is hid.” (Hos. 13:12.)

On four lighter animals, which were said to be dromedaries, were the four travellers,—all of them in good spirits, while one of them as the march proceeds, repeats the well-known hymn,
Guide me, O thou great Jehovah,
Pilgrim through this barren land.

There were nineteen camels in all, and, including dragoman and servants, about the same number of men,—all of them swarthy Arabs. Notable amongst them is Sheikh Suliman, the Sheikh or chief of one of the Sinaitic tribes, who is our guide and guard. He is a tall erect Arab, beyond the middle age, with a happy face of humour and kindness, which he shows every hour, in every possible way. His voice is shrill and cheerful, his step as light as that of a *Wahash*, but he has one or two front teeth knocked out, which mischance, however, does not give him a sinister aspect, for through the vacancy, the free Arab laugh seems to come all the more heartily. He makes a most companionable conductor, though our intercourse is by signs not words, for he knows even less of English than we do of Arabic. His underdress is a loose white shirt like a night-gown (*Kafian*), over which goes a brown covering or sackcloth cloak of camel-hair (*Abyah*). He wears a sort of sandals made of skin and stitched with thongs; they barely protect the feet. With these he trudges or skips or scrapes along, according to his fancy, his gun (*baroudeh*) on one side and his sword (*jambeh*) on the other. Our drivers are like their chief, but each of them has quite a face, air, and dress of his own,—one a fine Grecian profile, another a pleasant round-featured Scotch visage, another wild as a South Sea savage, another with a shaggy beard, another without a beard, another soft-looking like a female, another fierce as a bandit, another (my driver and valet) tall and vigorous, with an undressed sheep-skin hung over his back, which sometimes forms a target for orange-peel and such like. All of them are kind and obliging.”

To be continued.

Christian Sects.

(Concluded from our last.)

DONATISTS.—The leading characteristics of the Montanists reappeared in a sect which caused more deadly strife than any that had yet been excited. Donatus, a Numidian bishop, agreed with the church in most matters of faith, but took the ground that no one could be a Christian who had at any time or in any way evaded persecution; that no ordination was valid if performed by such a person; and no person was free from stain who had received the sacraments from such hands. All the bishops of Europe and Asia were pronounced more or less infected with this sin, and thus the true apostolic succession was broken. On this ground they disputed the election of the Bishop of Carthage, and refused to submit to his authority. They maintained that they were the only true Christians, being the only ones who had not in some way connived at apostasy. Councils were called to decide the matter, but the Donatists treated their decisions with scorn. An imperial decree from Constantine met with the same fate. A military force was sent to compel them to submit to the laws. They were driven into exile, their property was confiscated, and their churches sold or destroyed. Persecution had its usual effect, to increase zeal and strengthen obstinacy. The Donatists defied the army, as they had the bishops and the emperor. Now, for the first time, Christians began to shed each other's blood. The African cities became scenes of massacre and licentious outrage. The Donatists were treated with hor-

rible cruelty, and retaliated with savage barbarity. They exulted in their sufferings, and eagerly rushed upon martyrdom. The church was bent upon subduing or exterminating them, and justified excessive cruelties by the example of Moses and Elijah, who had slain unbelievers by thousands. When the Donatists took possession of churches that had been used by their opponents, they washed the pavements, scraped the walls, burnt the altars, and melted the plate; if they found any of the consecrated bread, threw it to the dogs with as much horror as if they had been purifying a temple of Venus. They even cast out of their burying grounds the bodies of those whose practice had not conformed strictly to their views. All who joined them were re-baptized; if bishops or presbyters, they were re-ordained; if men or women pledged to celibacy, they were obliged to renew their vow. In vain Constantine tried to heal the schism by an edict of peace. The war continued during his lifetime, and for a long time after. One hundred and seventy-two bishops of Africa belonged to this stern sect. Their discipline and style of preaching resembled the Montanists. They sang fervid hymns to wild and passionate melodies, and fiery outbursts of Scriptural eloquence excited their hearers to the highest pitch of enthusiasm. There were at that time swarms of devotees, or monks, called Circumcellions, who wandered about obtaining subsistence by begging from the peasants. These joined the Donatists in large numbers, and spread consternation throughout the African provinces.

At first they took only what was necessary for their subsistence; but growing bolder they plundered at will, and punished the slightest opposition with death. Christian priests, whom they took prisoners, were tortured by every refinement of cruelty; churches were demolished, dwellings burnt, and whole provinces desolated with murder and pillage. As monks they were vowed to perpetual chastity; but the doctrine of spiritual perfection produced the same results as in other ages and countries. The resistance of nature to the arbitrary constraint imposed upon her, combined with the idea that saints could not be polluted by any external actions, resulted in paroxysms of furious licentiousness. Captives taken in war were subjected to the most brutal outrages and their army was followed by troops of women raised above earthly contamination by their state of perfect sanctity. Donatist bishops, finding remonstrances altogether fruitless, applied to the civil power against these lawless allies, who refused to be governed or restrained by the church. The government resorted to various modes of treatment at different times. Constantine, having in vain tried to compel them to submit, had recourse to a system of complete toleration, and wrote to them in a strain of kind, paternal advice. His successor attempted to win them over to unity with the established church by expostulation and liberal distribution of money; to which they scornfully replied: “What has the emperor to do with the church?” The members of their party were forbidden to receive any present from the reigning powers. The corruptions resulting from the union of the church with the state became the favorite theme of their eloquence. They traced all degeneracy to the splendor and luxury of the times, and railed at bishops whose ambition or avarice led them to flatter princes. They declared that the Lord

had sent them as his delegates to purify the church, and redress the wrongs of the oppressed. Their leaders were called Captains of the Saints, Sons of the Holy One. Sometimes they dropped their own names and took religious ones, such as Deum Habet, God with him. Each carried a huge club, which they termed an Israelite, and their battle-cry was, Praise be to God! The Christian doctrine of human equality and brotherhood they attempted to enforce with blind and reckless violence. They released all debtors from prison, and cancelled all debts. Any creditor who refused to comply with their demands was sure to have his property destroyed, and was fortunate if he escaped with his life. They gave freedom to all slaves who resorted to them, and revenged whatever cruelties they had suffered. If they met a wealthy man riding, they compelled him to walk, and placed his slave in the chariot.

All conciliatory measures having failed, force was again employed against them, but only served to kindle their zeal into a more furious blaze. Many of their bishops and clergymen were put to death, and horrible tortures were inflicted on the Circumcellions who were taken prisoners in battle. These outrages were fiercely retaliated on all of their opponents who came into their power. They rushed upon danger with savage joy, impatient for the glorious crown of martyrdom. They profaned temples by unclean acts, interrupted festivals, broke statues, demolished churches, and carried off the church plate, on purpose to get executed. If other means failed, they sometimes resorted to self-inflicted martyrdom. Having indulged awhile in feasting and all kinds of revelry, they appointed a day, and in the presence of assembled friends they burned themselves, or threw themselves from a steep precipice, or employed some one to kill them. They justified these proceedings by the example of Razis, as recorded in the Book of Maccabees. They never used swords, because Peter was commanded to put up his sword; therefore, they beat out the brains of their victims with a club.

In process of time the Donatists split into sects; the small fractions still claiming to be sole depositories of religious truth, the only faithful disciples whom Christ would find worthy to share his kingdom at his second coming. This schism raged, more or less furiously, in Africa for three hundred years, and ceased only with Christianity itself in those regions.

THE LOGOS.—Another schism, more universal, and which became scarcely less virulent, seemed for a time destined to rend the church into fragments. It has been already stated how the doctrine of the Logos, conflicted in many minds with preconceived ideas of the unity of God. Christians, called Ebionites, who retained the original Jewish ideas, did not accept the doctrine at all, nor does it appear that they ever heard of it. The idea of the Word of God, by which creation was produced, was familiar to every reader of Genesis; and Jews were accustomed to speak of him under the name of Memra; but they never seem to have associated him with their ideas of the Messiah. Some of the Ebionite Christians thought Christ was a reappearance of Adam, who was the son of Adam Kadman, the Primal man; and in that sense, perhaps, they called him the Son of Man. But they generally considered him like other mortals in all respects, except superior holiness and stricter adherence to the law of Moses. This idea of a merely natural birth appeared also among various Gentile sects. The Gnostics supposed that Jesus was a man, but so pure that some great spirit, emanating from the highest existences, had descended and united with his soul at baptism. About a century before the time of Constantine, Artemon, at Rome, gave name to a sect who denied the divinity of Christ. Theodoret says: "Artemon taught that Christ was a mere man, born of a virgin, and excelling the prophets in virtue. He said the Apostles taught this; but those who came after them made a God of Christ, who was not God." His followers spread into Syria, and continued to propagate their doctrine till far into the third century.

Paul of Samosata, Bishop of Antioch, in the middle of the third century, maintained that the Logos bore the same relation to God that reason did to man; that it was a divine attribute, not a person. The doctrine of the incarnation he rejected altogether. He said that the divine reason or wisdom operated in Christ in a more perfect manner than it ever had in any other man; so that he was the Son of God in a sense that no other medium of divine wisdom had ever been. He denied that he existed before his human birth. By his being with God before all time, he merely understood that his existence was predestined in the reason or wisdom of God. Paul had powerful opponents and zealous friends. After a contest of a few years, he was finally obliged to yield to the decision of the Bishop of Rome, by whom he was deposed for heresy.

Marcellus, Bishop of Ancyra, and Photinus, Bishop of Serdium, were deposed for teaching similar doctrines in the fourth century. Athanasius says: "Their followers denied the pre-existence of Christ, his divinity, and his everlasting kingdom." Our fathers describe them as teaching that the Logos was in God, as his reason or wisdom; that he was a divine energy inhabiting him who was the son of David; not a subsisting person." Eusebius says: They gloried in acknowledging but God." Photinus is eulogized as a man of genius, learning, and powerful eloquence. He was persecuted and condemned solely for his doctrines. His moral character stood very high. Hillary says: "Though excommunicated, he could not be removed, on account of the affection the people had for him." Sozomon says: "Though banished, he continued to defend his opinions, and wrote books in Greek and Latin to prove all opinions false except his own." Jerome says: "He endeavored to revive the Ebionite heresy, and wrote many volumes, chiefly against the heathen." Basil requested that persons might be sent from Rome to condemn the heresy of Marcellus, which had affected some of the leading men in his own diocese, and was gaining many proselytes in Asia Minor. The fathers record that heretics boasted the number of books written by these men. But none of them have come down to our times, being diligently destroyed according to the usual practice. There was also a sect founded by one Theodotus, a leather dresser. They believed that Christ had grown up from the beginning under the special guidance of the Holy Spirit; but they complained that the distance between him and God had not been sufficiently marked by the church; that he was a man on whom God had bestowed his wisdom in larger measure than on any other messenger he had sent, and therefore he was pre-eminently called the Son of God.

Against those who maintained Christ was merely a holy man, their opponents cited passages to prove that Peter, Paul and John acknowledged him as God, and that he himself declared that he was one with the Father. They sustained the extreme antiquity of the doctrine by reference to the oldest church teachers and the most ancient hymns. Pliny's letter is also evidence that the Christians in Bithynia worshipped Christ as God in the time of Trajan. Some went so far as to assert that Christ was the one undivided, Supreme God; that he was called the Son merely with reference to his manifestation in a human body; then Jehovah was God invisible, and Christ was the same God visible. In proof of which they quoted the words of Jesus; "He that hath seen Me hath seen the Father." This doctrine was as shocking to many pious minds as the total denial of his divinity; because it involved the inference that God himself was buffeted, scourged, and crucified. In controversy with these opposite modes of preserving the unity of God, the doctrine of the Trinity gradually grew up and unfolded itself.

SABELLIANS.—Sabellius, a Christian teacher at Ptolemais, in the year two hundred and fifty, was a zealous advocate for the unity of God; but he differed from his predecessors in admitting the Holy Ghost into his theory. He said, Father, Son and Spirit were not persons, but merely different manifestations of the Godhead, a three-fold relation of God to the world. He compar-

ed the Father to the substance of the sun; Christ to its illuminating power; and the Spirit to the warmth of life imparted to believers. His followers laid great stress on Christ's saying: "I and my Father are one." This view of the subject attracted many minds, and excited great opposition. Athanasius complains that in some places Sabellians prevailed so much; "the Son of God was hardly preached in the churches." Epiphanius says that "Sabellians, in their zeal for the unity of God, would ask plain, simple men, 'Well, my friends, have we one God, or three Gods?' And when a pious person, not sufficiently on his guard, hears this, he is alarmed, and by assenting to their error denies the Son and the Holy Spirit."

In their eagerness to refute Sabellius, and at the same time preserve the unity of God, some took the ground that there was an essential difference between the Father and the Son; that the Son was inferior in power and less in glory. This was substantially the same doctrine taught by Origen and other early fathers of the church. —*Progress of Religious Ideas.*

John Bunyan.

The Rev. William Morley Punshon recently delivered a lecture on "John Bunyan," in Exeter Hall, London in, connexion with the Young Men's Christian Association. Mr. Joseph Tritton occupied the chair.

Mr. Punshon rose amid long-continued applause. He said it was impossible to gaze on the Pyramids without much feeling; but where were their builders? Within—a handful of dust. History was like the Pyramids; of many it could but be said that they lived and died; and they were handed down to us only in the letters of their names. But though primitive tradition groped in mythic darkness, though oblivion had overtaken its actual heroes, it was interesting to consider the transition from fable to actual history. The periods of the Crusades, of the Puritans, and of the present time were real, and would be looked at as such in future ages.—Such a time was the seventeenth century. The three salient points in Bunyan's life, were, that he was a Bedfordshire tinker, that he was in Bedfordshire Gaol, that he wrote the "Pilgrim's Progress." He was born at Elstow, in 1628.—He was soon a teacher of evil; he entered the army, perhaps in Rupert's dragoons; he married and received two books, one, the "Pathway to Piety;" he tried externalism, to amend his life, and indulged, nevertheless, in the licenses of superstition. He blasphemed still; was followed by arrests and relapses; now tempted by loose women; now writhing under spiritual influence, yet his heart was alienated from God. But soon he was conversed with by some pious women, and afterwards advised by Mr. Gifford. Strange temptations then assailed him; then came the fight with Apollyon; then he passed through the Valley of the Shadow of Death; but he soon came into the bright scenes of conversion. He was urged forward to the actual ministry of the Word; but in 1660 was arrested, thrown into prison, for holding unlawful conventicles; there he was kept for twelve long years; he was had "home to prison," said he.

Here was the calm of the man who had the best heart's ease in his bosom.

Home was not the marble hall, or the cloth of gold, or the luxurious furniture; but home was to be found in all its essentials in his cell at Bedford Bridge. In the daytime his wife soothed his spirit; on the table was the "Book of Martyrs,"—the heaven-patented nobility whose badge was the Cross—sustaining his own spirit for the obedience which was even unto death; by his side there stood too the Heavenly Comforter, and there rushed in upon him a stream of glory. At nightfall, they had their family worship; "Good night" was bidden, and they were alone; a pen was there, and with passion in his soul, he wrote; there was beating over him a storm of inspiration, and great thoughts were being born into burning words. He was in the dungeon no longer, but in a palace of beauty; his soul enlarged beyond the limits of his cell; his spirit had no sense of bondage; he had soared to the delectable mountains; breezes from

Paradise wafted over him; the shining ones were with him, and he saw in vision the land afar off and the King in his beauty. Think of these things, and we should know something of the meaning of his phrase—"had home to prison." Shortly, a cumbrous deed was prepared by the King, which obtained for Bunyan a deliverance. Escaped from Doubting Castle, his last act brought on him the peacemaker's blessing; he, however, caught the fever and died.

As a writer, Bunyan's fame had rested so wonderfully on his allegories, that there was danger lest his more elaborate works, his aphorisms, his picked words, his application of the truth, his humour, and his deep spirituality should be forgotten. The actual good accomplished by his writings could not be estimated. A proof of the popularity of the "Pilgrim's Progress" was seen in the many versions and the many translations of the book; Mr. Offord had enumerated forty treatises whose authors had gathered their inspiration from it; it had been modified into oratorios, delectable English, verse and catechisms; a popish edition had been issued but without its Pope; a Socinian edition, and even a Tractarian travesty, the latter, however paying undue obeisance to Rome! It had been praised by Swift, Johnson, Southey and Mackintosh, and also by Macaulay; the scholarly Arnold, too, vexed by the attritions of the age, was comforted by it; and so it established an empire over minds themselves imperial. One trait of Bunyan's character was his reverence for the Divine Word. Such reverence was greatly needed now-a-days. Open infidels, like plesiosauri, occasionally spouted out their slime; but modern infidelity insidiously worked till men unwillingly deprived of faith and spiritual life was paralysed. Could he place the young men present in a Confessional, not a few could tell of strange doubts, of distrust, of unbelief,—and that they were looking to infidelity as a theatre for the indulgence of sensualities far fitter for earth than for heaven. Life was too short to be considering; form the principles early, and then in after life, when absorbed by other business, we should be able to say, We have already studied and decided; we are prepared; we cannot come down from our great work and mission. He would testify against the primest trick of the Destroyer,—a new version of the Bible. Doubtless, certain words and phrases might be rendered less indistinct; but none of the proposed "improvements" could give to the articles of our precious faith a more triumphant vindication, or could point the weeping sinner more directly to the cross of Christ, or give to the anxious inquirer after truth a more satisfactory answer.—What were the advantages to be gained, to the inestimable advantages to be lost, by such a new version? What could compensate for the dismay which it would inspire in the hearts of thousands; or for the upheaval of all old associations and memories; or for the severance of that which was the closest bond of international union, wherever Anglo-Saxons wandered; or for the resolution of all religious opinion and truth into a mighty chaos? The clamour had come from the wrong quarter, indeed; it had come from critics who glided through the Bible as they glided through Shakspeare, and who deemed the inspiration of the one as deep as that of the other; from sceptics, who even doubted the possibility of a book revelation; from weak men, who would be thought important; from bold men, who would be reckless with impunity; and from wicked men, who would unloose all moral restraint. Who made them judges on a matter which involved the interests of millions? It could not be settled by dark pundits in cells; or by triflers in the magazines; or even by members of Parliament. Put the question to the people, for the verdict was theirs. As a preacher Bunyan was simple and powerful, and his preaching corresponded to the circumstances of his own experience. Some said that the pulpit had fulfilled its mission, and that the all-powerful press had rendered it effete. But, the ministry having to deal with eternal things, was not thus to be superseded; for God had ordained it and engraven it in his code and constitution. If it was silenced, the only agency which appealed to the moral faculties would be silenced; it spoke

to conscience, and wielded a Czar-like sceptre over the noblest and most important faculty of man. Neither the platform nor the press could supersede it; God had set it on the monarchy, and it dared not vacate its throne. A faithful ministry was needed; who would not encumber their truths with massive drapery, or distil them into faintness; but who would preach Apostolic like—with dauntless courage, the truths of the despised Nazarene, in all their pristine simplicity. Another feature was Bunyan's thorough humanness. He was not a dark ascetic, snarling at his fellows from some cynical tub; but was a brave, genial soul, mingling with others in their griefs and pleasures—now making riddles, now lavishing affection on a beloved child, or exhibiting sensibilities of soul which brightened his character with genial beauty. Such humanness was only to be found under the benign influences of Christianity. As a confessor for the truth, Bunyan witnessed a good confession. He was urged to forego preaching; but he said that would be "of ill savour in the country," and do harm to the cause of Christ. He "would not stir;" "he had a good work, and a man would be well rewarded, if even he suffered for that." Imprisonment and banishment and hanging by the neck were threatened him by an "immortally infamous" judge; but he said, "Out of prison to-day; I will preach to-morrow," and determined not to violate his principles even should the moss grow over his eyebrows. But his memory still lived, and still would live. The offence of the cross had not ceased; trouble would be still the heritage of the Christian; it was therefore necessary to have a clear conviction of duty for want of which many young men had failed, and their course, though it was at first fair and stately in large avenues, gradually narrowed, as Emerson had somewhat judiciously said, into a squirrel's path. Had Christ been living in the present day, would many have had the decision and courage to have followed him, or even like Nicodemus, visited him by night? Let conscience be appealed to; young men should mind lest the *Perdidi diem* of one of old should be changed in their case into a *Perdidi vitam*. It was necessary that they should decide at once; he asked them to do so in the name of religion, of their country, and of humanity, and, above all, in the name of the Redeemer. He charged them not to disobey the summons; all the joys of the Apocalyptic Church were for those who were victorious through tribulation; every conflict brought them nearer the triumph; already the celestial harp strings were sounding; and a Divine voice would ever be heard, "Fight and I will help thee; triumph, and I will crown you;" and the grand finale should be a glorious morning, which should usher in a full-tide noon and that noon should be heaven, for there should be no night there.

London Heathenism.

Under this heading the London *Christian Times* gives us some account of the City Mission, an admirable institution, we should infer from what is told of its works. Under its influence there has been an increase, in the last year, of three hundred and eighty-one in the number of Sabbath-keeping cabs; one thousand one hundred and fifty couples who had lived together unlawfully, were induced to marry; eleven thousand five hundred and sixty-four children were sent to Sunday and daily schools; and five thousand eight hundred and sixty-nine communicants were added to Christian churches.

In speaking of the condition of the City the *Times* says:

Experience is opening our eyes to the real state of the case, and teaching us that millions of people on the continent absent themselves from the ordinances of the spurious Christianity wherein they have been schooled to ungodliness and that in our own Protestant country, and specially in the heart of the wealthiest and proudest city in the world, there are myriads upon myriads of real heathens. Not only are they thieves, drunkards, and prostitutes, but they are born, and live, and die, in a state of utter separation from the elementary observances of Christianity. They have cohabitation

without marriage—the London costermongers being an example, since hardly one-tenth of their couples have taken on them the marriage tie. Their children are not baptized, nor does it ever enter into the thoughts of man or woman among them, to seek admission into the Christian Church by baptism. The sacred names which Christendom reveres are, with them, mere terms of blasphemy. Prayer they know not. Churches they never enter. The ministers of religion they look upon with a set antipathy, and if one such desires access or toleration among them, he must put off his usual dress, and assume the habit and style of a layman. In short, the worship, the ministers, the sacraments, of Christianity, are openly rejected; and sad and humiliating as is the confession consistency with all that is taught in every denomination requires us to confess that these are heathens, in the full and natural acceptation of the word.

This is a sad picture, and likely not at all overdrawn. If we look at the ignorance, vice, degradation,—the real heathenism—which may be found in our own city; at the greater amount and of an awfully deeper dye, which is to be found in the larger city of Philadelphia; and at the still far worse state of things in New York, we cannot doubt the truthfulness of the statement made relative to London, where the people number some two and a half millions.—Large cities are the most awful sinks of pollution on earth; and they offer the most needy missionary fields. While, then, we send the Gospel to the heathen afar off we must not ignore our home wants.—*Pres. Banner.*

History of Tobacco.

Ages before the discovery of America the savages in some parts of this continent had learned to seek sensuous gratification in chewing and smoking tobacco; and the evidence of the employment of this narcotic, furnished by the specimens of pipe-making found among the Mongol tribes, points to a period long anterior to that era. On his arrival at Cuba, Columbus beheld for the first time the strange phenomenon of a man drawing tobacco-smoke into his mouth through a burning cigar. Hernandez de Toledo soon after introduced the plant into Spain and Portugal. John Nico, after whom the plant has been named, sent the seeds to France about the year 1560. Sir Francis Drake, on returning to England with the Virginia colonists in 1586, introduced there the use of the article; and about the year 1589 the Cardinal Santa Croce conveyed "the weed" from France to Italy. From these points it spread rapidly over almost the whole of the inhabited portions of the globe.

The plant is now cultivated and used throughout the whole extent of the United States, Canada, New Brunswick, Mexico, the Western Coast the Spanish Main, Cuba, St. Domingo, Trinidad, Turkey, Persia, India, China, Australia, the Philippine Islands, Japan, Egypt, Algeria, the Canary Islands, and the cape of Good Hope.

Its use was first opposed, then tolerated, next embraced, and finally eulogized. Dr. Paris remarks:

"It has been successively opposed and commended by physicians; condemned and eulogized by priests and kings; and proscribed and protected by governments."

King James the First of England, and his successor Charles, prohibited its use under severe penalties. James wrote a book, the "Counter-blaste to Tobacco," in which he declared that smoking is a custom "loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and, in the black, stinking fumes thereof, nearest resembling the horrible stygian smoke of the pit that is bottomless."

"Quaint old Burton" expressed himself in the following strain—more truthful than elegant perhaps—in relation to the common use of Tobacco, which he termed its common abuse: "It is a plague, a mischief, a violent purger of goods, lands, and health; hellish, devilish, damned Tobacco, the ruin and overthrow of body and soul." Queen Elizabeth published an edict against its use. In 1593, Shah Abbas interdicted its use in Persia by penal statutes. In 1624

Urban VIII. excommunicated all snuff-takers who defiled St. Peter's Church by taking a pinch within its walls. In 1653, a severe punishment was decreed against all who smoked Tobacco in the canton of Aspenzel. In Russia, about the same time, the penalty of death was proclaimed against the offence of Tobacco chewing, while those who smoked were condemned to have their noses cut off. In 1690 Pope Innocent XII. renewed the bull of Pope Urban; but in 1724, Benedict XIV., having become a snuff-taker himself, repealed the edict. In Constantinople about the same time, 1690, every Turk caught in the indecent act of smoking was conducted in ridicule through the streets, seated on an ass, his face directed toward the animal's tail, and a pipe transfixing through his nose.

In some countries, men, women, and even children, are addicted to smoking. In Campeachy, we are told, it is common for children two and three years of age to smoke cigars. Kotzebue tells us that in the Sandwich Islands children often smoke before they learn to walk; and that adults frequently fall down senseless from excessive indulgence in this habit. In India, all classes and both sexes smoke. In Hindostan boys fourteen and fifteen use tobacco excessively. In the Burman Empire, both males and females smoke incessantly; even nursing infants have the lighted pipe put in their mouths occasionally by their smoking mothers. In China, young girls wear, as an indispensable appendage to their daily dress, a silken pocket to carry a pipe and tobacco. In South America, both sexes use tobacco. In Lima, women are daily seen puffing cigars in the streets; and in Paraguay the "fair sex" befool their mouths every day by chewing.

The Germans smoke a large portion of their time. The French and Spanish smoke to great excess. The English consume immense quantities of tobacco, and take the lead in snuffing.—And, lastly, in the United States more tobacco is raised and consumed in proportion to the population than in any other country. Most of the foreign population of this country are inveterate smokers; and a large and increasing proportion of the natives, particularly great boys and small young men, are addicted to the general folly.

The Considerate Doctor.

A poor girl who had just recovered from a fit of sickness, gathered up her scanty earnings, and went to the doctor's office to settle her bill. Just at the door the lawyer of the place passed into the office before on a similar errand.

"Well doctor," said he, "I believe I am indebted to you, and I should like to know how much."

"Yes," said the doctor, "I attended you about a week, and what should you charge me for a week's services, or what do you realize on an average, for a week's services?"

"Oh," said the lawyer, "perhaps seventy-five dollars."

"Very well then, as my time and profession are as valuable as yours, your bill is seventy-five dollars."

The poor girl's heart sank within her, for should her bill be any thing like that how could she ever pay?

The lawyer paid his bill and passed out, when the doctor turned to the young woman and kindly inquired her errand.

"I came," said she, "to know what I owe you, although I know not as I can ever pay you."

"I attended you about a week," said he.—"But I believe you are at service."

"Yes, sir."

"What do you get per week?"

"Seventy-five cents," said she.

"Is that all?"

"Yes, sir."

"Then your bill is seventy-five cents."

The poor girl paid him thankfully, and went back with a light heart.

An old, and rich man of my acquaintance was once remarking to the doctor, that no one earned their money so easily as the doctors, or could get rich so easily. The doctor reminded him of the many losses incurred, as they must

visit the poor as well as the rich.

"Well," said my old friend, "you must charge the rich more, and then you can afford to lose by the poor."

Not many weeks after, the old man was obliged to employ the doctor for sometime. At the last visit his bill was presented, and strongly protested against as enormously high.

"But," said the doctor, "you know what you told me, and I have only followed your advice."

Not a word more was said, but the sum was immediately paid.—*Ch. Mirror.*

This Picture and That.

I have subdued the nations of the earth; is there no other world for me to conquer?—*Alexander the Great.*

I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness.—*St. Paul.*

My life is the sear and yellow leaf,
The fruits and flowers of love are gone;
The worm, the canker and the grief,
Are mine alone.

The fire that on my bosom burns
Is lone as some volcanic isle
No torch is lighted at its blaze,
A funeral pile.

Lord Byron, written the year he died.

Although the fig-tree shall not blossom, neither shall the fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.—*Habakkuk.*

I am taking a leap in the dark.—*Hobbs when dying.*

Though I walk through the valley of the shadow of death, I will fear no evil.—*David.*

O? God if there be a God have mercy on me.—*T. Paine when dying.*

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh I shall see God.—*Job in view of death.*

This is a threefold mystery: a gospel published in the midst of an ungodly world; a little church preserved in the midst of devils; and a little grace kept alive in the midst of corruptions.

We sometimes fear to bring our troubles to God, because they must seem so small to him who sitteth on the circle of the earth. But if they are large enough to vex and endanger our welfare, they are large enough to touch His heart of love. For love does not measure by a merchant's scales, nor with a surveyor's chain. It hath a delicacy which is unknown in any handling of material substance. It sometimes seems as if God cared for nothing. The wicked are at ease. The good are vexed incessantly. The world is full of misrule and confusion. The darling of the flock is always made the sacrifice. Some child, in the very midst of its glee, becomes suddenly silent—as a music-box, its springs giving way, stops in the midst of its strain, and never plays out the melody. The mother staggers and wanders through day and night, as if these were mingled into one, and that shot through with preternatural influence of woe. But think not that God's silence is coldness or indifference. When Christ stood by the dead, the silence of tears interpreted his sympathy more wonderfully than even that voice which afterwards called back the footsteps of the brother from the grave, and planted them in life again! God's stillness is full of brooding. Not one tear shall be shed by you that does not hang heavier at his heart than any world upon his hand! Be not impatient of God. Your sorrow is a seed sown. Shall a seed come up in a day, or come up all in blossom when it does come? Let God plant your sorrows, and water and till them according to His own husbandry. By-and-by when you gather their fruit, it will be time to judge His mercy. Now no affliction "for the present seemeth to be joyous but grievous; nevertheless,

afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Trouble is like any other crop. It needs time for growing, blossoming, and fruiting.—*Rev. Henry Ward Beecher.*



The Advent Herald.

BOSTON, MARCH 14, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

S. THE TEN VIRGINS.

"THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—*Matt. 25:1-13.*

The epoch of the fulfilment of this parable is shown by the reference to the preceding chapter—"Then," i.e., when Christ shall come in the clouds of heaven, and shall cut asunder the wicked servants, and shall assign them their portion with the hypocrites: at that epoch the likeness of this parable will have been completed, so that it exemplifies a period then ending. The points of analogy are

1. The ten virgins;—corresponding to professors in the Christian church.
2. The coming Bridegroom;—corresponding to the coming Saviour in his second advent.
3. The virgins taking their lamps and going out to meet the Bridegroom;—corresponding to those who studied the Scriptures and professed to turn to God, from the vanities of this world, or "from idols, to serve the living and true God, and to wait for his Son from heaven," 1 Thess. 1:10.
4. The distinction between the virgins of wise and foolish;—corresponding to the difference there is between true and heartless professors.
5. Their taking oil with their lamps, or neglecting so to do;—corresponding to the full, or the scant supply of faith which actuates believers.
6. The tarrying of the bridegroom;—corresponding to the delay of the second advent beyond the periods when the church, in past days has looked for it.
7. The slumbering and sleeping of the virgins during that tarrying;—corresponding to the indifference and forgetfulness of the church respecting the season and manner of Christ's coming, when they had passed the epochs of expectation.
8. The cry at midnight;—corresponding to the renewed announcement of the near approach of Christ's kingdom, which should succeed to the long period of indifference respecting it, and mark the beginning of "the time of the end."
9. The arising of the virgins and trimming of their lamps;—corresponding to the renewed attention which would be given by the church to the prophecies respecting the advent, at the re-announcement of Christ's coming.
10. The application of the foolish to the wise for oil, their own lamps being gone out;—corresponding to the resort to the teachers of the word for information respecting the prophetic teachings: the Scriptures having ceased to give light on the subject to those who in their slumbers had abandoned its study.
11. The direction of the wise to go to those who

had to sell, and their going to buy;—corresponding to the instruction that should be given to, and the efforts which some unprepared would make to be in readiness for the Saviour's advent. And,

12. The coming of Christ and the shutting of them out;—corresponding to the second advent, and the rejection of the unregenerate professors.

The doctrine of the parable is the importance of constant watchfulness and preparation for the Lord's coming, because of our ignorance of the day and hour of his appearing. And the design of it was to guard Christians during the whole gospel dispensation, against indifference and unbelief respecting the coming kingdom.

THE USE OF A KNOWLEDGE OF FIGURES AND SYMBOLS.

A KNOWLEDGE of the laws and characteristics of figures, symbols, &c., will enable those thus instructed to determine when language is used figuratively, when symbolically, and when typically. They can thus distinguish between true and false interpretations that are based on pretended figurative meanings; and they need not be misled, by the tropical use of a word, to attach to it the same meaning when used in a connection where the supposition of a trope is inadmissible—which is a very common error. A few examples will illustrate this:

1. In Gen. 2:4, the word *day* in the phrase: "In the *day* that the Lord God, made the earth and the heavens," is used by a synecdoche for the *period* of creation. And hence some argue, of the first chapter of Genesis where it is said: "The evening and the morning were the first *day*," the "second," "third," &c., that *day* is used for indefinite periods of time.

The two cases, however, are not parallel; for in the second chapter the word is used in accordance with a universally recognized law of trope, by which a part is put for the whole; while in the first chapter the whole is *not* thus represented by a part.

There is a direct affirmation that the several evenings and mornings referred to, constitute the respective days of the creation week: and the only figure possible in the case is the metaphor. But it is a law of the metaphor, 1, that that of which the affirmation is made must be literally expressed; so that it is the literal evening and morning, and not some other period of time, that is denominated a day. And 2, that the affirmation is incompatible with the nature of the subject; which is not the case here—it not being incompatible with the nature of the evening and morning that they should constitute a day, as ordinarily understood. And hence the term *day* is literally expressed.

2. Paul, in his epistle to the Ephesians, spoke of them in their former condition as those "who were *dead* in trespasses and sins." Those addressed being still alive, the declaration that they had been *dead* must be regarded as a metaphor to illustrate their former destitution of spiritual life. This being so, some argue that the phrase "the *dead*," wherever it may occur, may be regarded as having the same significance. And hence, John 5:21, "The Father raiseth up the *dead*," is interpreted by those who thus argue, not as there resurrection of the body, but as the conversion of those dead in trespasses and sins.

The parallel, however does not hold; for in the last passage, "the *dead*" are the subject of the discourse, and if there is any metaphor, it must be in what is affirmed of the *dead*, therefore, are, there, the literally dead, and the quickening of them is their revivification—it not being incompatible with their nature.

3. Paul says to the Colossians (3:1) "If ye be risen with Christ, seek those things which are above." And to the Ephesians, (2:6) that God "hath raised us up together and made us sit together in heavenly places." In these passages, to be raised up from a lower to a higher position is put by substitution for the moral change wrought in men by the regenerating influences of the Holy Spirit. And hence some who deny the resurrection of the body, claim that such is the *only* resurrection predicated in the Scriptures; so that they even treat as a figure, the declaration in Rev. 20:5, "This is the first resurrection."

Here again the parallel fails them. For the subject of this declaration, is what John saw in vision, viz., the souls of those that were beheaded, living again and reigning with Christ, which was a symbolic representation; and the declaration, "This is the first resurrection," is its Divine interpretation. To make this a figure, the symbol on which it is predicated must be treated as literal; which would make that a literal resurrection of the martyrs, which John saw. But the declaration, "This is the first resurrection," is not incompatible with martyrs' living again, and, therefore, on that ground, there could be no figure in the predicate. The living again of the martyrs,

being, however, a symbolic representation, and not literal, it can symbolize only a literal resurrection. And the inspired interpretation of symbols being literal, no figure of any kind can be recognized in this expression.

4. The Saviour said of Herod, Luke 13:32, "Go ye and tell that *fox*, Behold," &c.—thus, by a metaphor, denominating Herod a fox, to illustrate his treacherous and cruel character. This may be considered by spiritualizers as evidence that the names of animals are used to illustrate the character of men, in Isa. 11:6; and that when it says, "The wolf also shall dwell with the lamb," &c., that classes of persons of corresponding dispositions are intended by the sacred writer.

The parallel also fails here. For in the words of Christ, *Herod* is the subject of his remark; but in Isa. the "wolf," "lamb," &c., are the subject of the discourse. As the metaphor is always in the predicate and never in the subject, "wolf," "lamb," &c., cannot be understood as metaphorical denominatives; and the only figures contained in the expression, are the synecdoche, in the use of the singular for the plural of these animals, and the substitution, by which their dwelling together is put for their mutual fellowship.

5. The Saviour said in John 14:18, 23, "I will not leave you comfortless, I will come to you;" and, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him"—in which Christ's coming is put by substitution for the spiritual union which he will form with every believer. Hence some argue that Christ comes *only* at conversion, or at death, &c.; and, when Christ said, (Matt. 24:25) "As the lightning shineth out of the east and shineth even unto the west, so shall also the coming of the Son of man be," they argue that he foretold only a providential coming at the destruction of Jerusalem!

In this conclusion they entirely ignore the characteristic of the simile, that when one thing is compared with another, that which is compared and that with which the comparison is made, are both literally expressed, and that the figure is simply in the affirmed likeness between the two. Therefore it is the coming of Christ, and that only, that is likened to the lightning shining athwart the heavens; and it is the shining light of the electric flash, and only that, that the coming of Christ is compared to—their likeness consisting in the sudden and universal visibility of each.

6. The apostle declares, Rom. 14:17, that "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost;"—in which "*kingdom*" is evidently put by a metonymy, for the benefits which a title to the kingdom confers, or its characteristic enjoyments.

This is quoted as evidence that the kingdom is *only* "righteousness," "peace," &c., and therefore that it is not a real dominion which the Bible promises to the saints on the earth, and for which they pray: "Thy kingdom come." There can be, however, no trope in the promise: (Dan. 7:27) "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Nor can there be in those other uses of the word, which correspond with Matt. 13:43, "Then shall the righteous shine forth as the sun in the kingdom of their Father;" and 25:34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

A common error with those ignorant of the use of figures, is the supposition that when language is figurative, *all* the words are used figuratively. And hence, in denying the obvious significance of a passage, they will select the words that are used tropically, and inquire how, if those are not literal, the other parts of the sentence can be understood literally!

Thus it is often argued of Rev. 20:1-5, that "The 'key,' and 'chain,' not being literal, the 'resurrection' spoken of in the same connection may be understood figuratively!"

To this it may be replied that the "key" and "chain" are not figures, but *symbols* seen in prophetic vision, which represent the instrumentalities by which Satan is to be restrained; and that the "resurrection" referred to is *not* a symbol, but the inspired interpretation of the symbolic representation of martyrs' living again, as before explained.

In like manner it is argued of the second chapter of Isaiah, that, because it abounds with tropes, therefore the words "Judah," and "Jerusalem," "the mountain of the Lord's house," &c., are figurative expressions for something entirely unlike their natural and obvious meaning. When such persons become enlightened respecting the laws of

figures, they will learn that in each instance a figure is thus constituted by its being used in a manner that is characteristic of that particular figure; and that its being such is independent of the presence or absence of other figures in the same connection.

Thus in the scripture referred to, "Judah," "Jerusalem," the "mountain of the Lord's house," &c., are subjects of the discourse, and hence are literal expressions; but in that which is affirmed of them there may be much that is figurative. In the expressions, "all nations shall flow unto it," nations being the subject, they only can be understood; but in the affirmation that they "shall flow unto it," that being incompatible with the characteristics of nations, must be taken as a metaphor, to illustrate the unrestrained intercourse of all nations, with the restored capital of Jehovah's earthly kingdom.

Other errors grow out of the wrong application of figurative and symbolical language, which will be apparent to those who familiarize themselves with their laws and use.

A WISE DISTINCTION.

"Spiritualism accepts the fact that spirits communicate; it by no means endorses *what* they communicate, nor what individual spiritualists believe.

"The intelligent communication of spirits with minds in the flesh,"—does not depend at all upon either the truthfulness or the agreement of their statements about any subject. Even should all who communicate agree in denying that there is a spiritual world, or that any spirits exist at all, that denial would be no proof of such non-existence, on the contrary, it would be a very strong corroborative evidence in favor of spirit-existence—for such testimony could not be supposed to originate in the minds of mediums. *The testimony itself must come from mind, and that mind must have existence.* If not from the mind of the medium, or any one in the body acting through the medium then it must be from a disembodied mind. The Cretans were once declared to be 'always liars;' and yet nobody doubts that the Cretans had existence, even though they themselves might affirm or deny the fact."—*N. E. Spiritualist of March 7th.*

Admitting the above, of what possible value is the testimony of such "liars" as the "Cretans" were affirmed to be? If of no value, then what possible profit can be derived from communicating with such liars? and what must be the state of mind that seeks intercourse with such? We take the broad ground that all the spirits that communicate contrary to the Biblical prohibition of communication with the dead, are, without exception, "liars." Their telling the truth at times is no evidence that they are not liars; for all liars are capable of speaking the truth when it will better serve their purposes. And when the pretended spirits of the good and pure attempt to communicate, they are invariably lying spirits, that personate the good for wicked purposes; for good spirits would never communicate to mortals in a manner forbidden by God, and punished by Him with death. Speaking of charges being brought by pretended spirits against mortals, the same paper says:

"It is time the important truth had been learned, that spirits who undertake to communicate of such matters, are, as a general thing, entirely unworthy of credence, and hence should not be heeded. It may be that in some cases the truth has been revealed; but we presume that hundreds of similarly false accusations have been brought, for mischievous, if not malicious purposes, though it is comparatively, seldom, we are glad to say, that 'circles' have been foolish enough to give any heed to them."

Here is a confession that the gods worshipped by spiritualists, are, many of them liars, and entitled to no credit. And yet those who consult them are relying for salvation on the testimony of just such liars. Now to demonstrate that they are liars Jehovah, more than two thousand years ago, gave us the following test. Let them try it, and they will invariably demonstrate that they know not any thing:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things which they have, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter that we may know that ye are gods; yea, do good or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you." Isa. 41:21-24

FREEZING TO DEATH.—That to be frozen to death must be a frightful torture, many would consider

certain from their own experience of the effects of cold. But here we fall into the usual error of supposing that the suffering will increase with the energy of the agent, which could only be the case if sensibility remained the same. Intense cold brings on speedy sleep, and fairly beguiles men out of their lives. The most curious example of the seductive powers of cold is found in the adventures of the botanical party, who in Cook's first voyage were caught in a snow storm on Terra del Fuego. Dr. Solander, by birth a Swede, and well acquainted with the destructive effects of a rigorous climate, admonished the company, in defiance of lassitude to keep moving on. "Whoever," says he, "sits down will sleep—and whoever sleeps will perish." The doctor spoke as a sage, but he felt as a man. In spite of the remonstrances of those whom he had instructed and alarmed, he was the first to lie down and die.

The same warning was repeated a thousand times in the retreat from Moscow. Alison, the historian, to try the experiment, sat down in his garden at night, when the thermometer had fallen four degrees below zero, and so quickly did the drowsiness come stealing on, that he wondered how a soul of Napoleon's unhappy band had been able to resist the treacherous influence.

CURIOUS FACTS RELATIVE TO THE BIBLE.—There are in the Bible 66 books, 1,189 chapters 31,173 verses, 773,692 words, and 3,567,180 letters.—The middle and shortest chapter in the Bible is the 117th Psalm. The middle verse is the 8th of 118th Psalm. The longest book is the Psalms, and the longest chapter is the 119th Psalm. The alphabet may be traced in Ezra 7:21. The 19th chapter of 2d Kings and the 37th chapter of Isa. are alike. The 14th and 53d Psalm are alike save the 5th verse. The shortest verse of the Old Testament is 1 Chron. 1:25; the shortest of the New Testament is John 11:35.

The Bible was not divided until modern times into chapters and verses; the chapters have been attributed to Lanfranc, Archbishop of Canterbury A. D. 1070; and also Stephen Langton, Archbishop of the same See, A. D. 1206; but the real author of this division, in the opinion of most, was Cardinal Hugo de Sancto Caro, A. D. 1236.

The facility of reference thus afforded was increased by the introduction of verses; this was done for the Old Testament in the original Hebrew by a Jewish Rabbi, Mordecai Nathan, A. D. 1445; and for the New Testament A. D. 1545, by Robert Stephens, a French printer, and, it is said, was done by him as a matter of recreation while on horseback.

POPULAR LIES.—Rev. E. H. Chapin, in his lecture upon "Practical Life," hit off one of the popular vices of society in a very effective manner:

"LIES of action are blood relations to lies of speech, and oral lies constitute a small share of the falsehood in the world. There are lies of custom and lies of fashion; lies of padding and lies of whalebone; lies of the first water in diamonds of paste, and unblushing blushes of lies to which a shower would give quite a different complexion; the politician's lies, who, like a circus-rider, strides two horses at once: the coquette's lies, who, like a professor of legerdemain, keeps six plates dancing at a time: lies in livery sandwiched between bargains; lies in livery behind republican coaches, in all the pomp of gold band and buttons; lies from the cannon's mouth; lies in the name of the glorious principles that might make dead heroes clatter in their graves; Malakoffs of lies, standing upon sacred dust, and lifting their audacious pinnacles in the light of the eternal Heaven!

"Need we say what an uneasy, slavish vanity is that which won't let a man appear as he really is, but makes him afraid of the world and himself, and so keeps him perpetually at work with subterfuge and shame? He is dissatisfied with nature's charter, and so issues false stock. O, how much better for himself and the world for man to be true to what God and unavoidable circumstances have made him—to come out and dare say, I am poor, of humble birth, of humble occupation, or don't know much! What a cure this ingenuousness would be for social rottenness and financial earthquakes. How much sweeter and purer these actual hills of capacity and possession than this great brackish river of pretension, blown with bubbles, and evaporating with gas—how much better than this splendid misery, these racks and thumb-screws that belong to the inquisition of fashion, and thousands of shabby things, the shabbiest of all being those too proud to seem just what they are."

THE ZULU WOMEN.—An African correspondent says—"The labor of digging, planting, harvesting, getting fire-wood, drawing water, grinding, cooking, care of the children, all the hardest work of the Zulus, is performed by the women. The men

build the huts and fences, milk, and take care of the cows, watch the gardens, and drive away the birds, and wild pigs, hunt, lounge, and drink beer, and this is pretty much the extent of their employment; but the degraded women work from morning till night, and if one of them shows any symptoms of laziness, she is sure of a beating from her unmerciful husband, who give as a reason for his conduct, 'I paid too many cows for you to let you remain idle; you shall work and pay me by your labor all which I paid for you.' I have often seen a native woman digging without cessation from morning till night with her heavy pick (native hoe) in the hard hillside, having an infant suspended in a leather sack on her back; and after her day's work, she would return home with a large bundle of fire-wood on her back, the pick on her shoulder, and the child on her back. It is no uncommon sight to see a company of native women going into Pietermaritzburg, or D'Urban, from their Kraals in the country, distant thirty miles, each carrying on their head a basket of Indian corn, holding little less than a bushel. A man, usually the husband leads this company, gives orders when to rest and when to march, carrying himself only his shield and spears; and when they reach the market, he greedily takes the money, with which he pays the government tax, or buys cows, and with them augments the number of his wives. The Zulu women are so severely beaten for laziness and unfaithfulness to their husbands that they run away and attach themselves to other men at a great distance. But if they are found they are most cruelly treated.

BABYLON.—Petrus Valensis, an Italian traveller, visited the ruins of Babylon in 1616, and describes a tower such as that recently reported to have been re-discovered, but he believed it to be a tower built by one of the late Princes of Babylon, and not the famous old Tower of Babel, the building of which is recorded to have been the occasion of the confusion of tongues, and the source of the various languages of men.

Babylon was one of the wonders of the East. Its walls were 87 feet thick and 350 feet high, and were 60 miles in extent. The Tower or Temple of Belus stood in the middle of it, in which was a golden image of Baal, forty feet high. It was famous for the cultivation of the science of astronomy at an early date; the astronomers made their observations from the top of the high tower, in a very clear atmosphere. Alexander the Great took it; and Calisthenes, the philosopher, who accompanied him, states that astronomical records had been made in Babylon from 115 years after the Deluge.

The grandeur of the palaces and buildings, and the known wealth of old Babel, rendered it for a long period the centre of Asiatic civilization and power. But its walls have crumbled, and for centuries the very Arab of the desert has shunned its ruins because of the wild beasts that haunt them, and the numerous venomous serpents that make their abode in palaces, which were once the abode of kings.—*Scientific American*.

HE DIED AT HIS POST.—A sad, but beautiful and touching scene, was witnessed at the accident at the Du Page bridge. On the morning after the accident the slow tolling of a bell was heard. On looking to see whence it came, it was discovered to proceed from the engine as it lay submerged in the water. The waves, as they foamed and surged over the sunken engine, swayed the bell, which alone with the smoke-pipe appeared above the water, and caused it to give a slow tolling sound. When the engine was raised from the water the engineer was found in a standing posture, with his stiff, cold, icy hand firmly grasping the throttle valve, as though amid the thick darkness he had discovered the perilous condition of the train, and had sprung to avert the ruin. But it was too late—the engine and train with its precious freight of life and property, went down, and during the dreary night the engine bell and the mad rushing waters rang out a solemn requiem for the dead.—*Joliet Democrat*.

TORNADO IN KENTUCKY.—On the 20th of Feb. a tornado commenced about five miles southwest of Augusta, and destroyed everything it came in contact with as far as heard from. Some of its freaks are described by a correspondent of the Cincinnati Enquirer as follows:

"At Augusta it first struck the saw mill at the lower part of the town, which it moved, together with the heavy stone wall on which it was built, about two feet; next it took a small frame house, with two persons in it, across the street and over the river bank; then it caught another small frame dwelling, also with two females in it, completely demolishing the building and depositing much of it in the river; it then struck Dr. Bradford's fine premises, twisting off and tearing up by the roots all of his fine shrubbery, among which were many

cedars from twelve to eighteen inches in diameter. Besides the above, it took a number of people over the bank, blew down great numbers of chimneys, took wagons, &c., into the river, and, strange to relate, no lives were lost or any one seriously injured. It then crossed the river, taking in its course a small flatboat, occupied by an Italian for manufacturing plaster toys, &c.; lifting it some thirty feet out of the water, and after turning it over a number of times, quietly deposited it back in the river, bottom up. Next it struck a large two-story brick house, on the Ohio side levelling every wall completely with the ground. Next it demolished another barn; then it took the body of a new log house, a span of horses, wagon, &c.,—which including the house logs had not been heard from when our informant left the scene. It destroyed every building and all of the fine orchards of Mr. Patterson, together with another fine brick house, on its travel toward White Oak, and yet no lives lost so far as heard from."

LETTER STAMPS.—We learn from the Philadelphia North American, that Messrs. Tappan, Carpenter & Co., the engravers and printers of United States letter stamps, have put into use machinery for perforating the sheets of stamps so that each stamp may be separated from the rest without being cut. The rough edges thus formed by tearing through the holes, enable the stamp when stuck upon a letter to adhere more closely than if the edges were cut smooth. Simple as this device may seem, it is a very important one. The British government had to pay two thousand pounds sterling for this invention.

A TRAVELLER, after a long journey, when he is weary and faint, and sits down, if he sees the town before him, it puts life into him, and he plucks up his feet and resolves not to be weary till he be at his journey's end. Oh, look at the crown and white robe set before you, and faint if you can; get on the top of Mount Nebo, look on the land of promise—those good things set before you; taste the grapes of Canaan before you come to Canaan.

IDLE VISITS.—The idle are a very tax upon the industrious, when by frivolous visitations they rob them of their time. Such persons beg their daily happiness from door to door, as beggars their daily bread, and, like them, sometimes meet with a rebuff. A mere gossip ought not to wonder if we evince signs that we are tired of him, seeing that we are indebted for the honor of his visit solely to the circumstance of his being tired of himself. He sits at home until he has accumulated an insupportable load of ennui, and then sallies forth to distribute it among his acquaintances.

GIFTS AND GRACES.—Gifts need not be graces of the Spirit of God. There may be eloquence of gifted tongue without the unction of the consecrated heart. There may be the ordination of the bishop or presbyter, but not the consecration which God's Holy Spirit alone can give. He may have all gifts, all eloquence, all theological knowledge, all polite learning, yet if wanting in singleness of eye, unity of purpose, earnest devotedness to the true end of his office. The conversion of souls and the glory of God, however he may be applauded by the tongues of men, weighed in the scales of the sanctuary, he is altogether wanting.

BEST THINGS TO GIVE.—The best thing to give to your enemy is forgiveness; to your opponent, tolerance; to a friend your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men charity.

ELOQUENCE.—When the moon shines brightly, we are apt to say, "How beautiful is this moonlight!" but in the daytime, "How beautiful are the trees, the fields, the mountains!" and, in short, all objects that are illuminated; we never speak of the sun that makes them so. Just so, the really greatest orator shines like the sun, making you think much of the things he is speaking of; the second best shines like the moon, making you think much of him and his eloquence.—*National Magazine*.

THE THREE PHYSICIANS.—The celebrated French Physician Dumoulin, on his death-bed, when surrounded by the most distinguished citizens of Paris, who regretted the loss which the profession would sustain in his death, said,—"My friends I leave behind me three physicians much greater than myself." Being pressed to name them, each of the doctors supposing himself to be one of the three, he answered, "Water, Exercise, and Diet."

A DICTIONARY OF TROPES.

Concluded.

The correction of any errors made in the designation, classification, or significance of Tropes, is

particularly requested from those who are interested in this study. Some errors were made in past articles, they being hastily prepared, that no one has yet pointed out. Will those interested in this exercise look for them?

Also, if any important word, used figuratively, is passed over, will some one call attention to it. And will any one make reference to any figurative texts they wish explained—designating the words which are of obscure significance.

WORLD, n. (Greek *Aion, aionos*) Literally, a space of time, either limited, or unlimited. When unlimited, it is used in the sense of *ever*, denoting perpetuity, as "The power, and the glory for ever," Matt. 6:13. When limited, it is by the use of "the," "this," "that," or some equivalent. "The" and "this," are expressive of probationary time, or the dispensation that extends to the advent and judgment; as in the following passage: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that to come," Matt. 12:32; "The harvest is the end of the world," Matt. 13:39; "So shall it be in the end of the world: the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend . . . then shall the righteous shine forth," &c. *Ib.* vs. 40, 41; "At the end of the world, the angels shall . . . sever the wicked from among the just," *Ib.* v. 49; "What shall be the sign of thy coming, and of the end of the world?" 24:3; "I am with you always, even unto the end of the world," 28:20; "Which have been since the world began," Luke 1:70; John 9:2, and Acts 3:21; "The children of this world are wiser in their generation," *Ib.* 16:8; "The children of this world marry," *Ib.* 20:25.

—A Metonymy for the precepts and practices that predominate during the present dispensation: "Be not conformed to this world, Rom. 12:2; "Who gave himself for us that he might deliver us from this present evil world," Gal. 1:4; "In time past ye walked according to the course [aion] of this world" [kosmos], Eph. 2:2; "Demas hath forsaken me, having loved this present world," 2 Tim. 4:10.

"That world," designates the era that is to commence at the termination of the present dispensation, and is the same as the one "to come,"—as in the following passages, it being ushered in by the resurrection and judgment: "He shall receive . . . in the world to come, eternal life," Mark 10:30;—"in the world to come, life everlasting," Luke 18:30; "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection," Luke 20:35, 36.

When the word is repeated, it is for the purpose of giving emphasis to the expression—that being one of the strongest forms of affirming unending duration known to the Greek language: "To whom be glory and dominion for ever and ever," Rev. 1:6.—See also Rev. 4:9, 10; 5:13, 14; 7:12; 10:6; 11:15; 14:11, (when it is *aionos aionon*); 15:7; 19:3; 20:10 and 22:5; "They shall reign for ever and ever."—In this form, it is never used figurately.

WORLD, n. (Greek *aionios*), Literally eternal, everlasting, or forever. It occurs seventy times in the New Testament, and in sixty-eight of them it is rendered by one of those terms: "Springing up into everlasting life," John 4:14; "The commandment of the everlasting God," Rom. 16:26. It is the word rendered "everlasting" and "eternal" in Matt. 25:46.

—A Metaphor expressive of fulness or completeness: "Our light affliction . . . worketh out for us a far more exceeding and eternal weight of glory," 2 Cor. 4:17.

—A Synecdoche for past time. In three only out of the 71 places of its use it has such a reference: "The revelation of the mystery which was kept secret since the world began," i.e. from eternity," Rom. 16:25; "According to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. 1:9; "In hope of eternal life, which God, that cannot lie promised before the world began," Titus 1:2.

WORM, n. A Metaphor, expressive of insignificance: "Fear not thou worm, Jacob," Isa. 41:14.

—A Synecdoche for worms: "I said to the worm thou art my mother," Job 17:14.

—A Substitution for any destructive agent: "The worm shall eat them up like wool," Isa. 51:8.

YOKE, n. A Substitution for power which holds in bondage: "Thou hast broken the yoke of his burden," 9:4. Also for subjection to adverse or wholesome restraints: "It is good for a man to bear the yoke in his youth," Sam. 3:27; "Take my yoke upon you," Matt. 11:29.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

LETTER FROM JOSEPH CURRY, OF ENG.

BRO. HIMES:—After so long a silence on my part you will, doubtless, be glad to hear that I am still alive, and as firmly rooted in the Advent faith as ever.

If I had time, I could relate many wonderful things that have occurred since last I wrote to you, amongst them a visit to the Holy Land in the year 1854. I left Liverpool, in company with my dear wife and brother, on the 21st June, 1854, touching at Gibraltar and Malta, arriving at Alexandria, and from there to Palestine and Syria. From this you will perceive that I have had quite an interesting route; but I must waive at present stating particulars.

I trust, my dear brother, that you are quite recovered and are now in the full enjoyment of bodily and spiritual health. I was interested with the account of your visit to California, and I trust the "good seed" sown in that region will in due time spring up and bear fruit an hundred fold to the glory of God through our Lord and Saviour Jesus Christ, to whom with the Father and the Holy Ghost be eternal dominion, power and blessing. Amen.

Having seen, dear brother, from time to time in the *Herald* references made to the Rev. C. H. Spurgeon of London, I may just state that I had the pleasure of hearing him last summer in Cheltenham, upon which occasion I drew a small pen and ink sketch of the celebrated young preacher. Perhaps the following may be interesting to your numerous readers.

REV. C. H. SPURGEON AT CHELTENHAM.

"On Friday morning, the 11th Sept. 1856, I went in company with some friends to Cambrey chapel, Cambrey street, Cheltenham, to hear the Rev. C. H. Spurgeon of London, Baptist minister. The preacher took as his text, Solomon's Song, 8th chapter, and part of the 7th verse. "Many waters cannot quench love, neither can the floods drown it." He commenced by saying that as the Bible had been called the king of books, so love might be justly styled the king of words; it could bear no definition beyond its own simple expressive term, love. He stated that the love spoken of in the text was Christ's love to the church, and the waters and floods referred to, as not being able to quench it, as follows:

1. The floods of the elect's sins.
2. The floods of the Saviour's sufferings.
3. The floods of the elect's trials.

The sermon was very Calvinistic. Some parts of it were good and instructive, whilst other portions were commonplace, stereotyped expressions. Mr. Spurgeon is a young man apparently about twenty-two years of age, of the middle stature, inclined to be stout; of sallow complexion, dark hair, parted down the middle and braided across the forehead. His eyes are dark and expressive; his features have a slightly Mongolian cast; his voice is clear, moderately strong, and agreeable; his manner is abrupt and animated; when he combats views different from his own he scowls and is very sarcastic. He treats ironically the doctrine of the non-final perseverance of the elect, and the doctrine of free salvation for all. Some of his phrases are vulgar, and others so quaint as to excite the risible faculties of his audience beyond suppression. He prays very fervently, with his eyes wide open and looking upwards. He is original, and very popular, and qualified to accomplish much good, if his talents are rightly directed. He seems to be conscious of his standing, and perhaps this is one reason why he is so bold, and sometimes so extravagant, and his language is not strictly grammatical, and his quotations not always correct. He is fond of interspersing his discourses with hymns. There does not appear to be anything very extraordinary about his person or preaching to warrant his great popularity. Some of his illustrations are very fine and graphic, others are low, and beneath the sacred cause of which he stands forth so prominent an advocate. There does appear about him an air of self-confidence and independence, not altogether compatible with the demeanor of the Christian minister.

It is hoped if he is spared he will divest himself of early prejudices, and more closely copy Him who was while upon earth the Prince of preachers. That Mr. Spurgeon may not be spoiled by popularity, but increase with the increase of God, and be made a present, and an eternal blessing to countless thousands through declaring the unsearchable riches of Jesus Christ to saints and sinners, accompanied by the power and demonstration of the Holy Spirit, is the sincere and fervent prayer of J. C.

And now, my dear brother Himes, I have furnished you with a feebly drawn portrait of the Rev. C. H. Spurgeon. Since I drew this sketch I am happy to learn by a remark in one of the London papers which extract I herewith send you, that Mr. Spurgeon has taken quite a change for the better, and that he is preaching to great acceptance to thousands.

I bid you farewell, dear brother, praying that you may still prosper in your work of faith and labor of love, and at last be crowned with eternal life in the everlasting kingdom of our Lord and Saviour Jesus Christ, to whom, with the Father and the Holy Spirit be eternal glory. Amen. I am, dear brother, yours affectionately in the hope of the gospel, J. CURRY.

Liverpool, Eng., Jan. 16th, 1857.

LETTER FROM JOHN SMITH.

BRO. HIMES:—I am still in the land of the dying, looking forward with pleasing anticipation for the land of the living, when I shall be freed from this body of sin and death and have a body like my glorious Lord, no more subject to the temptations of Satan, and the corruptions of a wicked heart, prone to wander from God as the sparks to fly upwards. It affords me the greatest pleasure that I shall be where I shall never sin any more, and be in the presence of Him whom my soul loveth, where I can worship him without interruption; where nothing will disturb or destroy in all God's holy mountain; none there will ever say they are sick, and tears will be wiped from all faces, and God will be our God and we shall be his people; and none there will need say to his neighbor, "Know the Lord; for all will know him from the least to the greatest."

"O glorious hour! O blest abode!
We shall be near and like our God,
And flesh and sin no more control
The sacred pleasures of the soul."

I think the signs of the times indicate the return of our glorious, and ever adorable Nobleman, who has gone to receive a kingdom and return, when the time of the restitution of all things shall take place, spoken of by all the Holy prophets since the world began, and will set up his everlasting kingdom in the new earth which he hath promised to his people which will be under the whole heaven, where he will rule and reign on the throne of his Father David forever, and his saints will enter into those mansions which he has prepared for them, where they will ever be with their Lord. For that blessed day to arrive I am looking, watching and praying; for when the trump of God shall wake the dead in Christ, and change those that are alive in a moment, in the twinkling of an eye, when they will be caught up together to meet their Lord in the air, and will descend with him and all the heavenly retinue down on the new earth, when made ready for their reception, then I shall feel no more the cold blasts of winter, which cause my old frame to shake, nor the scorching rays of the summer's sun, which cause me to wither like the green herb, nor will my ears daily hear of blood and carnage—man like Cain seeking an opportunity to thrust a dagger in the heart of his fellow-man to gratify his hellish appetite; nor hear the groans of the oppressed and trodden down, whose cries have reached the ears of the God of Sabbath that he would appear for their relief, who are subject to cruel task-masters who separate man and wife, and parents from their children, and children from their parents, and sell them as they would cattle to some unfeeling task-master, and never to see each other's faces in this world. Those cruelties have often led me to cry, "How long, O Lord, ere thou wilt arise and execute righteousness and judgment for the oppressed, and hear the cry of the needy and the poor also, and him that hath no helper?"

The Saviour told his disciples the things that would take place before his second coming would be the sign of his near approach, and when those signs begun to take place to lift up their heads, for their redemption draweth nigh, and when I look at the things that are taking place at this time I am led to believe they are the putting forth of the fig-tree, for we hear of wars and rumors of wars, earthquakes, famine and pestilences, volcanoes, tornadoes, the seas and waves roaring, and men's hearts failing them for looking for those

things that are coming on the earth, and wickedness of every kind prevailing to an alarming extent; that men that were chosen to make good and wholesome laws for the nations have instead of that broken good ones that were made, and removed the old landmarks that said to that abominable institution of slavery, "Hitherto shalt thou come, but no farther; here shall thy cursed waves be stayed!" Which has caused this continent to shake from centre to circumference.

My brother, I sympathize with you in all the trials and afflictions you have had to pass through, both in body and mind; for I am satisfied that you have had great burdens to bear; but the Lord has been your support. The Lord has appeared for your relief and put your enemies to flight, and covered them with shame and reproach. "Commit your way unto the Lord, trust also in him, and he shall bring it to pass, and he shall bring forth thy righteousness as the light, and thy judgment as the noon day."

JOHN SMITH.

Cincinnati, O., Jan. 10th, 1857.

LETTER FROM B. SHEFFER.

BRO. HIMES:—When I was about eighteen years of age, my mind was imbued with thoughts of the future and a preparation for the coming of Christ in judgment against all who were found in a state unprepared to meet him. With these thoughts of eternity deeply fastened on my mind, I went to my labor from day to day, and when I retired to my bed of rest they seemed with renewed vigor to force themselves upon my mind, giving me most tormenting fear that Christ would appear in the clouds of heaven before the morning dawn, and find me in my sins, and punish me with everlasting destruction from his presence and the glory of his power. In this state of mind I strove against the spirit of God several years, often during that time trying to seek the Lord, but never finding much relief. Through the temptation of Satan I was led to doubt my salvation, and believed I had sinned away my day of grace, which tended to make my feelings more awful. I often sought the Lord to give me an evidence of salvation; but at the same time I disbelieved and doubted, and therefore I received not his smiling approbation. I greatly desired in my heart to be a Christian, and I came to the conclusion, which is very dangerous indeed, that if the Lord would spare me to settle down in life, I then would attend to religion. Through the mercy of God I arrived at that period. At that time, my father and mother were members of the Methodist church. My father purchased a nice family Bible of one of the preachers and gave it to me. I took some interest in reading it, and sometimes would talk to him about what was contained therein, which gave him joy and satisfaction. Then my promise arrayed itself before me. Then I took down my Bible and thought I would begin with family prayer. But I wanted religion too much in my own way. I wanted no one to know it, and therefore in this effort I received nothing. A few weeks, and I had given up my family prayer, but was still under the influence of the Spirit of God, and in that doubtful state of mind. I often would converse with Christian people and tell them my state of mind. In conversing with them I would receive instruction; but my doubts would soon return again, and shut out all light from my mind. Three years more passed away, while in this gloom and darkness, till near the close of '51, when Elder J. D. Boyer came into our neighborhood, called Pine Street, Pa., and appointed a series of meetings. During its progress an invitation was given for mourners to present themselves for the prayers of the people of God. A number presented themselves, myself being one. I resolved in my mind to make one more effort. The meeting was visited with an outpouring of the Spirit of God, and many to this day can look back to that period when they first found peace in believing on the Lord Jesus Christ. The meeting closed, I felt but little better, but I determined by the grace of God to find salvation in Christ or die at the feet of sovereign mercy. I continued my resolution and weak efforts in this way about four months, when light began to break upon my soul, and I found peace in believing in that Saviour who bled and died for me, and the fear and condemnation which rested upon me relative to the coming of Christ was removed, and, blessed be God, I could look forward to that event with rejoicing and great joy. And now I have passed about five years in the enjoyment of the blessed hope, and blessed be the Lord, it continues to grow brighter and brighter. And here I am today in the far distant West, separated from my former Christian friends, whom I dearly love, and soon I expect, if faithful, to enjoy their company with Abraham, Isaac and Jacob in the kingdom of God. Oh that the Lord would enable us to hold on our way a few days more, for the grace

that is to be brought unto us at the revelation of Jesus Christ! Yours, in patient waiting for the kingdom of God,

B. SHEFFER.

Manitowoc, Wis., Feb. 13th, 1857.

LETTER FROM A. BAYLES.

BRO. HIMES:—It has been some time since you have heard from me, amongst those who are looking for the immediate coming of our Lord. I wish to say to you, that I am still looking, and that there are a few others also that still continue with me in Great Falls, looking for and loving His appearance; and according to the divine word, it is the duty of every faithful child of God to search the Scriptures to see what manner of time the prophets have foretold. It appears to me that we are very near the end of the prophetic periods that run down to the end. We read (Rev. 17:11) "And the beast that was and is not even he is the eighth, and of the seven, and goeth into perdition." It appears that the eighth is to be the last power, and that he is to be reigning when the Lord makes his appearance. For the 13th verse says, "The ten kings have one mind, and shall give their power and strength unto the beast." The 17th v. says, "For God hath put it into their hearts to fulfil his will and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." Read the 14th, "These shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they that are with him are called and chosen and faithful. It appears by reading the 8th and 10th verses that this same beastly power comes up out of the bottomless pit, and remaineth but a short time, and goeth into perdition."

We also read that the same beast that comes up out of the bottomless pit makes war with the two witnesses in the 11th chapter and 7th verse, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." It appears to be the same power spoken of in the 17th chapter, that makes war also with the Lamb, and he overcomes them. It appears to me by the reading of this that when the Lord comes, there will be a kingly power, with ten other kingdoms joined with it, to make war with the Lord and all those that are with him or look for him. This power will also make war with the two witnesses; for they are to make war with them when they have finished their testimony. And then again this beastly power is to hold until the word of God is fulfilled. It will not take place until Jesus comes to fulfil the word of the Lord, and to finish the testimony of the two witnesses. Then the question will arise, Who is this eighth and last power? When we take a look at Louis, king of France, does it not look as though they were giving their power to him by agreeing to do according to his request in many movements of their kingdoms—Yes, I think we shall soon see a movement when they are all agreed that will cause the whole world to wonder that we are not looking and loving the Lord's appearing. Yes, he will come to the astonishment of all who are not looking for him. He will come as a thief and as a snare unto all of them, and they will not know until they are overtaken. Since we look for such things, what manner of persons ought we to be in all godliness, looking for and hastening unto the coming of the Lord. I hope I shall be one with the rest of the faithful few that are waiting for the Master's return, although we may meet with much trouble and tribulation, I hope we shall endure with patience to the end.

A. BAYLES.

Great Falls, N. H., Feb. 6th, 1857.

LETTER FROM D. I. ROBINSON.

THE MISSION.—A word from the missionary. Bro. Himes:—Here I am, after as hard a journey as ever I had in 28 years, of a hundred thousand miles' travel. Here is the first land trodden by the feet of the pilgrims—they called it "Danger-field," and it might as well have retained the name. Twenty-eight years ago, I visited this town as a Methodist preacher, on horseback, in a driving cold snow storm, exhausted and almost ready to perish. This time by stage-coach and on foot, in a gale and rain storm, slumping drifts, running sand, and standing slush.

I left Boston by Cape Cod rail cars at 4 p.m. on Friday, Jan. 3d, for Yarmouth, expecting to go through that night, or next morning by stage to Truro, but when we left the cars, we found that the stage dare not run by night, and would not start till noon next day, on arrival of the morning train from Boston. I tried to find private conveyance next morning, but could not.

Yarmouth was the first circuit I ever travelled, and there I found but two families that knew me of old. The place is much changed, and improved

but the people mostly dead or removed that I knew.

I took stage at noon with twelve passengers in a snow storm, which soon turned to rain; and so violent that it blew in the carpet side curtain of our coach, and a lady's shawl had to, in part, supply a protection from wind and rain. All however were good-natured, and cheerful, and tried to make the best of it. We had rather a poor team, got stuck, and had several times to all turn out and lift, and walk in the rain. The drifts of snow were numerous and enormous, and had to be cut through, for the road from two to ten feet deep. Nothing I ever saw equalled it, except from Sycamore to Brewerton, last winter.

We reached Orleans at dark, and could not go on. The driver dare not travel by night, so bad was the road, and violent the storm. Stopped at hotel. Started in the morning at half past seven o'clock, or rather, could not start, for the horses balked, and refused to go. After waiting, whipping, and whirling round, we got under way. It does not rain, and is warm as April, and snow soft—the drifts increase in number and size, the cuts are narrow and crooked as possible to drive a team through. They seem like S and Z put together and separated all the way down. In about a mile we got stuck, and all had to get out and shove ahead the stage, till even contrary horses were ashamed and started on. There were four of us, and two had to sit forward, and two stand on the back behind, to jump off at each hill, big drift, or strip of bare ground, which now increased rapidly, so that we walked, or run, (for we had to keep up and jump on and off while they were going, or they would not go at all) about three miles out of the twelve. I took my stand behind on the rack, and the springing on and off, so often while going, strained my arms and stomach sufficiently, and the running kept me in a sweat, and the slosh and water wet my feet, and so "we pressed on." At half past 11 o'clock we reached Wellfleet. I stopped at brother Higgins' and found them all as you told me, and had a cordial welcome and a goodly dinner. He then started with me, across lots, for the meeting house two miles off! It was nothing, but uphill and down, deep drifts and slumpy snow. This was perhaps harder than the other part, and when after our best, we got in sight afar off, we saw the meeting break up, and the friends dispersing. I expected to reach them in the A.M. and preach, and then in the P.M., and at last before they got through, but I was too late. I resolved on a run, and hail some of them, and have them notify for the evening. Brother Higgins thought all was over, and we were too late. But off we set on a weary dog trot, down hill and uphill till we did hail half a dozen, and right glad were they, and spread the notice fast and far, for evening. I went to the nearest house, tired and exhausted, and went to bed, to recruit. I found a good reception and refreshment. Went weary and lame to meeting, (for wet feet and overdoing had brought it on) and preached on "the great salvation," to a good attendance. I appointed a series of meetings, beginning Tuesday evening. Monday I rested, wrote and visited, and also Tuesday, and preached in the evening to a large audience. There is good attention and feeling, and growing interest among saints, and a prospect of good, though much prejudice against our people in community. So we are just well under way, and hope for a good time among these seamen.

THE CAPE.—I wish I could give your readers some adequate idea of the Cape and its hardy seamen, and their perils. Its form is like an arm, stretched and curved to shield the bay from the giant ocean wave. It is a sand-beach of one hundred miles in length by twenty to nothing in breadth. It used to be covered with forests and inhabited by Indians, but very few of either now exist. Its sand is all colors, red, yellow, black, white, green and rose-color. In some places separate, and in some commingled. It is thrown up into banks and hills of all sizes, shapes and lengths, and tunnels and hollows in a similar manner. So it is all up and down. The highest a little over 100 feet. Creeks often make up into and nearly across the Cape. From Truro to the point there are no trees. The sand mostly bare, or covered with moss. East Truro, and from here up the Cape stunted pines cover patches, where formerly forests grew. In the valleys and hollows they plant gardens and fruit-trees, and do well. There are many villages scattered "all along shore," and properly but one street, and that the length of the Cape, or rather two or three times its length, it is so crooked both up and down, and in and out, to get over and around sand-hills and creeks. The winds here are of all sizes and durations, from a zephyr to a gale or tornado, from an hour to a week or more.

They are strong and warm from the South. They are cold and powerful from the north; but when they come skipping and dancing and whirling and rolling and roaring over the crests of the mountain waves from three to nine hundred miles N. E. or S. E., stand it or face it who can! Sand flies like snow. The wrecks of ships and the wails of dying men mingle in the howl, and I hide me till it be past. But the men, and minds, and hearts, and employments, must be left to another time.

Yours truly, D. I. ROBINSON.
Truro, Mass., Feb. 6th, 1857.

Extracts from Letters.

BRO. JOHN GILBRETH writes from Stanbridge East, Feb. 23d, 1857:—"BRO. HIMES:—I have been trying to aid in the circulation of the *Herald*, have obtained two subscribers I hope and pray that it may be sustained. I consider it a useful publication, and it comes a welcome visitor to me. I esteem it next to the Bible. It is ably conducted and ought to be well sustained."

REV. R. W. CUNNINGHAM, a Baptist clergyman writes from Digby, Nova Scotia, Feb. 9th, 1857:—"BRO. HIMES:—I cannot think of doing without the *Herald* yet. Would it were in my power not only to pay the full value of it, but to assist otherwise in sustaining so valuable and able an organ of divine truth. While it is conducted on the courteous, and truly Christian as well as sound principles which it exhibits, you and your able assistant have my warmest sympathy and most fervent prayers. May God bless you both, confirm your returning health, and make you increasingly useful. So prays your brother in Christ."

BRO. J. A. TROWBRIDGE writes from Worcester, Mass., Feb. 16th, 1857:—"BRO. HIMES:—It may be interesting to you and others, who have an interest in the salvation of souls, to hear how we are prospering in the Lord at Worcester."

"Brother D. T. Taylor has had the pastoral charge of the church on Thomas Street, the last two and a half years, and has labored hard and successfully, to sow the seed and set in order the things that need be, that the word of the kingdom might take root, and produce fruit to the glory of God."

"After each brother and sister found their proper place to labor, the church then saw her strength and prevailed with God. She was of one heart and mind to labor for the salvation of souls, and the result has been glorious. Thirty-six have been baptized at the hand of brother Taylor. Twenty-four of them this cold winter, on one occasion breaking through ice two feet in thickness. He buried them in the likeness of Christ's death, and raised them in the likeness of his resurrection. The work is still going on. Backsliders are being reclaimed, worthy members of other churches are uniting with him in full fellowship. To God be all the praise."

"Brother Taylor is indeed a pastor and teacher. The longer he is with us, the more we love him; and you, brother Himes, have a place in our affection. Remember us as a church and people, that will rejoice when you rejoice, weep when you weep. Let us with patience, endure a little longer, that we may enter into rest."

BRO. J. S. BRANDEBERG writes from Burlington, Iowa, Jan. 29th, 1857:—"BRO. HIMES:—There is quite an excitement on the subject of religion going on here in the Methodist and Baptist churches. It has been in progress for two or three weeks. I have attended part of the time. I hope the work is of God, and that some of them will be sealed until the day of redemption."

"The angels still hold the four winds that they blow not on the earth nor on the sea, nor on the trees till the servants of our God are sealed in their foreheads. The time is at hand, I think, when the angels will let go their holding, and then there will be no more sealed, and the nations will rush together and bring about that mighty battle spoken of by the prophets, Jer. 25th; Ezek. 38 and 37; Rev. 16 and 19. O how we ought to pray and cry to the Lord for the Holy Spirit of God to be poured out upon us, for without that blessed Spirit we can do nothing, but with Christ strengthening us we can do all things."

"I see, by the *Herald*, you are still not able to attend to your duties. I see also that some of the dear brethren and sisters remember your labor and love for them in sending you some of their abundance. I think brethren and sisters all over the country that are able ought to send when they know of affliction. It is more blessed to give than to receive says the dear Saviour. I wish I was able to send you something, my dear brother, but am not now; but perhaps I can before long."

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue, while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston. 23d Nov., 1855

JARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

March 8

(Signed) THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarse voices, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Uitch, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Cal., writes, 2d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger*.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foal stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases, which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

Dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cyspelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year

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(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

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ADVENT



Luke 9:28-30.

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES"

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 827.

BOSTON, SATURDAY, MARCH 21, 1857.

VOLUME XVIII. NO. 12.

THE LORD'S PRAYER.

Our Father, Lord, who art in heaven!
 All-hallowed be thy name;
 Thy kingdom come, Thy will be done
 In earth and heaven the same.
 Give us this day the daily bread
 Thy bounteous hand supplies;
 And round about our dwelling shed
 The manna of the skies.
 Forgive our sins, as we forgive
 Our greatest bitterest foes;
 Let not the sun go down in wrath
 That red in anger rose.
 Nor lead where thoughtless sinners run
 Temptation's wandering maze;
 Deliver from the Evil one,
 Keep us in Wisdom's ways.
 Let all in earth, and all in heaven
 Thy awful name adore;
 To thee be power, be glory given,
 Both now and evermore.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Sabbath, Jan. 13, 1856.—To-day we rest "according to the commandment." Rose about eight. Thermometer 50. Breakfasted at half-past eight. Went out amid the sands while breakfast was preparing. After breakfast "family worship." A quiet Sabbath forenoon! How deeply still,—save a casual interruption from the voice of the Arabs or the growl of the camel! After the uproar of Egyptian cities and villages, how peaceful did this wilderness appear. We had regular service at twelve, though not summoned by the Sabbath bell. The tongues of the Arabs sometimes annoyed us, breaking in upon our quiet, and reminding us of him who said, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar" (Psa. 120:5). The heat was great, and the thermometer stood at 79 in the tent. Towards evening we saw our camels which had been allowed to wander through the day, sauntering back to our tents. The moon rose in oriental brightness, shedding no inconsiderable light, though but in its first quarter. Jupiter and Saturn shone out in spite of the moonlight. The north-star seemed very low to us who had been accustomed to see it far up in our northern heavens. What peaceful splendour filled the wide blue above, and covered as with a veil of transparent snow the yellow waste around!

How beautiful is night!
 A dewy freshness fills the silent air;
 No mist obscures, nor cloud, nor speck, nor stain
 Breaks the serene of heaven.
 In full-orbed glory yonder moon divine
 Rolls thro' the dark-blue depths.
 Beneath her steady ray
 The desert circle spreads
 Like the round ocean girdled with the sky.
 How beautiful is night!

Monday Jan. 14, 1856.—Our Sabbath-rest greatly refreshed us, and we all started this morning about 8, quite invigorated and braced either for heat or cold. The day was fine, and the thermometer at 56 in the tent. We had to be patient witnesses of some clamour and strife among our men, arising not so much from the adjustment of the loads, as from some new Arabs, who had arrived last night and insisted on being taken into service. We left the dragoman to fight the battle and walked on for a mile or two.

We were now in the direct road for Suez. There are others,—one specially, farther south, through Wady Tawarik, by which some have

supposed that Israel went, resting their supposition on the name said to be given to this valley,—viz., "the Valley of Wanderings." It is not likely, however, that Israel came so far south before they struck eastward. It appeared to us their route had lain more eastward all along, so that to have got round the extremity of the ridge that forms the northern wall of this Wady, would have been very far indeed out of their way. They appear rather to have come nearly straight south, along the vast sandy plains, and to have pursued their way till they suddenly found themselves locked in by the promontory which projects into the sea, and forms an acute angle with its western margin.

The road lay through dreary flats of sand, with occasional undulations. It is marked off by low walls of sand, about two feet in height, thrown up on each side to indicate the proper track, which otherwise must have been hard to find in such a monotonous plain. The only relief to the eye to-day was a desert tree, on a small sandy mound. It was just shewing its leaves, no more. It stood like life in the midst of death. It looked somewhat like a thorn to us, but we did not see it in leaf. The Arabs call it *Sayaleh*, and it is supposed to be the shittim-wood in Scripture. It is a kind of acacia. To the left rose some sandy peaks as we advanced, and about mid-day we saw *Jebel Atakah*, or the mountain of deliverance, towards our right. We pushed on till six o'clock, and encamped under the lee of the Transit Company's eighth station, as the wind was beginning to blow strongly from the west. The day went down amid clouds and gloom. We had some hard work in pitching our tents, and securing them from the desert-blasts, which seemed to increase every hour, and which sung through our cordage while it shook our dwelling furiously, putting pole and canvas to the proof. Disregarding these assaults from without, we made ourselves comfortable within, and employed the evening in writing letters which we might post at Suez.

Tuesday, Jan. 15, 1856.—A bleak cold morning after a stormy night of rain. Thermometer 51. Unmoored about nine, though the day promised ill. The blasts swept bitterly along, bringing with them sometimes rain and sometimes sand. We had started for a walk, but found it difficult to face the storm. At one time we sat down at a break in the low wall of sand, which was high enough to afford some shelter. The words of the prophet seemed vividly real; and we felt that we needed not only a "shadow from the heat," but a "covert from storm and from rain." (Isa. 4:6) Ours was a poor enough covert, but we were thankful for it, as both "storm" and "rain" kept driving on. We stood the buffeting, however, much better than our Arabs and their camels. The former shivered and cowered, the latter stood still, as if afraid of the wind, and berumbed by the cold rain. We made but little way, yet still kept moving upon the whole, till we came to the next "station," where we all took shelter, men and beasts, hoping that the tempest would go by. When resting here for upwards of an hour, we paid a visit to a curious-looking hillock of sand about a half a mile off. There we found an enormous shaft sunk in the sand,—the memorial of a vain attempt to discover water in this desert. Its diameter was upwards of twenty feet; but of its depth we can say nothing. We came as near

to the edge as the crumbling sand would allow us with safety, in order to look down; but in vain, we could see no bottom. We heaved in huge stones,—the debris of huts built doubtless for the diggers,—and judging from the interval ere the sound came to us, the depth must have been very considerable. Many of the "pits" spoken of in Scripture may have been like this, the result of a fruitless attempt to dig for water, as it is difficult otherwise to conceive for what purpose they were dug. Whether "the pit in the wilderness" (Gen. 37:22) into which Joseph was cast was such, we know not, but we know that "the pit was empty, there was no water in it" (37:24). Yet it would appear that these pits were sometimes dug for shelter, as in the case of that one "which Asa made for fear of Baasha king of Israel" (Jer. 41:9). Sometimes they were made for the execution of criminals,—"bring them to the pit of destruction" (Psa. 55:23); "they have hid from me their net in a pit" (Psa. 35:7). Sometimes they were used as prisons, "they shall be gathered as prisoners are gathered in the pit" (Isa. 24:22); "I have sent thy prisoners out of the pit" (Zech. 9:11). Sometimes they were employed for the burial of the slain (Jer. 41:7,9).

As we lingered at the station, sheltered and safe, we watched the fury of the storm, which swept past us, and which seemed now at its height. Blast after blast rushed eastward, bearing before it miles of sand-drift, which surged, and whirled, and eddied, as if the soil had broken loose from the rocks beneath it. The whole plain seemed to writhe beneath the scourging wind. One grey wave after another came rolling past us, scattering the sand-spray as it went by, and dashing round the corner, under the lee of which our camels lay sheltered. Now it rose and fell in cloudy wreaths; now it poured itself along in divided streams over the slopes of the hillocks; now, in one wide torrent, it scourged the whole breadth of the waste; now, in hasty volumes, it rose up and mingled its yellow with the black of the rain-clouds above, giving to the sky a peculiar tinge of dun and purple, altogether indescribable. Then at last came a fierce hail-shower, with the discharge of which the storm all but exhausted itself. We moved off at once without delay, as the sky began to clear and the wind went down, giving us only now and then a reminiscence of its former vehemence,—a parting token of overspent fury. As we went along the landscape became finer, the wild hills coming sharply out on each side, in the clear air. *Atakah*, to the right skirted our way,—hollowed and indented at every part; and one or two *Sayalehs* at different places took off the tameness of the scene. But as a whole, the day was a disagreeable one, and we were not sorry to pitch our tents and shut out the remains of the storm.

Yet one thought relieved the dreariness of the day. It could not be far from this that the desert-pillar first came down and rested over Israel. These peaks had felt its glow; these sands had known its brightness. Our route was now that which Pharaoh took in his pursuit of Israel, till arrested by the fire of the mysterious cloud, which, more effectual than a wall of cliffs or than troops of chariots and horsemen, barred his way, till his victims were beyond his reach.

To be continued.

In all labor there is profit.

Romanism in Naples.

Naples, Jan. 20th, 1857.—No people in Europe are more superstitious than the Neapolitans. All the mummeries and pagan rites of Greece and Rome are incorporated in their system of religion. Absolute and undiluted idolatry is the foundation of their faith. If a stranger were to be brought from China, and after visiting the Kingdom of the Two Sicilies, to be asked what was the religion of the Neapolitans, he must needs reply: "The worship of a woman called Mary." The fact is, that for one prayer that is offered to God, there are a thousand offered to the Virgin. The name of God or the Lord Jesus Christ is seldom or ever heard, and never appealed to; but the *Santissima Madre* is the alpha and omega of all Neapolitan religion.

Not long since, I had an opportunity of witnessing to what lengths this revolting idolatry is carried, and of hearing the most frightful blasphemies uttered in the name of all that is most sacred and revered. The *lazzaroni* of Naples are an extraordinary race. The derivation of the name, or rather nickname, by which this class is designated, is a subject of conjecture. Their very existence has been represented as a political phenomenon, a reproach to the government and the character of the country. Born and brought up in the midst of the grossest error and prejudices, they have no idea of worship or devotion without some statue or picture to bow down to. Everything in their religion is material and sensual; and a God that is not visible to the eye is altogether unknown to them. Their ignorance is proverbial; and they never believe anything but what is superstitious, marvellous, and incredible, and wholly repugnant to common sense. To the Government and the priests they are indebted for their utter degradation and the slavery that debases them. Nothing has ever been done to ameliorate their condition; on the contrary, the Government and the Church unite their efforts to rivet still faster the chains of superstition and ignorance. For this end his Holiness Pope Pius IX. was pleased to grant permission to the Cardinal Archbishop for a jubilee, which was to commence on the 24th of April and terminate on the 23rd of May. In the pastoral letter addressed by the archbishop to the inhabitants of Naples, every one was exhorted to confess his sins, previous to receiving the sacrament of absolution and participation of the Holy Eucharist; visit three different churches, or their parish church three times, and on these occasions to pray with fervour for the exaltation and prosperity of the Holy Mother Church, the extirpation of heresy, and peace and union amongst all Christian people; fast entirely from all food once during all this period; give alms to the poor; and offer largely to the great work of propagating the faith. Accordingly, a host of missionaries, like a swarm of locusts were let loose upon the city. During the time of the jubilee all species of amusements were strictly prohibited. The Opera House and all theatres were closed, and so rigidly was this order executed, that not even a rehearsal was allowed; so that when permission was granted to re-open, nothing could be given, to the great displeasure of all Opera House frequenters, who vented their anger and disappointment in suppressed and secret murmurs, no one daring openly to censure such a proceeding. But thus it is with the Ne-

apolitans, who, aware of their hapless position, and humiliated by their sad slavery, only shrug their shoulders, and betray in their countenances a sense of their utter degradation.

The troop of Jesuit missionaries was distributed, by order of the Cardinal Archbishop amongst the forty-three parish churches of the city, the metropolitan, and eight other churches attached to the convents and monasteries. For some reason, the monks of the monastery of the Madonna di Pied di Grotta were very unwilling to receive the preachers, and absolutely refused to supply them with sleeping accommodation or wine. Some vacant rooms were allotted to them by the Superior, and they were obliged to manage as well as they could. It is a curious fact that not one of the monks attended the services of their Jesuit brethren during the whole period of their ministerial labors. Arrayed in filth and rags, the lowest and most abject of the populace crowded every part of the Church of the Madonna di Pied di Grotta. Decent persons deem it beneath their dignity to be seen on such occasions. Fortunately, I was known to the man whose office it was to sweep the Church, and he procured me a convenient place for seeing and hearing. A large stage or pulpit, covered with black serge, was erected on one side with seven or eight priests in it; and close to the centre part of the stage, on the outer side, was a full-length figure of the Virgin, elevated on a pedestal, so as to place her on a level with the preacher in the pulpit. The image was as large as life, dressed in black, and holding a white handkerchief in her hand. Precisely the same arrangement was made in all the other churches.

After vespers and divers litanies had been performed, a sermon was preached by one of the missionaries, which was only remarkable for the total absence of all allusion to the Lord Jesus Christ, and a fulsome adulation of the Virgin. This being ended, the performer for the night was ushered with great ceremony from behind the high altar to the rostrum. A bottle of wine and a glass were handed to the attending priests to afford the preacher refreshment during his laborious discourse. He proceeded very fluently for about twenty minutes in a very excited strain when a priest advanced to the front of the altar steps and rang a small bell, which I afterwards ascertained was a signal for the preacher to commence operations. In a few moments, he became suddenly very violent, and ranted the very essence of fanaticism, using the strongest denunciations, and frightening, shocking, and paralyzing the mind with alternations and scenes of horror, carefully concealing the ground of encouragement and hope, till reason was almost hurled from its throne. The "Woes," were then denounced in a tone of voice somewhat resembling a recitative or chant, in language astounding and terrifying, and with such fiery and awful energy that there arose a universal cry among the people, as though they saw the infernal regions open to receive them, and throwing themselves on one another, filled the church with screaming, and loud bursts of weeping and lamentation. In the most frantic manner, and with all the gesticulations of a maniac, he tore off his band, a scarf, and a sort of jacket of white linen, which, together with his cap, he flung one after another amongst the congregation; then seizing the "Discipline," two bunches of lightly-constructed chains which lay conveniently at his feet, he shook and rattled them outside the pulpit for some moments, uttering fearful groans and then commenced a course of flagellation on his back and shoulders, roaring all the while wild and awful denunciations of the most tremendous and exciting character. The women screamed and shrieked frantically, several rushed to the stage, and, mounting on chairs, endeavoured to snatch the "Discipline" out of his hands; others tore their hair, and uttered loud lamentations. It was a scene of strange confusion. The preacher now made a pause, wiped the perspiration from his face, and partook of a glass of wine. Thus fortified, he proceeded to inform his audience that they were such ungodly wretches, such devils, and such hell-deserving sinners that the "*Santissima Madonna*" could no longer shed the light of her countenance

upon them. Then taking the handkerchief from her hand, he threw it over the face of the Virgin like a veil. Weeping, wailing, and lamentation, were heard from all parts of the congregation. Here the language of the preacher went beyond idolatry, and became rampant on the very skirts of blasphemy itself. In a torrent of studied and enthusiastic elocution he invited sinners of every class—and here, I must observe that his language was of such a nature, that no modest women could hear it without confusion of face—to fling themselves, not on the grace and atonement of Him who died to save the guilty, the wretched and undone, but at the feet of Mary, the refuge of the ruined, the vile, and the lost—the Queen of heaven, the mother of compassion; frequently pausing, then breaking out into exclamations, "Mother of God! O my Mother! my Mother! my Mother!"—then in a frenzy of grief threw his arms round the neck of the Virgin, kissed her lips affectionately and fervently, sobbed and covered his face with his handkerchief, and finally reposed his head on the bosom of Mary for a few minutes. All this acting produced intense emotion and extraordinary excitement amongst the deluded people.—After a short pause and another glass of wine, the preacher continued his harangue with renewed energy and enthusiasm. The "Woes" were again denounced with redoubled violence, after which we were treated with the story of Catherine, the old woman of abandoned character who used to mock St. Francesco di Girolamo when he was preaching, "*Caterina, dove sei ora?*"—(Catherine, where are you now?) was bellowed out with tremendous force three different times. But I feel wholly inadequate to convey any idea of the strange unearthly intonation of voice which gave the dead woman's reply, "*Sono all' inferno!*" (I am in hell!) It is satisfactory to find that the people of Parma are not quite so besotted and superstitious as those of Naples, and that in the former place this silly narrative excited disgust and dissatisfaction. This story is a sort of stock-piece for the Jesuit preachers, and is used by them on every occasion.—*Cor. London, Chris. Times.*

(To be continued.)

Bushire.

Bushire, on the Persian Gulf, which is now in possession of the British, and which is to be made the point d'appui for their operations against Persia, is classical ground. It is the most interesting, in an historical and antiquarian sense, of any place in the country, and was formerly the chief place along the coast of the Persian Gulf. The fort Bushire, or Rushir, was said to have been built by, or was called the "Fort of Nebuchadnezzar." The Persian Gulf from the earliest times, has always been the great route of communication between India and Europe, and from time immemorial this has been the most important seaport. Its proper name is "Abu-shehr," or "father of cities." It has a population variously estimated at from 10,000 to 20,000, mostly Persians, Arabs and Armenians. Ships of three hundred tons and upwards are obliged to lie in a roadstead six miles from the city. It has, however, a large trade with British India, importing thence rice, indigo, sugar, English cotton goods and other manufactures, spices, &c. The principal exports are raw silk, Kirman wool, shawls, horses (to India, for cavalry service), carpets, silk goods, Shiraz wine &c. The East India Company has a depot at Bushire, and a resident who superintends all its affairs on the Persian Gulf.

At the last accounts from India the British forces had moved upon Shiraz. This is an important city in the interior, and was formerly the capital of Persia. It is situated in a valley which is famous for its gardens and fertility, and is 4500 feet above the sea. It is distant one hundred and fifteen miles E. N. E. of Bushire, and has a population variously estimated at from 20,000 to 40,000. Shiraz is enclosed by bastioned walls which are nearly four miles in circumference, and are entered by six gates, flanked with towers. This will probably offer but slight obstacles to modern artillery. About half a mile outside of the walls is the tomb of the

renowned Persian poet, Hafiz, who was a native of Shiraz, and near it are the stream of Rocknabad, the bower of Mosela, celebrated in the verses of that author, and the famed garden of Jehan Namoe, to which, and to other gardens in the vicinity the inhabitants resort for recreation. Shiraz has manufactures of silk and woolen stuffs sword blades, soap and earthenwares, and a wine that has a high reputation throughout India.

It has been asserted that on account of the topographical features of the country the British could not carry on their operations in the interior of Persia, but that they would have to content themselves with occupying Bushire. This seems to be contradicted by the advance movement of the British troops from Bushire. Col. Sir Henry Rawlinson, in a paper which was read before the Royal Geographical Society on the 9th ult., expressed the following opinions:

"The coasts of the Persian Gulf contain a belt of low land throughout with mountains at a short distance, varying from ten to thirty miles. At Bushire it is about twenty-five miles. Having been a good deal in Persia, he was satisfied that they might take guns anywhere, so long as they were not opposed; by putting a regiment on to a gun they might take it on through the passes; but the roads in Persia he knew were extremely bad. At the same time, he should say that it was quite impossible to force the passes alluded to by Gen. Monteith in the face of an enemy. Should Government be determined to act with effect on Persia quite another route must be taken. The army must, in fact, land higher up the Gulf, at Mohammerah, and proceed to Shuster. Sir Henry Rawlinson then gave a general description of the passes and of the water-line along the coast; and with regard to the inhabitants, confirming the statement of Gen. Monteith, that the native tribes in the mountains were amicably disposed towards this country, and were anxious to enter into friendly relations with us. Some of those tribes could bring a force of 4000 or 5000 men into the field."

Mr. Layard, the well known explorer of Nineveh, quite agreed that, if the war upon which the British government was now engaged was to be continued, the seat of operations, or rather the position which the army must hold, must be transferred from Bushire to the upper country.

The Egyptians.

The Gipsy question has long been a puzzle to Europeans, and volumes without number have been written upon it. The controversy, however, has been a very profitless one, for no jury competent to decide has been appealed to. It does seem strange that the Gipsies themselves, who surely must know better than any other people, who they are and whence they have come, should not have been asked to give their opinion. Had this been done, the Egyptian origin of the race would hardly have been debated, for that to which the Gipsies cling more than all things else, that which they assert most earnestly of all, is the fact that they are, in very truth, the sons of Egypt.

This is the great secret which they speak of in their own foreign tongue, so that the Gentiles of the nations may hear it. This, too, is what they teach their children. And it would be a marvelous thing if a nation so widely scattered as theirs should be wholly mistaken. They have had no motive for saying that they were Egyptians—no motive whatever unless it were true. If it be false, it is a falsehood the telling of which has profited them nothing. But more than this, it may be asserted that if it had not been for the pride they take in keeping the blood and race of Egypt pure, they would long ago have amalgamated with the rest of the human family, and have ceased to appear as a distinct people on the face of the earth. Make of it what one will, there they are at this hour scattered everywhere, from here to Hindostan, from sunny Spain to frozen Siberia, nursing the pride of their race, and training their offspring to do the same. How they would curl the lip in scorn, how they would sneer the simpleton down who would venture to enter their tents in

order to teach them that they are but a wild Indian tribe, that they are anything but what they profess to be, even the representatives of the great nation of antiquity, whose land was watered by the Nile and governed by the Pharaohs.—*Jewish Chronicle.*

Dr. Elisha Kent Kane.

Dr. Kane was a man of whom the country became more proud with every new revelation of his character. He was warmly cherished as one of its brightest ornaments, and a feeling of almost personal affection was mingled with the profound respect which he everywhere inspired. Gallant, brave, heroic, smitten equally with a love of science and a passion for adventure, he possessed the mental force to convert the dreams of imagination into reality. His late Arctic Expedition, of which he has left such a graphic and beautiful record, was but the culmination of a career which gave early promise of its subsequent achievements.

Dr. Kane was born in Philadelphia in the year 1822, and had accordingly just entered upon his thirty-fifth year. He received his academic education at the University of Virginia, and graduated as Dr. of Medicine at the University of Pennsylvania in 1843. Soon after that date he entered the United States Navy as assistant surgeon and accompanied the first American embassy to China. With his native thirst for observing the manners and customs of strange countries, he visited different parts of China, the Philippines, Ceylon, and the interior of India. He was the first white person who descended into the crater of the Tail of Luzon, accomplishing this enterprise at the hazard of his life. He was suspended by a bamboo rope around his body from a projecting crag, more than two hundred feet above the eruptions. With bottles of sulphurous acid and other specimens from the mouth of the crater, he was dragged up senseless through the scoriae.—Upon this Expedition, he was attacked by the Ladrões and savages of the negro race, and exposed to other hardships which proved fatal to his travelling companion, Baron Loe of Prussia. After this, he traversed a considerable portion of India, visited Ceylon, ascended the Nile to the confines of Nubia and passed a season in Egypt. He travelled through Greece on foot, and returned in 1846, to the United States. He was immediately ordered to the Coast of Africa, and sailing in the frigate United States, visited the slave factories from Cape Mount to the River Bonny, and obtained free access to the baracoons of Dahomey. Returning home in a precarious state of health, he recovered sufficiently to visit Mexico during the war as a volunteer. He succeeded in delivering dispatches from the President to the Commander-in-Chief, escorted by the notorious spy company of the brigand Dominguez, and after getting the better of a detachment of Mexican soldiers whom they encountered at Nopalucua, he was forced to combat his companions singlehanded in order to save the lives of his prisoners, Gen. Torrajon, Gen. Gaona and others, from their fury. On the return of peace, he was ordered upon the Coast Survey under Prof. Bache, and was thus employed in the Gulf of Mexico, when he volunteered his services to the first Grinnell Expedition in 1850. He was accepted as senior surgeon and naturalist of the squadron, and entered upon his duties with an enthusiasm, sagacity, and power of endurance which admirably prepared him for the more arduous responsibilities of the second Expedition, the results of which are before the world.

In his private character, Dr. Kane displayed a singularly lovely and attractive union of qualities in striking contrast with the boldness and resolution which impelled him on his career of adventure. The narrative of his expedition presents a delightful illustration of his personal traits. In this respect they possess the charm of unconscious autobiography. His modest simplicity, his refined tastes, his tenderness of feeling, and his almost feminine sympathies are perpetually revealed in connection with as dauntless courage and constancy as ever nerved the heroic heart to lofty prowess. Hence the magnetic power which he exerted over the companions of

his enterprise, winning their romantic attachment, and making himself a centre of light and encouragement amid the darkest moments of the forlorn hope in the Arctic seas. Whatever the scientific results of his perilous voyages, they are of still higher significance in the example they have presented of noble, persistent, disinterested and undismayed manhood.—*N. Y. Tribune.*

What is Your Life?

Thus inquires the inspired Apostle—and immediately replies—"It is even a vapor, which appeareth for a little while, and then vanisheth away." Bossuet, one of the popular French preachers of the last century, discourses on this topic in an eloquent strain:—*Pres. Advocate.*

"Human life is like a road which terminates in a frightful precipice: we are warned of it from the first step; but the law has gone forth, we must constantly advance. I would wish to retrace my steps; on, on, forward; we must unceasingly advance towards the precipice. A thousand vexations, a thousand troubles, fatigue and distress us on the road; but if I could only avoid that fearful precipice! No, no! we must advance, we must even run, such is the rapidity of years. We console ourselves, however, because from time to time we meet with objects which amuse us—running waters, passing flowers. We would wish to pause; but on, on! And yet we have seen all that we have passed, falling into ruins behind us; frightful crash, inevitable destruction. We console ourselves, because we carried off some flowers gathered by the wayside, which fade in our hand ere the evening approaches; some fruits, which we lose in tasting—enchantment, illusion! Still hurried on, thou approachest the gulf. Already everything begins to pass away; the gardens are less flowery, the flowers less brilliant, their color less lively, the meadows less smiling, the streams less pure; all fade, all pass away: the shadows of death appear; we begin to feel the approach of the fatal gulf. But we must advance to the brink—another step. Already horror has seized upon the senses; the head grows dizzy, the eyes wander: on, on! I would retrace my steps; impossible! all has fallen, all has vanished, all is lost!

I need not tell that this is life; this gulf is death."

The Freedom of the Will not Destroyed in Regeneration.

Dr. Cumming, in a recent work "On the Comforter," speaking of the changes which the Holy Spirit makes in the character of a man in regeneration, remarks:

The Holy Spirit, in making these changes, does not destroy all freedom of action. One class of men defy human effort, another class degrade the human soul; one party would make man his own Saviour, another party would make man a mere brute machine. He is neither. Man is a free responsible being; he works willingly what he does; the freedom of his will is not crushed by the influence of the Holy Spirit of God. I appeal to every Christian. The Spirit has touched your heart, he has changed your affections, he has altered the whole man; but you were so little conscious of any coercive power exercised by his presence, that you did not know he had changed your heart until you beheld the magnificent and blessed results that follow. It is not the Holy Spirit that repents or believes—it is we that repent, it is we that believe; and yet, while we repent and believe, the Holy Spirit has all the glory of that grace and all the honor of its development.

The presence and operation of the Holy Spirit upon our hearts does not paralyze human effort. The Apostle evidently supposes that he who leans most upon the Spirit of God is just the man who will most be characterized by active and strenuous exertion, for he says, "Work out your salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." Thus the logic of the Christian differs from the logic of the world; we need the Spirit of God to make us right logicians as well as to make us true Christians. The world draws the inference—"The Spirit of God does all,

therefore we must do much." A farmer knows that unless there are rains, and brilliant suns, and blue and cloudless skies, there will be no golden harvest; let him sow as he pleases, and till and watch and weed as he pleases, he knows that it is absolutely impossible that there can be any good result, if the sun should suspend his beams, or the clouds withhold their rain-drops; and yet because he knows this, he does not sow the less diligently, nor plough the less laboriously, nor weed the less carefully. God's law is this, in the temporal and spiritual provinces both—terrestrial effort to the utmost, and yet a celestial blessing, without which all is vain. God's great law is, that we should toil as if all depended upon human strength, and yet we shall look, and lean, and pray, as if all absolutely depended upon a celestial blessing. Hence, in the Song of Solomon, we read: "Who is this that cometh up from the wilderness, leaning upon her beloved?" Here you have the posture of the church of Christ—"leaning"—conscious that she would fall and perish if she did not lean; yet walking—"coming up"—conscious that if she did not, she would make no progress; the church, in Solomon's days, presenting the beautiful combination of leaning upon Christ's arm, without which she must lie down and perish, and yet walking in Christ's way, without which she will never, with Christ, inherit everlasting glory.

Christ is Mine.

Made according to the Author's feelings and experience. And it is the privilege of Christians generally to walk by faith and have a realizing sense of the following glorious truths and be happy in God.

Christ the mighty God is mine,
Lo! it is a truth divine;
He to me himself hath given,
The best gift in earth or heaven.

He is mine, I feel and know
'Tis from him all blessings flow;
Up to him myself I give
Ask in faith and I receive.

What transporting words are these,
Filled with holy ecstasies!
O how much they comprehend—
Christ is mine, a constant friend;

He is mine, the Prince of Peace,
Source and sum of endless bliss;
Christ is mine, the living God,
Glorious Fount of every good!

Christ is mine, be gone my fears;
He is mine to dry my tears;
Christ is mine, and answers prayer;
He supports 'midst grief and care.

Christ is mine, the God of might,
He'll give grace and joy and light;
Christ, who has all power above,
Holds me in the arms of love.

Since the great Redeemer's mine,
Why should aught make me repine?
Christ is mine, my sorrows flee,
Shout my tongue for victory!

Place me where you will below,
If my Saviour with me go,
Not an enemy I see
Joys sublime can take from me.

Disappointments, losses, pains,
While my Lord with me remains,
All are friends, and work for good—
Wondrous skill and grace of God!

I cannot my wealth recount,
Needful help in every want,
Language fails me to express
Half that's found in Jesus' grace.

Safe I sail upon life's tide,
He's my Pilot, Friend and Guide;
When I draw my latest breath
Christ can make me joy in death.

And while endless ages roll
He will fill my happy soul!
Boundless goodness, love and power
Help to praise him evermore.

Magog, C. E. Jan. 2. 1857.

R. M.

The Well-Spring of Life.

"The water that I shall give him shall be in him a well of water springing up into everlasting life"—this is our Lord's beautiful and expressive description of the grace of God in the heart of man. A deep well wherein the pure living water bubbles up from the never-failing spring. It depends not upon the rain from with-

out, but its sources of supply are deep in the earth, beyond the vicissitudes of the season.—There is a hidden stream that connects it with an inexhaustible fountain. So grace in the heart connects the soul with that stream of living water that proceeds from the throne of God and the Lamb. How many are rather cisterns than wells? In the rainy season they are full, and even overflow and spread the turbid waters all around, perhaps to the damage of surrounding objects. The wells are nothing in comparison with them, at such a time; but when the drought returns they soon become empty and dry, while the wells yield their usual supply.

There is a difference in wells. Some, with a full supply, yield unsavory waters. The water itself, in its hidden source, is pure; but in the channel through which it passes, it becomes impregnated with other substances, some sour, some bitter, some brackish, some pungent, and all deteriorating the sweet delicious beverage. How sad that living waters should be filtered through such impure channels!

A well, too, that is not used, stagnates, and the water uses its vitality. But the more it is used the better it grows; and the more the water is pumped out and carried away, the greater the supply. The spring grows with use. So grace in the heart, the more it is exercised the more it grows. And herein the "hid treasure" of the gospel differs from all other treasures. There is a limit to earthly treasures, which cramps the selfish spirit and shuts up the avenues of the heart against the cry of want. But here it is otherwise. The living waters are abundant; and the more we impart to others, the greater the supply in the well of water that is in us, bubbling up into everlasting life. Here, then, is the secret of spiritual growth: The constant use of what we have. Let the living waters with-in overflow and fructify the parched earth around and they will constantly increase both in quantity and quality. The water will grow purer and sweeter, and the supply more abundant. And when the earth around us is parched and dry, why should the well in the Christian's heart be suffered to stagnate? The fountain is inexhaustible. There is enough and to spare. Why not call upon them to come and drink? "It is more blessed to give than receive;" and those who labor to impart the living waters to their fellow-men will receive a more abundant supply themselves than those who content themselves to stand at the fountain and drink.—*N. Y. Evangelist.*

The Recording Pen.

Whose life will bear the light? Who can look forward to the revelations of the last great day and not tremble? And yet we forget that such a record is being made, and will be published. Dr. Samuel Johnson, whose life by Boswell we have often read with the deepest interest, was subjected to the closest scrutiny of his devoted friend and admirer. Boswell came up to London as often as his business would permit, and spent his time in the Doctor's society. Not a word escaped him. His pen was employed, often at the time, and always upon his return to his lodging at night, in recording that which appeared worthy of note. After the death of the Doctor, the work was given to the public. When Dr. Johnson was told that Boswell intended to write his Life, he replied that "if he thought so, he would prevent it by taking Boswell's." Suppose that when he was dying some one had brought the manuscript to him to read. Can we for a moment suppose that he would, at such an hour, have been satisfied with Boswell's record of his wisdom and his wit—his sins, infirmities, and follies? Would he not have been inclined rather to throw it in the fire, and thus bury the remembrance of much that a dying man would wish to have forgotten? Boswell's Life of Johnson is by all confessed to be a delightful book, and yet who would wish to stand before the eyes of the world as the Doctor, with all his wit and wisdom, does in the hands of his friend? Now here is a life written by a sincere friend and admirer, and whatever may be said of Boswell's judgment and taste, none pretend to deny its truthfulness. Suppose then that you had a pen like that of Boswell, strictly recording your

daily conversation and your acts, with the intention to publish them the moment the grave should close upon you. How could you bear the thought that the whole unvarnished record of your life should meet the public eye? Such a fear would not only set a guard over our lips, but it would add a sting to the thought of death. Yet such a pen, guided by an untiring hand, and at the direction of Infinite Wisdom, is tracking you through all paths of life. Not only does it write down words and open acts, but thoughts, and even short comings. Suppose, then, that at your death God was to give the world your biography, as he did that of David or of Judas. Nay, more, suppose that not a bare outline, but the history of your very soul, for every moment of your life was to be read by all the inhabitants of the world. Yet just that revelation is to be made in the eyes of a universe. Who is sufficient for these things?—*N. Y. Evangelist.*

The Garden of Gethsemane.

The clover upon the ground was in bloom and altogether, the garden, in its aspect and associations, was better calculated than any place I know to soothe a troubled spirit. Eight venerable trees, isolated from the smaller and the less imposing which skirt the pass of the Mount of Olives, form a consecrated grove. High above, on either hand, towers a lofty mountain, with the deep yawning chasm of Jehoshaphat between them. Crowning one of them is a living city; on the slope of the other is the great Jewish cemetery—City of the Dead. Each tree in this grove, cankered, and gnarled and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself; from the root of the dying parent stem the tree springs into existence. These are accounted one thousand years old. Under those of the preceding growth therefore the Saviour was wont to rest; and one of the present may mark the very spot where he knelt, and prayed and wept. No caviling doubt can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here the Christian, forgetful of the present, absorbed in the past, can resign himself to sad yet soothing meditation. The few purple and crimson flowers about the roots of the tree will give him ample food for contemplation as emblems of the suffering and ensanguined death of the Redeemer.

Female Dress.

The luxury of women's dress has ever proved a step towards national ruin. The inspired prophet denounced the divine judgments on the pride and dress of the Jewish women. Rome suffered from the same cause. France, under the last two reigns of Bourbon princes, at the close of the last century, was brought to revolution partly by female folly and extravagance. Let not England lose her power, but above all, let her not lose her Christianity, by such *Idolatry of Fashion*. We cannot serve God and mammon; we cannot serve God and mammon. Surely the enemy of our salvation is tempting us to ruin, by throwing before us the habit of fashionable indulgence, to divert us from walking in the ways of godlikeness. Oh! for a voice of more than mortal power to call on my countrywomen, to pause ere they take another step in the path of the gay multitude they are following; and where will that path lead them? Extravagance in dress will generally lead to debt, and consequent ruin of tradespeople and dressmakers that they have employed. How many young ladies spend so much upon their wedding outfit that they begin married life with that load of care and sure temptation to falsehood which unpaid and unacknowledged debts must bring. England boasts of having an open Bible for her people, and perhaps in no nation is it more studied, particularly by our women. How is it then that they can shut their eyes to the plain meaning of such texts as these, where the Apostle Paul (1 Tim. 2:9) requires "that women adorn themselves in modest apparel, with shamefacedness, and sobriety, not with broidered hair, or gold, or pearls,

or costly array?" St. Peter, in his first epistle, 3:3, says of women "whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold or of putting on of apparel." Whatever may be the practice of those women who disregard the precepts of the inspired apostles, let not women professing godliness give way to such extravagant fashions as now prevail. Every woman who wears what may be called an "extremely fashionable dress," adds, by her example and influence, to the power of fashion.—*Idolatry of Fashion. By a Lady.*



The Advent Herald.

BOSTON, MARCH 21, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

9. THE TEN TALENTS.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability; and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received the five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury. Take therefore the talent from him, and give it to him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matt. 25:14-30.

The object of this parable is to inculcate faithfulness in the Lord's service. The points of analogy are

1. The man travelling to a far country;—corresponding to the return of Christ to heaven: "whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts 3:21.
2. His bestowal of his goods on his servants;—corresponding to Christ's entrusting to his ministers the interests of his cause and kingdom: more important posts being assigned to some, and less important interests to others.
3. The use which each one made of the talents given him, and the result of such use;—corresponding to the efforts which each should make in his appointed sphere of duty and the results that should attend such efforts.
4. The return of the Lord and his reckoning with those servants;—corresponding to Christ's

second advent, when he will call his ministers to an account for the manner in which they have exercised the offices they have been appointed to fill. And

5. The judgment passed on each;—corresponding to the reward or loss which Christ will apportion each, according to his faithfulness or neglect in the performance of appointed duties.

The doctrine inculcated, is that those who are faithful, will increase and extend the interests they are called to labor for, and will be honored accordingly; and that those who are unfaithful are unprofitable servants, and will be consigned to outer darkness.

NOTES AND QUERIES.

UNDER this head, may be given from time to time, various interrogations respecting points on which information is solicited by readers of the *Herald*—either with replies, or without, when they are too difficult for immediate answer. Short observations pertinent to this department, which adduce facts and arguments, may be here inserted.

"BRO. HIMES:—Please give in the *Herald* an explanation of Luke 20:37, 38, or in other words, how did Moses show at the bush the resurrection of the dead, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob." C. BOND.

Cabot, Vt., March 7th, 1857.

Ans.—He showed forth the resurrection of the dead by recognizing Jehovah as the God of Abraham, &c. Being their God it followed that He would fulfil the promises made to them; and those promises embracing the eternal inheritance of Canaan, a resurrection from the dead is necessary. And thus the recognition of Jehovah as their God, was an expression of faith in his promises, and in that resurrection from the dead which was necessary to the fulfilment of those promises. God being spoken of as their God, showed that they still existed, and therefore that their resurrection was certain; which could not have been had they ceased to exist, when a new creation would have been necessary. B.

ON SYMBOLS.

Have you not omitted from your list of symbols the following?

3. LAMPS, of fire burning before the throne of God; Rev. 4:5:—Symbolic of the Holy Spirit, which is denominated "the seven Spirits of God." In John's salutation to the churches, Rev. 1:4: "from Him which is, and which was, and which is to come, [or is to be], and from the seven Spirits which are before His throne, and from Jesus Christ," they are placed between the Father and the Son, and thus shown to be expressive of the fulness of the Spirit.—See Eyes.

Thank you. All right; give any other omissions you find.

ON TROPES.

I would like to inquire if the Hebrew for *breath* and the *grave* does not always denote them literally?

Not always. The following will illustrate: BREATH, *n.* (Heb. *n. shah-mah.* Greek, *pnœ*) Literally, respiration: "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," Gen. 2:7; "All in whose nostrils was the breath of life, of all that was in the land, died," Job 7:22; "Thou shalt save alive nothing that breatheth," Deut. 20:16; "There was no breath left in him," 1 King 17:17; "He giveth to all life, and breath," Acts 17:25, "If he set His heart upon man, if he gather unto Himself his spirit (*ruah*) and his breath, all flesh shall perish together," Job 34:14; It is put by

—A Metonymy 1, for persons that breathe: "I will not contend for ever... for the spirit should fail before me, and the souls [same word] which I have made," Isa. 57:16. 2. For the intelligence or understanding of the breathing person: "To whom hast thou uttered these words? and whose spirit came from thee?" Job 26:4; "The spirit of man is the candle of the Lord, searching all the inward parts," Prov. 20:27. NOTE.—This word is in no other texts rendered soul or spirit.

—A Substitution for God's creative power: "There is a spirit (*ruah*) in man, and the inspiration of the Almighty giveth them understanding," Job 32:8; "By the breath of God frost is given," Job 37:10. Also for any destructive agency: "By the blast of God they perish," Job 4:9; "There came a sound, as of a rushing mighty wind," Acts 2:2.

GRAVE, *n.* (Heb. *keber*; Greek *mnema*) Literally a tomb, sepulchre, or any place of deposit for the dead body: "Give me a possession of a burying

place with you, that I may bury my dead out of my sight," Gen. 23:4; "In the choice of our sepulchres bury thy dead," Job 1:6; "In my grave which I have digged for me in the land of Canaan, there shalt thou bury me," Gen. 50:5; "Thou art cast out of thy grave like an abominable branch," Isa. 14:19; He "abode not in any house, but in the tombs," Luke 8:27; "I will open your graves, and cause you to come up out of your graves," Ezek 37:12; "All that are in the graves shall hear his voice, and shall come forth," Luke 5:28, 29; Jesus was laid "in a sepulchre which was hewn out of a rock," Mark 15:46. It is used as

—A Metaphor, to illustrate the deceitfulness of the wicked: "Their throat is an open sepulchre, they flatter with their tongue," Ps. 5:9. By a simile the Saviour conveyed the same idea: "Ye are as graves which appear not, and the men that walk over them are not aware of them," Luke 11:44.

* This is a part of the apostrophe to the king of Babylon, who was denied a grave, but was brought down to sheol.

"Time Times, and the Dividing of Time."

"Great stress has been laid upon this phrase within the last few years, as meaning a prophetic time of three and a half years, or 1260 days prophetic of 1260 years. It is in the 7th of Daniel. It is explained as meaning the Papal power. On this it may be said that it applies much better to a time of about three and a half years in the persecutions of Antiochus Epiphanes, about 161 B. C. Then, if it were certain that it was applied to the Papacy, and the exact time for the commencement were found, it is not certain if the time was prophetic of 1260, that at its close the world would be near its end. And if there is any rule for calling 'time' &c. years, why not call it so in Dan. 4 25? 'Seven times' were to pass over the king of Babylon, while his dwelling should be with beasts—he eating grass like oxen. These seven times were called days, verse 34. If they were prophetic, (and there is about as certain a rule for considering them so as the time, times and the dividing of time,) they would have been prophetic of 2,520 years. Quite a long time for Nebuchadnezzar to be out with the beasts. They commenced 570 before Christ. They would end A. D. 1960, or 113 years from the present year. Too much stress should not be placed on a number so uncertain."

The above specimen of profound reasoning is copied from the Newburyport *Herald of Gospel Liberty* and is probably regarded by the editor of that Journal, as astute, logical, and satisfactory. There is little necessity for any serious reply; for such a reply would be lost on one who could affirm that the Romanist's application of the times of the 7th of Daniel to Antiochus, is much better than the universally Protestant application of them to the Papacy.

The allusion to the seven times of Nebuchadnezzar to illustrate the length of this period, shows that so little thought has been expended by this writer on prophecy, that he would fail to appreciate any explanation of difference between the length of times given in connection with symbols that represented a single man, and that of times given in connection with symbols that represent empires!

END OF THE WORLD AT HAND.—Paris is very much excited by an astronomical controversy at which all do not laugh! The two most eminent astronomers, one of France, the other of Germany are arguing whether the world is to come to an end on the thirteenth of June next! All the scientific world, it appears, have long been uneasy at the approach of the Comet to our earth; and though it is conceded by the disbelievers that the contact must take place in June next, they argue (or Mons. Babinet, the French Astronomer for them,) that, as comets are but atmospheric affairs, it will not materially affect us. The German, on the contrary, says that it will not merely be the passing of "a gentleman who smokes," but that its centre is solid fire, and that the surface of the earth will be turned into a sea of fiery lava, by his formidable cigar! The millennium, of course, is to turn out a fiction, and Mr. Barnum will barely have time to get well of his bill fever. We beg new subscribers to the *Home Journal* to keep sending in their "two dollar bills in advance," however—disinterestedly reminding them that the less paper they have about them, the later they will be, of course, to catch fire—*Home Journal*.

That spirit is *infidel*, that can find food for mirth in any teaching of the Scriptures. That there is to be an "End of the World," i. e. of this dispensation, is there oft affirmed, and men are enjoined to ever live in readiness for it. And he who can find any thing to ridicule, even in the mistaken

opinions of men on so momentous a subject, cannot belong to the number of those who watch and pray lest they enter into temptation. There is of course, no danger to be apprehended from collision with any comet; but in this trifling, the *Home Journal* has shown itself as deficient in wit as it supposes the comet to be in solidity.

A letter from the Neapolitan correspondent of the London *Christian Times* describing scenes of which he was an eye-witness, discloses a strange view of religious ceremonies in that most Catholic country. In reading it, one can with difficulty persuade himself that they are not the Pagan rites which formerly prevailed there, and of which we have glimpses strangely like the present in the classic poets, but the worship of Christian men, who are supposed to know that there is one Father in Heaven who made all things, and one Mediator the Lord Jesus Christ, by whom they may approach unto Him. We are aware the Roman Catholics at home bear no good-will to their Protestant fellow-countrymen, but they do not know the obligations under which they lie to the heretics. Were it not for the light diffused by Protestantism, and the public opinion thus created, we should have the same scandals enacted here. See the article in another column.

THE BOLD DAMARAS.—Two Hill Damaras had, it seems gone in search of honey, and having found a bees' nest in the cleft of a rock, one of them made his way through the confined aperture that led to it, for the purpose of possessing himself of the honey-comb. But he had not long been thus engaged when he discovered a narrow circular passage, leading apparently right through the nest. He told this to his comrade on the outside, who suggested that it was probably caused by a serpent. However, seeing nothing to indicate the reptile's presence, he resumed his labor, and, having secured the honey-comb, was about to withdraw from the aperture, when, to his horror, he saw a huge ondar making towards him. The reptile passed the poor fellow in the first instance, but suddenly turning round, it plunged its murderous fangs into the man's body. The poison was of so virulent a nature as to cause almost instantaneous death. The survivor, witnessing the fate of his friend, fled precipitately. On his way home however when his agitation had subsided, he determined to revenge himself on the reptile, and early the following day he returned to put his plan into execution.

Having seen the serpent leave the aperture in question, he slipped unperceived into it, and quietly awaited the reptile's return. As soon as he observed it approaching, he coolly placed his open hand across the narrowest part of the passage, and just as the monster's eyes glared within, he grasped it by the throat, and, striking its head to and fro against the rock on either side, soon succeeded in destroying it.

Once a lion found its way into the church at Richtenfeldt. The alarm being given, the Damaras, assegai in hand, rushed to the spot, and seizing him by the tail and ears, dragged him bodily out of the sacred edifice.—*Anderson's Exploration in Southern Africa.*

THE BURNING OF THE ALEXANDRIAN LIBRARY.—The Alexandrian Library was founded by Ptolemy Soter, and placed in a building called the Bruchion. It was augmented in successive reigns to 400,000 volumes, and an additional 500,000 were placed in a temple called the Serapeon. The Bruchion, with the books it contained, was burnt in the war of Caesar, but the Serapeon was preserved. Cleopatra, it is said, added to it the library of Pergamos, given to her by Mark Anthony, consisting of 200,000 volumes. It sustained repeated injuries through subsequent revolutions, but was always restored to its ancient splendor, and numerous additions made to it. Such was its state at the capture of Alexandria by the Moslems. Amru, their general, who was something of a poet and man of letters, had in the city the acquaintance of a philologist, called John the grammarian. The latter perceiving that Amru, in making account of the treasures of the city, did not notice the library, solicited that the books might be given to him. Amru wrote to the Caliph, stating the merits of John, and requesting to know if he might give him the library. The laconic reply of Omar has often been quoted, "The contents of those books," said he, "are in conformity with the Koran, or they are not. If they are, the Koran is sufficient without them; if they are not they are pernicious. Let them, therefore, be destroyed."

Amru, it is said, obeyed the order punctually. The books and manuscripts were distributed as fuel among the five thousand baths of the city; but so numerous were they, that it took six months to consume them.

This act of barbarism is considered somewhat doubtful by Gibbon, as it is not mentioned by two of the ancient chroniclers, one of whom was patriarch of Alexandria, and has detailed the capture of the city. There are other sources of doubt, not easy to estimate, but on the whole, the destruction of the library has been generally believed and deplored by historians, who have thought that much of ancient literature, valuable to history and letters, thereby irrecoverably perished.

SERPENT GODS.—Amongst the various forms of idolatry in India, that of the worship of various animals seems one of the most extraordinary and degrading. Thus, the cow, the monkey, the dog, the jackal, and other beasts, are objects of divine honor—have regular festivals, and receive costly offerings from the people. It may be that the terror in which some of these animals are held, and the supposed benefit conferred on the people by others, have first induced these superstitious practices.

One of the animals thus exalted to the rank of a god, is the hooded-snake called Cobra Capella. The bite of this snake is exceedingly venomous, and its form very frightful. To the temples the people bring their sacrifices, and suppose that by so doing they shall secure the favor of the serpent-god, and prevent the attacks of the hooded-snake on themselves and their families. The following account of the worship of this animal is taken from the journal of two gentlemen, Messrs. Bennet and Tyerman, when visiting Allahabad, in India:

"Some remarkably shocking instances of absurd superstitious worship we saw while here. We happened to be visiting a very handsomely stone-built temple, covered with well-executed sculptures of their own idols, holy persons, &c. in stone. In this temple are several stone idols, representing the Cobra Capella, or hooded-snake. The largest, which represents a serpent twelve feet long, with five heads, and the hoods all expanded, coiled into a sort of gordian knot, and very well cut, is the principal object of worship in the temple. While we were looking at this stone snake, a horrid looking man unclothed, rushed in, (he was about twenty-five years old,) being covered with ashes, and his huge quantity of hair matted with mud—his eyes appeared inflamed—he bowed before the serpent—then prostrated himself—respectfully touched his head—looked fixedly upon the serpent—prostrated himself again—then touched it, and then passed quickly out, as if in great delight that he had been permitted thus to worship his favorite god."

How thankful ought we to be that we are not brought up to such fearful and degrading customs; and that the only serpent we need to dread is, that old serpent Satan, but whose power to hurt the children of God has been completely taken away by the work of Christ!

THE AFRICAN DAUGHTER.—On entering a house to attend a sick child—for a missionary must be a doctor too—he must indeed turn his hand to every trade and help himself—if he does not, woe be to him, for there is none to help him! And therefore, you will find him, for weeks together, working perhaps at the anvil, sometimes digging, sometimes making mortar, sometimes tinkering—any thing and everything that you can mention. But to return. On entering a house to visit a sick baby, I said to the mother who was weeping (she was a convert), "What aileth thee? Is the baby still ill?" No, no," she replied, with a heavy sigh. "Why do you weep then?" "Oh my mother!" was her reply. "Which! your mother-in-law?" "No not my mother-in-law; my own dear mother who bore me!" And she paused and sobbed as if her heart would burst through her bosom. I said, "What is the matter with your mother?" Holding out the Gospel of St. Luke in her hand, bedewed with tears, she said, "My mother," (who was still in her native district, from whence this daughter had been brought captive), "my mother will never see this book! my mother will never hear the glad tidings of this book! and sighing and sobbing again, she looked to heaven, and breathed a prayer. It was 'My mother, my mother! The light that shone on me will never shine on her! She will never taste that love of the Saviour that I have tasted!' Oh, could you have witnessed that sable daughter of Africa weeping for a far distant mother, and looking heaven-ward and saying, 'My mother!'—*Moffat*.

MURRAIN APPROACHING.—A correspondent of the London Times says that an exceedingly fatal epidemic has been for some time ravaging the herds of Central Europe, and has now reached Konigsberg, where one proprietor is said to have lost three hundred head in a night. The writer says:

"In 1745, the same or a like epidemic, was introduced into England by means of two calves from

Holland. In the second year after its introduction over 40,000 cattle died in Nottinghamshire and Leicestershire, and almost as many more in Cheshire. During the third year remuneration was given by the government, who had ordered the destruction of diseased cattle, for no fewer than 80,000 head, while twice as many more according to the report of one of the commissioners, died of the malady. In the fourth year it was equally fatal, nor does it appear to have completely disappeared till eight years after."

On the Continent every exertion is being made to arrest the progress of the infection, and military detachments are charged to destroy all cattle that become infected in Prussia. If only one of a herd should be attacked, the authorities order the whole to be slaughtered; and cordons sanitaires are established along the frontiers to prevent the ingress of cattle from districts in which the disease exists. If these statements are not exaggerated, the loss of so many cattle must seriously diminish the supply of food in Europe, and may give rise to insurrectionary movements on the part of the people.

CLEOPATRA'S NEEDLE.—Not a knitting needle, nor a darning needle, nor a sewing needle of any kind, but an immense obelisk of red granite about seventy feet high, and nearly eight feet through at the base, covered all over with singular characters, each one of which represents some event, or tells some truth. It has taken some of the wisest men in the world a great many years to decipher these curious devices; but at last, by being patient and persevering, they have succeeded. And they tell us, that this immense stone column was cut out of a single piece of granite, about the time the children of Israel came forth from Egypt and transported hundreds of miles to its present location, where it was set up as one of the ornaments of a great city, and where it has for three thousand years, remained—while the city it adorned, has crumbled to the dust and entirely disappeared.

POVERTY OF SPIRIT.—A man must be emptied of himself, in order that he may be filled with the blessings of the gospel. He must become rich in faith, and a partaker of the kingdom of heaven. Blessed, therefore, is the man who thinks meanly of himself, and highly of his Maker and Redeemer. Blessed is the man who walks humbly with his God, and is also humble towards his fellow-creatures. Blessed is the man who both feels and manifests this poverty of spirit. This temper may not exalt him in the eye of the world, but it is the temper befitting his condition—it is a temper honorable to God and truly beneficial to his fellow-creatures. It is the temper which Christ has pronounced to be characteristic of the Christian.—*Thornton*.

CURE FOR RELIGIOUS DEPRESSION.—The best way to dispel fears for our personal safety is to labor for the salvation of others. Professed Christians often get in a morbid state of mind about their religious prospects. They are afraid they shall not be saved. Perhaps they will not. If that is their chief anxiety, they do not deserve to be. It is very selfish always to be thinking about their own future happiness, and in their terrible fears they are paying the just penalty of their low ambition. But let them go out of themselves, and try to secure the salvation of others, and all their fears are gone. Then they are doing God's work, and they have no doubt of his love.

SMILES.—Nothing on earth can smile but a man! Gems may flash reflected light, but what is a diamond flash compared with an eye-flash and mirth-flash! Flowers cannot smile. This is a charm which even they cannot claim. Birds cannot smile, nor can living things. It is the prerogative of man. It is the color which love wears, and cheerfulness, and joy—these three. It is the light in the window of the face, by which the heart signifies to father, husband, or friend, that it is at home and waiting. A face that cannot smile is like a bud that cannot blossom and dries upon the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both, more bewitching than either. But all smiles are not alike. The cheerfulness of vanity is not like the cheerfulness of love. The smile of gratified pride is not like the radiance of goodness and truth. The rains of summer fall alike upon all trees and shrubs. But when the storm passes, and every leaf hangs adrip, each gentle puff of wind brings down a pretty shower, and every drop brings with it something of the nature of the leaf or blossom on which it hung; the roadside leaf yields dust; the walnutleaf, bitterness; some flowers poison; while the grape blossom, the rose and the sweet briar lend their aroma to the

twinkling drops, and send them down in perfumed drops. And so it is with smiles which every heart perfumes according to its nature—selfishness is acrid; pride, bitter; good-will, sweet and fragrant.—*H. W. Beecher*.

ORIGIN OF WORDS.—The origin of the term "windfall" is said to be the following: Some of the nobility of England by the tenure of their estates were forbidden selling any of the trees upon them, the timber being reserved for the use of the royal navy. Such trees as fell without cutting were the property of the occupants. A tornado, therefore was a perfect god-send in every sense of the term to those had occupancy of the extensive forest, and the windfall was sometimes of a very great value.

MY JOURNAL.

From Sept. 28th, 1856, to Feb. 15th, 1857, I have been unable to preach, or perform my accustomed duties connected with the Advent cause. During four and a half months of sickness, and weakness, at home and abroad, I have suffered a painful discipline, both of body and mind. I have had many and anxious thoughts concerning my family, as also, the Advent churches, and the cause in general. It has been very painful to look upon the suffering interests of the Advent cause, with no ability to serve, or render aid, as in former times. But I was obliged to submit to this trial of my faith and love for the best of all causes—that of the speedy, blessed advent of our Lord Jesus Christ.

In these privations and trials, I have been led to reflection and serious self-examination. While looking over a life of great excitement and toil for more than sixteen years in the Advent movement, I have seen much that I would now amend, but also, much which I praise God, he enabled me to do for his cause. But the past is sealed up for the judgment, and I will not dwell upon it. Suffice it to say, that a review of the Advent mission, has only strengthened me in the assurance that I have been in the way of my duty, and that my chief concern in future should be to fulfil my ministry in all faithfulness to the end. May God help me.

My personal interest in Christ has also been a subject of deep searchings of heart. Am I a child of God and an heir of the kingdom? Shall I preach to others, and be a cast-away at last? I well know that we may suffer, and labor, and even sacrifice much in the cause of religion, and yet be as sounding brass and a tinkling cymbal. But in all my meditations I have felt that my Saviour suffered for me as for all the redeemed, and that he had saved me by his blood.

I did not have it in my heart to murmur against his Providence when I felt pain in every part, and could not escape it. And though "no chastening for the present is joyous but grievous," now that the extreme pain is over, I can say it has been "good for me that I have been afflicted." I have no complaint to make against my God. The words of the poet have been very sweet to me.

"Trust in God!
Thou forlorn one cease thy moan,
All thy pain and all thy sorrow
Are to God the Highest known;
He leaves thee now but helps to-morrow:
Trust in God!"

"Hold to God!
The blows he deals in love are given,
That thy soul's health may better fare;
So mayest thou know the fear of heaven,
Confide in his parental care.
Hold to God."

I must hope I am numbered among the disciples of Jesus, and the heirs of salvation. I do look for a better country, that is an heavenly, and long and sigh for the day, when Jesus shall come in his power and glory, and give us the kingdom.

Early in February, brother Litch, in connection with his beloved people invited me to spend a month in Philadelphia, and preach and visit among them, as I might have strength to do.

Sabbath, Feb. 15th.—I preached for the first time since my sickness, and baptized, in the Advent chapel, Kneeland street, Boston. I had attended many of the meetings, and took part in prayer and conference, but had not been able to preach till now. I gave a discourse on the plan of salvation, as given by the apostle Peter, in the second chapter of the Acts. We had a season of blessedness in the administration of the word, and in the ordinance of baptism. The church is much encouraged, and is being blessed under the faithful labors of Elder Fassett. He is a "true yoke-fellow," which I cannot say of some we have had with us in time past. I trust that God is turning our captivity, and that, at length, we shall see and enjoy a permanent state of prosperity.

Monday, Feb. 15th.—Bid adieu to home and

friends, and with Mrs. H. took cars for Westboro', Mass., to be the guest of brother Griggs for the night. We met with old friends at his house by whom we were very cordially greeted, and being unable to speak, enjoyed a happy social evening. The church here is prospering under the faithful labors of brother Cyrus Cunningham Jr. He is much liked, and is useful, not only in the church, but the community. Brother Griggs, Streeter, Fairbanks, and others, who have "borne the burden and heat of the day," are now enjoying the fruits of their sacrifices and toils. May pastor and people have continued prosperity.

Tuesday, Feb. 17th.—Mrs. H. returned to Boston, and I proceeded on my journey. Called at Worcester, and visited several families. I found brother Taylor in good spirits, and the church of his care in prosperity. God has watered and refreshed them the winter past. Twenty-four have been added to the church by baptism, and others by letter. They have indeed had good times.

Called upon brother C. Wood, who returned from the West last year, at the time I went out. He was taken down with fever and ague, and has had quite as bad a time as I. We cordially sympathized and congratulated each other on our deliverance from shakes, fever, delirium, sweats, and depression. May our deliverance prove to be final.

In the P.M. took cars to Hartford, Ct. As the hackman was ignorant of Deacon Clapp's residence, which is my home, I told him to take me to the house of prayer. There I found brother C. with others, as I expected. They were engaged in a class meeting. The moment I entered, I felt that I was in the house of God,—and the place was so filled with the divine presence, that it was the very gate of heaven to my soul. Oh, it was indeed good to be there. The theme of the speakers was "rest." The rest that "remaineth to the people of God." Being in the spirit of the subject, and the presence of God, the God of rest being with us, we were thrice blessed, from the ocean of love and blessedness.

At the close of the meeting, I put up with Elder Crowell, the pastor. I found him and family well, and had a delightful visit with them, and others on whom I called the next day. The church is being blessed and prospered under the labors of brother C.

Wednesday, Feb. 18th.—At noon took the cars for New York, and arrived in the evening, and took tea with brother Gunner, by whom I was very cordially received. I put up with brother Warner, while in the city, and visited others what I could during my stay.

Thursday, Feb. 19th.—Called upon brother Whiting, Porter, and others, and preached in the evening, in Hall, No. 600 Broadway. It was not a pleasant evening and the audience was small, but the season was cheering.

Friday and Saturday were improved in visiting the sick and afflicted, and others, so that the week was well improved, for an invalid like me.

Sabbath, Feb. 22d.—Preached twice. We had a large representation of the friends of the cause, with some new hearers, who had not heard on the subject of our hope. We had a blessed day indeed: never a better, in New York, and I have had many good seasons in that Babylon of the West.

The little church yet lives. Brother Gunner has held on, and held out under many discouraging circumstances, and I found him hopeful and cheerful, mid all the difficulties of his position. We left them in good spirits, with the hope of visiting them again soon, and lending a helping hand.

Monday, Feb. 23d.—I was called back to Boston on important business, all of which was by the blessing of God adjusted. By this unexpected call home, my visit to Rahway, Morrisville, &c., was cut off, and on my return South, I had no time to call on them. I arrived in Philadelphia, Saturday evening, Feb. 23th, and put up with my old friend, Dr. Thomas Wardle, where, as always, I was very kindly welcomed by him and his interesting family.

Sabbath, March 1st.—Preached twice in the hall, corner of Filbert and Tenth street, which was filled. We had a blessed day. The old soldiers were cheered up, and some of them shouted for joy, and we all had a good time. Praise God. Brother Litch being absent, Elder Fulton received me cordially, and co-operated in the services.

Agreeably to the invitation of the friends here, I shall spend several weeks, and do what I can to help them. They are in a low and scattered state. And the deep religious interest that now pervades many of the churches here, has drawn off some of their number, which has made it more discouraging for them. Well, we shall make a united effort to build up, and strengthen the good cause. May God, who has never forsaken us, be our help in this time of need.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

NO REST OUT OF CHRIST.

"THE wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

As the stormy winds cause the mighty sea to foam and dash against the rocky shore and sandy beach with relentless fury, so the stormy passions, sinful lusts, and corroding fears, that dwell within the breast of the wicked, keep them in a constant state of restlessness, and mental disquietude. Rest they cannot in their present state; they may wish for it, but it is beyond their reach; they may seek for happiness, but will not find it. The way of peace they know not. "There is no peace, saith the Lord, unto the wicked." They look forward to the unknown future with trembling and dread; they are in constant fear of that punishment which they know is justly their due. They see their dearest treasures, one by one fade away, and their earthly hopes vanish into air, and their hearts are filled with bitterness and sorrow; yet such is the pride and obstinacy of their hearts, that they will not humble themselves under the mighty hand of God, and seek for rest, where only it can be found, in Christ. They will not listen to the pleading voice of the Saviour, which says, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls."

The Spirit entreats them, and conscience reproves, and Jesus invites, yet like Felix they tremble, and like him say, "Go thy way for this time, when I have a convenient season I will call for thee."

What madness! what folly! to refuse peace and rest when it is freely offered, without money and without price. No wonder the wicked cannot rest, when they neglect the Son of God, and despise the proffered mercy of the bleeding Lamb of Calvary. No wonder they are in a constant state of fear and restlessness, when they are treading a path fraught with so much danger. A path upon which no brightness from the Sun of righteousness shines, and which ultimately ends in death and the darkness of despair. How deplorable is the state of the wicked, how sad to contemplate!

Reader, are you in that state? If so, remain there no longer, but flee to Christ and find rest in him. It may be that you have once known what it was to rest in Christ, and sweetly repose on the promises of God, but have left thy first love, and are now wandering by the cold stream of Babylon, sad and dejected, weary of life, without hope and without rest; yet do not despair; there is yet hope; listen to those sounds of love and mercy that steal over Judea's lonely plains, "Jesus of Nazareth is passing by." Hear the gracious words which fall from his lips, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Will ye not come and find rest for your weary souls? To-day, accept of offered mercy, delay not. The day of judgment is near; time is short; seek rest in Christ and live forevermore in the promised land of rest, the saints' inheritance.

Lowell, Mass., 1857.

LETTER FROM A NEW LABORER.

I HAVE been impressed for a long time, that it might be my duty to labor in some way more publicly than I have done in the cause of God. I have been more impressed with this thought lately than ever before. Wishing to do what is duty, and not wishing to yield to temptation, I am in an unsettled state, that is very trying and unpleasant. It has been with me a subject of many prayers, and many tears, though I have seldom mentioned it to my most intimate friends. It is true, I have been spoken to on the subject by brethren and have not given much encouragement of acting, because they seemed to be expecting more from me than I had any reason to think there was in me to expect. And it may as well be said here, that I do not think that I possess talents enough to become a minister; yet I remember that the servant that had but one talent was required to improve that one.

I see a world lying in wickedness, and sinners

all around, perishing with scarcely a word of warning. I see one branch of God's professed people apparently stupified by what appears to me to be a delusive hope, that this world at some time, in some way, or by some means, is all to be converted; and they seem to say practically, there is time enough yet, and we need not be concerned about our work. I see another branch of the church, who, while they hold what seems to me to be the truth on this subject, viz., that "the end of all things is at hand," yet, strange to say, they seem (many of them) to have practically fallen into the strange idea that we are so near the end as to be excused from doing anything, or rather, that nothing can be done. One is comparatively idle because there is so much time, the other because there is so little.

Thus in a few words I have expressed what in part forms the basis of my feelings on this subject. And the question now comes up, What can be done, and one ready answer is, Of myself I can do nothing; but by the help of the Lord I can perhaps accomplish something; if in any way by going into small places not visited much by preachers, and where a small gift consequently would be more likely to be acceptable, and hold meetings in private houses, and school houses, and labor from house to house, as Providence seemed to direct. If this should meet the eye of any in such places, who think good might be accomplished in this way, and who would like to have some one come and engage in such work, if they would signify such wish by sending word to brother Himes, who is well acquainted with me, I might regard it as an indication of Providence that there is something in this way for me to do. I have made this simple statement of my feelings, not because I want to leave a good situation in business, and a pleasant home, for a transient life, and the privations and trials incident to such a calling, unless I can by so doing better serve the cause of God, be instrumental in bringing more to a knowledge of the truth, and thereby please the great Head of the church,—which last consideration should outweigh all others.

NOTE.—We commend our brother, as a judicious and pious man. He will not fail to do good, wherever he may be called to labor. Any opening for him will receive attention, if directed to me.

J. V. H.

LETTER FROM C. LAWTON.

DEAR BROTHER:—I feel to call upon my soul to praise the Lord from its very depths for what he has done for us as a people, and that the *Advent Herald* still lives to perform its mission. My soul says let it live to the consummation. I believe it will, as I believe with you it advocates pre-eminently the cause of God and is a medium through which he can speak and be heard, inasmuch as he has a people that will speak the truth and lie not.

We all sorrow with you my brother, and remember you as being bound with you. But we are prisoners of hope. Our Deliverer, He will come quickly, I know he will, I have had strong assurances of it within a short time. God has manifested himself to me in a remarkable manner. I wish I could picture to you the views I have had of the Father's great plan from beginning to end, but time and strength would fail me. I do not wonder that Daniel said, "I exceedingly fear and tremble." I have often been compelled to exclaim with unbelieving Thomas, "My Lord and my God!" A voice is saying unto us, Awake! awake! awake! "For now is your salvation nearer than when you believed." See that ye refuse not Him that speaketh. Cheer up brother. This is the darkest hour of our lives. It will soon be past, and we shall have a glimpse of eternal day. The morning light is breaking; glory be to the Father, Son and Holy Ghost, for what my eyes see and my ears hear. We have corn in Egypt, light in our dwellings, and a greater than Joseph is here. O I want to follow where Jesus leads; for I have had a sweet foretaste of that land into which he is leading us. Truly God has laid help upon One that is mighty, and through him we are able to go up and possess the land. It is even as Caleb and Joshua testified, a land flowing with milk and honey. Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive of its glory. The church of God is coming up, terrible as an army with banners, leaning on the arm of her Beloved. She will now see of the travail of her soul and be satisfied. Let us hold on to our confidence which hath great recompense of reward.

O praise the Lord for a place at the feet of Jesus; it is an exalted position. It is the place to buy gold tried in the fire, eye-salve that we may see, and white raiment that we may be clothed. O how needy we are!

This is an awfully solemn and eventful time in

which we live. The floods have risen in Troy and Albany; and while I am writing the people are perishing where none but God can help. May it be a warning without a greater visitation. O my brother, it makes me sad, but our Father is at the helm, and we have an Ark of safety, and all things work together for good to those that love God.

The last time I saw your face in the flesh the gas lights were going out in the house of worship, and you, after having preached a sermon from the text, "Behold I come quickly," was exhorting the sinner to repent before the light of heaven went out and left them in eternal darkness. It was a thrilling scene. Who did not feel it! It was at the close of the Conference in Providence, R. I. My mind often goes back to that meeting as an extraordinary event in my Christian experience. I look over that devoted company with interest, and I listen again and again to the precious truths poured forth by the faithful, and the reports each one brought in of his stewardship, and I say, truly, the least of you is greatest and the greatest is servant of all. I can assure you I came home from that meeting with my spiritual strength renewed. I felt that we were strong in the Lord and in the power of his might, and I have ever since that time devoted all my energies of head, heart and hand, with an eye single to the glorious cause of our coming Lord. The scenes through which I have passed since that time have been trying and various. I have had some great struggles with the Evil One, sometimes down in the valley and then upon the mountain top; sometimes nearly slain; but, glory to God, I have been able to keep my position at the feet of Jesus, and I am still alive; and though the flesh is weak, the spirit is strong and willing.

When I read the *Herald*, and find it published that you are probably sinking under the heavy burden that is resting upon you, my soul is stirred, and I mourn that you should be stayed or limited for want of means, and if it were in my power, gladly would I free the *Herald* office from debt, and thus help lift the burden that is crushing my faithful brother. When it is well with me, I will remember thee. I presume when our spiritual necessities are all supplied we shall have all the money we need at least. I received your kind notice of my indebtedness and gladly respond, as far as I am able at present; but still live in hope of doing more soon. You have a number of books on your shelves I have desired much to have, if I could pay for them, but cannot now. Send me your new hymn book, for I want to sing with my Advent brethren and sisters, as well as read and pray with them, in spirit, though I am not permitted to meet with them often. Yours, in hope of speedy redemption,

C. LAWTON.

Troy, N. Y., Feb. 9th, 1857.

Letter from E. A. Dodge.

THERE is a protracted meeting being held in this place, and there has been quite a revival; but a few evenings since, one of the preachers in the Methodist house, in his sermon, compared the belief of the speedy advent of our Saviour with spirit rappings, &c., and stated that they taught that all that was necessary to be saved, was to believe in the speedy advent; and that a man might be a profane swearer before, at the time, and after, embracing these false doctrines. I had the charity to believe that he did not intend to misrepresent, but had been misinformed, and therefore, after meeting I took him one side and asked him why he made such a statement; he said it was so, and further, they (the Adventists) denied the immortality of the soul. I said to him that I took the *Advent Herald* and—here he interrupted me, and said he had taken it (the *Herald*) for some time, I think the expression was "several years." I asked him if the *Herald* taught any such doctrines, and he replied, he did not know, and immediately turned and left me.

What shall we think, when preachers thus misrepresent! for if he told the truth when he said he took the *Herald*, he must have wilfully misstated in his sermon, or else I have been in the dark as to the doctrine taught in the *Herald*, and I have taken it ever since it was first published. If I am wrong, will you please set me right in this matter! At all events, I think such preaching had a very bad effect, as the revival has almost entirely ceased.

E. A. D.

Montezuma, Feb. 9th, 1857.

If you will give the name and address of the preacher referred to, it can be determined if he ever took the *Herald*. If he has taken it, there is no excuse for his statements.

The Seen and Unseen.

PILGRIM to the Celestial city, toiling 'mid earth's thousand snares, think of thy glorious everlasting reward! Contrast the seen with the unseen; the

present with the future; the temporal with the eternal. Is thy name cast out as evil among men? it is registered in the book of life. Do worldlings separate thee from their society? thou shalt be admitted to the companionship of heaven. Art thou counted as the offscouring of all things? thou shalt shine as the brightness of the firmament in the kingdom of thy Father. Are thine eyes dimmed by tears of sadness? they shall gaze tearlessly and unweariedly on the resplendent glories of the golden city. Are thine ears wearied with the sounds of woe and suffering? they shall ere long be greeted by the symphony of angel harps. Is every passing breeze burdened with thine agonizing prayer, "Thy kingdom come!" with untiring voice thou shalt unite with the seraphic host in swelling the melodious strain, "Alleluia, for the Lord God omnipotent reigneth." Art thou a lonely, weary wanderer, beset with dangers on every side? the eternal God is thy refuge, and underneath thee are the everlasting arms.

Oh pilgrim fear not, look up and rejoice, for thy redemption draweth nigh. Soon shall the glad morn of Zion's glory throw its radiant beams around thee: soon shall thy Redeemer wipe away thy burning tears—place the conqueror's palm in thy hand—encircle thine immortal brow with a crown of dazzling radiance, and lead thee forth where are living fountains of waters.

There, in that happy land, where the blight of death never falls, thou shalt have an endless home. There amid the balmy bowers of Eden—on the banks of the crystal river—beneath the shadow of life's unfading tree—there shalt thou be recompensed for all thy tears and sorrows, and watchings, and disappointments in this present world. There thou shalt enjoy the society of thy Saviour; shalt be associated with the angel hosts as they shout for joy over a renovated world. For this thou canst well forego the poisonous pleasures of earth: for this thou canst cheerfully meet the ills and storms of life; canst brave its perils and bear unmoved its woes and hardships; for this thou canst smile though the thorns of the rugged pathway pierce thy feet; for this thou canst rejoice when affliction's dark wave rolls over thee, knowing it will work for thee an eternal weight of glory.

Christian pilgrim, let nothing daunt thee. Let nothing hinder thee in thy course. Let not the pleasures of this world draw thee back. Let not its frowns intimidate thee. Bear its bitter scorn, its cruel hatred unflinchingly, as did thy Master. Suffer with Him, and thou shalt reign with him within the emerald walls of the eternal city.

Time is Precious.

If time is so short, and the things of eternity so momentous, and if our everlasting state depends on our now embracing Christ, and living to his glory, how diligent ought we to be in the improvement of the swiftly passing hours; so that when our time is all gone, we may find our work finished, and be accounted worthy to enter into the joy of our Lord! "Beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot, and blameless." And the nearer we approach the great consummation, the more active ought we to be in the things which belong to our peace, and the good of our fellow-men. "So much the more as ye see the day approaching," Dr. Cumming well expresses this idea. "I believe," says he, "that the morning twilight is near; I believe that the axes are heated by the accelerated revolutions of the wheels of time, as they near their rest. But instead of that being a reason for relaxing our exertions, it is the reverse; if the letter-paper is nearly full, let us crowd more writing into the space that remains; if the candle-light is nearly extinguished, let us work the harder ere it go out." O let us see that our loins be girded, and our lamps burning, as men waiting for their Lord. Let us seize the precious moments as they fly, and faithfully use them to the best of purposes;—to our own highest interest, and the promotion of God's glory, that when the solemn announcement is uttered from the throne, "It is finished," we may be able in some humble sense to respond, "I have finished the work thou gavest me to do."

R. HUTCHINSON.

An Exhortation.

"BECAUSE thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come upon all the world to try them that dwell upon the face of the whole earth."

In all ages and at all times the true followers of Christ have their trials and temptations to encounter, and find great need of patience to overcome them, and maintain their confidence in God. But we can turn our attention to the sacred volume of

inspiration and there read for our encouragement to be on our pilgrimage journey, "Because thou has kept the word of my patience I also will keep thee from the hour of temptation." Blessed promise to the child of God to have the assurance left them to be hid in the day of the Lord's anger, when he shall arise to shake terribly the earth. When all nature shall shrink before his presence, we may feel a consciousness and peace within, which will indeed be worth more than all earthly treasures. For the trials of this mortal life are not worthy to be compared to the glory that shall be revealed at the revelation of Jesus Christ. "Be patient, my brethren, unto the coming of the Lord," is an exhortation from one of the dear inspired followers of our blessed Master, and how much more should we feel encouraged to press our way through opposing elements, for we do know that our redemption is nigh. Come, my brethren, and sisters, let us gird on our armor, and go boldly forward, doing all that is required of us at the hand of God, for in due season we shall reap if we faint not. Our God is an unchangeable being. He is as willing as ever to own and bless his cause. Then let us rally once more and try to use the means of grace placed in our hands for the salvation of our fellow-beings, and not give over the struggle until we shall hear the judge say, "Well done, good and faithful servant; enter into the joy of thy Lord."

"Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

ELIZA M. KENT.
Millbury, Berrien Co., Mich., Jan. 1857.

BRO. N. W. SPENCER writes from Shabbona Grove, DeKalb county, Ill.:—"I sympathize with you, brother Himes, in your afflictions and hope that you may be sustained in your efforts to spread the news of the soon coming kingdom. I like the *Herald* and shall do what I can to promote its circulation."

RABBI ELIEZER said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Then you should turn to God to-day, perhaps you may die to-morrow; thus every day will be employed in returning."

A CHRISTIAN that lives here among his enemies, should never stir out without his guard.

DARKNESS may as well put on the name of light, as a wicked man the name of a Christian.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Obituary.

DIED, at Morrisville, Pa. Jan. 23d, Mrs. ELLEN JENKINS, in the 22d year of her age.

Sister Jenkins was for some years a professor of religion, and a believer in the personal coming and reign of Christ, and although she experienced some declension from her first love, yet to the last she manifested a tender regard for her religious obligations, which enables her surviving friends to "sorrow not as those who have no hope."

J. T. L.

DIED, at Leeds, Eng., Dec. 10th, 1856, Mrs. ELIZABETH JENNINGS, aged 43 years.

Sister Jennings was one of our most earnest and active friends in the Advent cause in this town. It appears she was brought to know the Saviour in her youthful days, and attended the ministry of the Wesleyan Methodists; but through the wiles of Satan she relapsed into lukewarmness, if not indeed into a backslidden state. Through the mercy of God, however, she was led, about eight years ago, to hear the proclamation of the Advent night—was fully aroused and renewed, and gave herself afresh to God and his people. She has ever since met with those who are "looking for the Lord from heaven," and enjoyed the favor of God, and sweet communion with Him. She possessed a noble and independent spirit, loved the truth, and fearlessly advocated it according to her ability, wherever she had an opportunity. For several years she was a member of the Committee of the Leeds Branch of the Ladies Temperance Society. She suffered much affliction of body, but sustained it with a cheerful and admirable patience; and but for a severe disease of the heart and lungs, would have been much more useful than she was. She died with a full and glorious

hope of a resurrection from the dead, and an inheritance in the kingdom of God. The memory of the just is blessed.

C. A. THORP.

Leeds, Eng., Feb. 13th, 1857.

DIED, at Leeds, Eng., Jan. 23d, 1857, ANNE HOUGH, daughter of brother Joseph Hough, of this town, in the 17th year of her age.

In the flower of her age she has been called away from the company of her friends, and from those to whom she was dear. But her family mourn not as those who have no hope; they fully expect to meet her again—where

"Sickness, sorrow, pain and death,
Are felt and feared no more."

From early years she had been the subject of religious impressions; but not until a few weeks before her death did she experience that full dependence on God's truth, which brings sweet peace, and joyful confidence, and a close communion with Him. She passed calmly away, and had a blessed prospect of a happy meeting with her friends and all the redeemed, and of possessing eternal life in the presence of her Lord.

C. A. T.

Leeds, Eng., Feb. 13th, 1857.

DIED, in the city of New York, on Friday, the 6th inst., at 3 o'clock P.M., brother JACOB FENN, aged about 50 years.

His remains were brought on Sabbath morning to the Hall, No. 600 Broadway, where the Advent Mission church of this city worship. Quite a number of the church and congregation, and the colored friends of our departed brother were present. After appropriate services, suited to the occasion, the remains of our deceased brother were taken to Cypress Hill cemetery, on Long Island, and there deposited in the silent grave, to rest till the morning of the resurrection. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13. "Let me die the death of the righteous, and let my last end be like his."—Num. 23:10.

WM. TRACY.

New York, March 9th, 1857.

Since the above was in type, we have received the following notice from Elder Gunner, giving some additional particulars of brother Fenn's sickness and death.

DIED, in New York city, March 6th, 1857, brother JACOB FENN, in the 57th year of his age.

Brother Fenn was a noble-hearted Christian. A sable son, born in the South, he was warm and ardent as a southern sun. In early life he was a slave. For many years he was an upright and consistent member of a Christian society in Baltimore, Md. In New York his "praise" was heard in many churches, for he was a disciple of a sweet spirit, and his presence, counsel, and word of prayer, were eagerly sought after by those of kindred faith. In certain class-rooms he was known by the appellations of "Father Fenn," and "Father in the gospel," &c., and he was considered to be a capable and interesting leader. He embraced what he termed his "Scripture" views (i.e. the personal reign of Christ and kindred subjects) during the public exercises in the Advent tent erected in this city, Oct. 1848. To use his own terms, "The Advent views reclaimed his heart," and to the day of his decease he cherished and sustained them. His countenance always became radiant with joy when listening to, or conversing about the theme of redemption, and he gloried in the cross of Christ as the pathway to the crown. The songs of weary Zion he sang with plaintive sweetness, and his body seemed to fail him under a weight of rapture, when feasting upon the promises of the restitution. It was my privilege to visit him on several occasions during the months of his last sickness, and invariably, I found him patient and believing. About two weeks previous to his death he requested an esteemed friend (brother Gear) to pack up his personal effects, and write his will; he did this in prospect of death. On the last morning of his life, calling an attendant, he said, "I shall sleep to-day." At 11 A.M. a change came over him, and about 3 P.M. he slept in Christ, just as an untroubled infant would sleep reclining in the bosom of maternal love. Brother Fenn was a worthy member of the Advent Mission church in New York. He was greatly beloved, and is deeply lamented. By his own request I attended his funeral. His remains were placed in the midst of the church; several members of the honored family beneath whose roof (as a free man) he had resided thirteen years were in attendance upon the services; showing thus, a commendable degree of true respect for the memory of a worthy man, without distinction of color. May God bless them for all their acts of kindness.

F. GUNNER.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public:

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers.

(Signed) THOMAS A. DEXTER,
R. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 5

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkila, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you that your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger*.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, bilious complaints, rheumatism, dropsy, heartburn, Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other thing can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholera, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cysitis, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a Jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.
Jan. 4—1 year

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian-street.
BURLINGTON, IOWA. James S. Brandburg.
BASCOS, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. B. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CORPORA, Rock Island Co., Ill. O. N. Whitford.
DR. KALT CENTRE, ILL. Charles E. Needham.
CINCINNATI, O. Joseph Wilson.
DENHAM, C. E. D. W. Sornberger.
DENHAM, C. E. D. W. Sornberger.
DERBY LINE, Vt. J. M. Orrock.
EDDINGTON, Me. S. Foster.
FAIRHAVEN, Vt. Thomas Smith.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLOWELL, Me. I. C. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAVERHILL, MASS. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, MASS. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MORRISVILLE, PA. Wm. Kitchin.
NEWBURYPORT, MASS. Dea. J. Pearson, Sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
PHILIPSBURG, ST. ARMANDS WEST, C.E. C. P. Dow.
PRINCETON, N. Y. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Geo. W. Burnham.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONAUX, De Kalb county, Ill. Wells A. Fay.
ST. ALBANS, Hancock Co., Ill. Elder Larkin Scott.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Sheford, C. E. R. Hutchinson, M. D.
WORCESTER, MASS. J. J. Bigelow.

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BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, MARCH 21, 1857.

NEW BOOK.

"HARMONY AND EXPOSITION OF OUR LORD'S GREAT PROPHECY." By Rev. D. D. Buck, Author of "The Christian Virtues as a Divine Family," &c.

We have read with interest this work, and been greatly gratified to see with what clearness of thought, and boldness of style, the author sets forth his views upon this important prophecy.

From the preface we learn, that while "the author cannot rationally hope to prevail with all his readers to adopt his views and methods of expounding portions of scripture, which have been the subject of so much dispute and perplexity, he does hope, however, to awaken additional interest in the important subject brought under notice; and to excite universal attention to those prophecies whose fulfillment must greatly affect the destiny of the whole world." In this object of the author we greatly sympathize, and trust that his work, which has been treated with so much candor, "originality and independence," together with many others now being published on the pre-millennial advent, will elicit more study and investigation, and produce more harmony and a nearer approximation to truth and unity of faith of the whole body of the church.

The author's "harmony" of the gospel relating to this prophecy, and the "references general," we conceive to be correct, and the best we have seen. His exposition of the prophecy throughout for the most part lucid, and sustained with such logical argument, that it will be difficult to refute. He most scathingly, and, we think justly, rebukes, and shows the fallacy of the "far-fetched, labored, and metaphysical interpretation of the scriptures," followed by many writers in the past and present day. His views, however, respecting the conversion, gathering and restoration of the Jewish nation at the advent of Jesus Christ to the earth, we cannot endorse, nor think consistent with the teaching of the Scriptures, or the character, or true nature of the kingdom of God. We would be glad if a more true and scriptural faith respecting this latter subject could prevail among the believers of the pre-millennial advent. We shall hope on.

The above work we commend to the perusal of all inquirers after truth. The intelligent and thinking reader will be well repaid for the time spent in its perusal and study. It should be widely circulated; and in the hands of the Christian ministry generally.

AFFECTION OF AN ELEPHANT.—The following is related of an elephant belonging to Herr Driesbach's menagerie:

The menagerie on coming into Newark, Ohio, the keeper fell in a fit from his horse. The whole menagerie immediately came to a halt, and some members of the company went forward to pick up the man, but the elephant would not allow any person to approach the senseless form of his keeper. Taking him up with his trunk softly, he would place him on his horse, but finding that the man was senseless, he laid him down on the ground and kept watch over him. Many members of the menagerie tried to soothe the faithful elephant, who had now become furious at the supposed death of his master, but to no purpose, and there the man lay, watched by the sagacious animal. After lying in this condition for some time, a physician, who had been sent for, arrived, and yet the elephant would allow no one to approach. At length the keeper became so far conscious as to command the elephant to let the physician come near, and the elephant was docile and obedient in a moment, and the keeper was properly cared for—the elephant all the time expressing the utmost anxiety for the sick man.

EPITAPHS.—The Bible contains numerous epitaphs of the pious dead, written by God himself. The writing on Abraham's tomb, "He was the friend of God." On Enoch's, he walked with God and was not, for God took him. On David's, "A man according to God's own heart." And on John the Baptist's, "He was a burning and a shining light."

AAAAHHNNPZTEP.

No name of nation or of place,
I by these letters mean;
But if you do them rightly trace,
And put each letter in its place,
A word will then be seen.
To know what word these letters spell,
Read your Bible, and that will tell.
And when you've searched the Scriptures round,
It only once can there be found.

DR. CHALMERS, says the Vermont Chronicle, wrote upon "the expulsive power of a new affection;" another Chalmers is wanting to write on the exclusive power of an old one. For with such love of the world and the things thereof, in some of its ten thousand forms, and such absorbing interest in its goings on, how is religion to find any place in man's heart?

DIVINITY, GEOMETRY AND LANGUAGE.—At the scientific meeting at Albany, Prof. Gibson remarked upon a curious connection of geometry and language. Three letters occur in almost all primitive languages. They are a line, an angle and a circle—thus, I, A, O. In almost all languages the letters are used in the word expressing Divinity. In Hebrew, IOA is a name of Divinity. Greek AIO, the root of *aiōnios*, "eternal." In Hindoo, Japanese and other Asiatic tongues, the same letters occur in *Manitou*, the word for Spirit. These letters in the old Greek or Phœnician alphabet, are the first, last and middle letters, signifying the beginning, middle and end—Alpha, Iota and Omega.

FAMILY GOVERNMENT.—An eccentric clergyman, lately alluding in his pulpit to the subject of family government, remarked that it is often said, "That now-a-days there is no such thing as family government. But it is false—all false! There is just as much family government now as there ever was—just as much as in the days of our fathers and grandfathers. The only difference is, that then the old folks did the governing, and now it is done by the young ones!"

By the new coinage bill, passed, for two years Spanish coins are to be received at the mint at their nominal value to be paid in the new cent pieces, made of nickel and copper. The Spanish coins, accordingly, will be worth their full value in cents.

CHRISTIANS LIKE ORPAH.—They that are professors only, and make a show of religion for sinister ends, are like Orpah; in times of affliction they will kiss their mother and be gone; they will soon take leave of the Church of God. But they that are true Christians, are like Ruth, they will cleave to her, stay by her, live and die with her and never depart from her—Ruth 1:14.

ELDER HIMES is in Philadelphia, Pa., and is to remain for two more Sabbaths. His health is about the same as when he left home.

NEW PROSPECTUS;

STOCKTON'S BOOK AND JOURNAL:
A New Dollar Monthly Magazine.
Begun, January, 1857.

T. H. Stockton, having removed from Baltimore to Philadelphia; and transferred the publication of the Bible in Separate Volumes, the Bible Tracts, and Bible Times, to the latter city; now also issues a Dollar Monthly Magazine, called "Stockton's Book and Journal."

1. THE BOOK DEPARTMENT.

The "Book" department opens a Select Series of Original Works, by the Editor himself, to consist of—

1. Sermons for the People:
2. Lectures for the People:
3. Addresses for the People:
4. Miscellanies for the People:
5. Poems for the People.

2. THE JOURNAL DEPARTMENT.

The "Journal" department opens a Variety of Briefer Articles, both Original and Selected, to consist of:—

1. Biblical Expositions and Illustrations:
2. Autobiographic Records and Reminiscences:
3. Literary Notices:
4. Bibliographical Collections:
5. Pulpit and Pastoral Lessons:
6. Oratorical and Literary, Logical and Rhetorical Criticisms:
7. Sketches of Character, Scenery and Incidents:
8. Poetry, Apophorisms, &c. &c.

THE MARCH NUMBER.

The March number of the "Book and Journal" commences a New Series of "Sermons for the people." Of the former series, Five Editions have been issued; and it is hoped that the New Series will prove worthy of still more extensive circulation. Subscriptions are coming in constantly.

The Subject of the New Series is—The Peerless Magnificence of the Word of God: or, The Supremacy of the Bible, as the Only, Sensible, Infallible, and Divine Authority on Earth. The text is—"Thou hast magnified thy word above all thy name." Psa. 138:2. The design is—to assert and maintain the distinctive character of the Bible, as from beginning to end, the Book of Christ, and as such, the Mediatorial Law of the World.

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Appointments, &c.

Will preach at Manchester, N. H., Sabbath, March 22d, as Elder Morse may arrange, Haverhill Mass., Tuesday the 24th, as Elder Bentley may arrange, at Newton N. H., the 26th, Thursday, as bro. Rowel may arrange, Kingston P'n Sabbath 29th. N. BILLINGS.

If the Lord will, I will preach at Meredith Centre, Sabbath, March 22d; Alton West 29; Lake Village April 5; Manchester, No. 79 Elm st., 12; Meredith Neck 19th. OTIS G. SMITH.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

I. H. Shipman, \$1 for 4 G's to 126—We supposed you meant the old Harp.

B. Ives—Sent books the 16th inst.

I. C. Wellcome—Sent books the 16th. Such "notes" are acceptable.

Cyril Parker—The \$3 were rec'd. We send you missing Nos.

J. H. Rouse—Have sent every week. And as we should not have sent Bro. Newell's without yours, it follows that if he gets his and you do not yours, that the fault is in your P. O. Have sent back Nos.

S. Slaffer—Have sent the papers you name. As yours is the only Herald to your office, it would not aid the matter by putting your name on the paper, for it would be hidden in the wrapper.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

Have stopped the Herald sent to J. S. RICHARDS, of Lincolnville, Me., who shows no disposition to pay, and owes \$10

The paper sent to Dr. W. LOUGH, of Kirkville, Adrian co., Mo., has been returned to this office. He owes \$4.44

RECEIPTS.

UP TO MARCH 17TH, 1857.

The No. appended to each name is that of the Herald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.—March 3d. Rec'd \$5 on the Bank of Syracuse, N. Y., in a letter dated Feb. 26, and signed "R. Joshua V. Himes," without giving his real name or P. O. address, but ordering his paper stopped.—Was it not Z. Russell, of McGrawville, N. Y.?

W H Ordway \$50, H C H Payne \$50, B S Reynolds \$67, S Cogswell \$46, C Hodges, and have cr. you one dollar sent by L F A of Johnson, Vt., to No 867, D T Taylor \$41, E Chisam \$15, B Perkins \$15, S P Woodworth \$67, you are correct, J C Ramsey \$40, M Cheney \$41, H Shaw \$46, A Browning \$52—each \$1.

E Kennedy \$36, G L McKenney on acc't, U R Wicks \$41, A Labounty \$15, T W Brishin \$74, C Bond \$67, C Leavitt \$41, T Ware \$72, L Squires \$72, C I Moore \$24, Elam Burnham \$15, P H Corey \$11, P Bromley \$752, Wm L W-ell \$78, B Keith \$74, G Gay \$15—each \$2.

M L Brush \$123, E T Englesby \$19, R Andrews \$20, C Rollins \$41, and bal. of book acc't, N Smith \$15—50 cts due, G S Slayton \$15, Jos Currier \$41—each \$3.
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ADVENT



Luke 9: 28—30.

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WHOLE NO. 828.

BOSTON, SATURDAY, MARCH 28, 1857.

VOLUME XVIII. NO. 13.

SCHILLER'S "WORDS OF FAITH."

This translation is by the Rev. William H. Channing.

Three words I utter, of priceless worth,
They are the wide world's treasure;
Yet never on earth had they their birth,
And the spirit their depth must measure:
Man is ruined—poor—forsaken—
When his faith in these holy words is gone.

Man is free, created,—is free—
Though his cradle may be a prison;
Mobs are no plea of tyranny,
Nor rabble bereft of reason.
Fear not the free man: but tremble first,
Before the slave, when his chain is burst.
And Virtue,—Is Virtue an empty sound?
Man's life is to follow her teaching;
Fall as he may on life's rough ground,
To the godlike he still may be reaching.
What never the wise by his wisdom can be,
The childlike becomes in simplicity.

And God, in holy, eternal love,
Reigns, when humanity falters;
Through limitless being his energies move,
His purpose of good never alters;
Though changes may circle all matter and time,
God dwells in the peace of perfection sublime.
Oh trust in these words of mightiest power,
They are the wide world's treasure;
Through ages they've been man's richest dower,
And the spirit their depth must measure;
Never is man of good bereft,
If his faith in these holy words is left.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Desert, Wednesday, Jan. 16, 1856.—A cloudy dawn after a sad night of rain, which soaked all belonging to us,—tents, clothes, &c. Thermometer at 50°. We struck our tents about nine. The wind had gone low, and the rain had quite ceased, so I walked on before, for a solitary saunter. The sky looked heavy, but the sunshine was not lacking altogether. It came out through the masses of cloud in brilliant bursts, like fiery columns, calling the pillar-cloud to mind,—for through that very sky the glory of Jehovah had passed. The hill-range on the left came out beautifully in the sun,—brown in its general hue, but everywhere streaked with sand in long strata, like belts of snow. Not far off to the left, was the Pasha's deserted palace. Soon the plain widened and grew more thoroughly desert, the road quite ceasing, and the sand getting rough with stones. The hills on the left (*Awabait*) were speedily left behind, and the *Atakah* range, on the right, came out magnificently. During the whole afternoon we kept in sight of it. What a relief to the eye were its brown peaks and its gloomy hollows; while its long serrated line seem to cut the half cloudy, half-azure sky. Towards evening, this range took a bend southward, as if retiring to leave room for a larger plain, round one side of which it swept in a semicircle, while it left the other to be bounded by the sea. This noble semicircle of precipices is *Ras Atakah*. It maintains its full height for some twelve miles, and then drops right into the sea, eight or ten miles down from Suez, leaving not a foot of land for passage. Into this angle formed by the sea on the one hand, and *Ras Atakah* on the other, Israel marched; and here they were "shut in," (Exod. 14:3); while Pharaoh coming from the west, in the route which we had taken, marched upon their rear, and cut off all retreat. It is worth remembering, that *Ras Atakah* is not the name merely for the abrupt headland which shoots into the sea; it is the

name for the whole twelve miles of precipice which form the termination of the range. More than once I asked the Arabs about this; to make sure of it. Pointing to the one end of it, I inquired its name,—"*Atakah*," Pointing to the other end, I inquired its name,—"*Atakah*." Then passing my finger along the whole line, I put the question again;—" *Kul Ras Atakah*," replied my camel-driver, rather amazed at my ignorance, and waving his hands impatiently, as he pointed to the whole headland, from end to end,—"*Kul Ras Atakah*," it is all *Ras Atakah*."

In the course of the afternoon we came within sight of the sea,—a mere gleam of blue amid the yellow sand,—yet bright and beautiful. We could discern three large vessels riding at anchor; but saving these no signs of humanity or of life. Yet across that blue stripe, and probably just at the point where these vessels were lying, moved the hosts of Israel, those very waters rising up on their right and left to form a liquid wall, and the pillar-cloud moving before them to lead them through. Each part of the scene seemed sacred,—desert, mountain, sea, and sky.

The rapidity with which the sun sinks down, when once it begins its descent, struck us. Instead of taking a long slanting curve as with us, it drops almost right down "in western cadence low,"—"hasting with prone career,"—not indeed to "the ocean isles,"—but the desert hills. The speed, too, with which the shadows lengthen is very much greater than with us; and to this no doubt, is the allusion of Psalm 102:12,—"*my days are as a shadow which declineth*,"—or more truly, "*My days are as a shadow which is inclined*;" that is, which has begun to lengthen, and which goes on rapidly lengthening till it has vanished wholly.

About six, the sun set brightly behind *Ras Atakah*, whose summits continued to glisten with soft purple radiance, long after its eastern slopes were hung with shadows. We paced on in the cloudless moonlight, for every cloud had disappeared, and the moon, almost right above our heads, hardly cast the shadow of either man or beast upon the sand. It was a splendid scene,—just such a night as we could have wished to be our first upon the shore of such a sea.

As we came nearer, we joined in singing first the Hundredth Psalm, Mr. Beddome leading the song, and filling the desert air with the old melody. We then sung together,

Sound the loud timbrel o'er Egypt's dark sea,
Jehovah has triumphed, his people are free.

I shall say nothing as to the performance, save that at such an hour and such a scene, it could not fail both to stir and to solemnize.

Had the light allowed, we ought to have seen before this, on our left, the Castle of *Ajrud*, an old fort upon the pilgrim-route,—or as it is called the *Haj-road*,—to Mecca. But all in the distance was invisible. Even eastern moonlight cannot throw back the veil of night. The sun of Egypt and the sun of the desert seemed certainly to widen the horizon of day, but that of night, under the brightest moonshine, was no wider than our own. The "desert circle" in which Thalaba and his mother are made to wander, did not spread to any greater breadth than upon our own brown moors.

We stopped a few minutes at a great public

well called the well of Suez, a little way from the town of Suez, to give our camels drink. Most of them drank greedily; but one or two did not, though they had been without water for nearly five days. The well looks like a large fort, with water-troughs outside the walls. It was a strange moonlight scene,—the old walls above us,—camels and Arabs clustering under them upon the yellow sand. The whole cavalcade soon moved off along the plain. We encamped about eight, hard by the town, and still nearer the sea.

We had now reached the shore of that sea up to which God led Israel. This was our direct route to Sinai, but it was not theirs. Had it been a straight road to that mountain that they were seeking, they would have kept more to the east, and there would have been no need of crossing the sea at any point. In coming up to the sea at all, they were taking a circuit,—a circuit which, without any compensating advantage, threw them upon their enemies, and made their position most perilous. But on going south along the western margin of the sea for miles, as they did, they were doing more than taking a circuit. They were deliberately interposing the sea between them and Sinai,—and voluntarily imposing upon themselves the necessity for crossing a gulf which they could easily have avoided, thereby making their extrication almost impossible. Had any general done so with his army, he would have been declared either mad or utterly ignorant of the country. But Moses knew the region well. He had more than once gone to Sinai, and was fully acquainted with the way. He could not but know that he was misleading Israel, unless he was conscious of divine guidance all the way,—guidance which superseded and overruled his own judgment.

Suppose that, in the time of Rome's early invasion of our country, the Roman army under Agricola had been compelled to retreat from the Grampians upon Perth, intending from that to fall back on Edinburg, what should we have thought of Agricola, had he led his troops eastward to the shores of Fife, and set them down on the sands of Burntisland, with eight miles of sea between them and the city, when by pursuing a more southward march he would have secured as near a route, without a sea to cross or an enemy to face? It would be accounted the most thorough blunder that was ever committed by a general. Moses was precisely in these circumstances. His object was to reach the Sinaitic desert, yet he turns away from it and throws a broad sea between himself and that desert! Only one thing can account for this, and acquit him of the greatest folly ever manifested by the leader of a people. That one thing is at the direct command of God that all this was done. God's purpose was to show his power both to Israel and to their enemies. For this end he led them by a way which required the special and supernatural forthputting of that power. What is the cleaving of the sea, or the levelling of a mountain, or the drying up of a river to Him? Man is not entitled to lead others into difficulties in order to shew his skill and power in their deliverance; for he cannot calculate upon being able to effect his object in any circumstances. But it is otherwise with God. And Israel's march down the western shore of the Red Sea is one of the most

striking examples of such a procedure. There was need of a stupendous miracle for many reasons. It was needed to overthrow the last remains of Egypt's pride, as well as to overawe them in all time to come. It was needful in order to strike alarm into the nations around; and it was needful in order to give Israel one proof more—the crowning proof of all,—of what Jehovah was ready to do in their behalf. By this was Israel in after ages furnished with matter of thankful song to all generations,—

To him who divided the Red Sea into parts;
For his mercy endureth for ever.
And made Israel to pass through the midst of it;
For his mercy endureth for ever.

Such were some of our speculations as we were skirting the spacious plain that stretches down from *Ras Atakah* to the sea. We seemed to trace the whole march of Israel up to the point where the mountains stayed them,—and looking at it in all its parts, we came to the conclusion, that either there was in this case a most enormous blunder or a most signal miracle,—a miracle deliberately fore-intended,—a miracle which owes its magnitude to the peculiarly circuitous march which Israel was commanded to take. Deny the miracle, and you make this circuitous route a piece of reckless folly, or pure ignorance on the part of Moses. Dilute the miracle till you have brought it to a minimum by means of an extraordinary ebb tide, and you still have the march to account for,—and to account for in a way which brings no glory to God, and allows small credit to Moses for anything but incapacity. It is only by admitting the miracle in full that you clear up all mystery, and make the narrative as consistent and intelligible as the event is marvelous and divine. How little is gained by assailing one miracle in a book which relates a thousand! What a poor thing it is to clip and pare off all the edges of miracle in order to make it look like a natural event! And what a cowardly state of mind is indicated by the attempt to reduce a miracle to its minimum before consenting to believe it, or to avow your belief of it. The admission of the smallest amount of the supernatural is in truth the admission of the greatest amount, for the direct interposition of the divine arm to raise or to smoothe a ripple, which would not otherwise have been raised or smoothed, is as truly a miracle, as to cleave the broad ocean in twain. The question of the miraculous is not as to the amount of power put forth, but as to the direct interference of that power. Why should a man who believes in a God be afraid to believe in a miracle? The Bible is a narrative of miracles, and you can only drive out the supernatural from its events by thrusting the non-natural into its words.

To be continued.

Romanism in Naples.

Concluded.

Two lives of St. Francesco di Girolamo now lie before me. One in Italian, printed at Naples in 1748, in quarto, with several engravings, representing his principal miracles, in one of which the unhappy Catherine is seen stretched on the floor of her room, as she was reported to have died suddenly, and a hideous monster, with a tail like a serpent, endeavoring, with his horrid looking-claws, to drag her by the hair of her head

to his infernal abode. The other, is in English published by Dolman, 61, New Bond-street London, and is given in Cardinal Wiseman's "Lives of the Saints." No man in his senses could or would believe a syllable in the book, which might, with great propriety, be entitled "Lives of the Spiritual Jugglers;" and it would be paying the learning and talents of his Eminence a very miserable insult to suppose for an instant that he had a shadow of belief in the monstrosities he records; but, no doubt, he had much to calculate on in the utter ignorance and grovelling superstition of those for whom it was intended. To prove that the absurd and atrocious features of Popery are the same in England as in Rome and Naples, I have only to transcribe the account of Catherine, as related by his Eminence in his Life of St. Francesco:—

"Once, when St. Francesco was preaching before the house of a female of abandoned life, she endeavored to interrupt him by raising all manner of discordant sounds, which our saint never so much as noticed, but proceeded to the end of his discourse. Some time afterwards, passing by the same house, and seeing it shut up—'Ah,' said he to one of the bystanders, 'what is become of Catherine?' 'She died suddenly, yesterday,' was the reply. 'Dead! let us go in and see her;' and entering the house, he went up stairs and found the corpse laid out. Then, while a breathless silence reigned amongst a numerous concourse of spectators—'Catherine,' said he, 'tell me where you are?' and twice repeated the same words. When now a third time he had spoken in an authoritative tone, the eyes of the corpse opened, and the lips moved, as was seen by all, and a weak, hollow voice replied, 'IN HELL! IN HELL!' whereupon all present, seized with terror, fled out of the room, and the holy man himself departing, repeated several times, 'In Hell! In Hell! Omnipotent God! Tremendous God! In Hell!' which circumstance and words produced such an effect that many were afraid to return home without having confessed."—*Lives of the Saints* pp 78, 79.

When the fearful hurricane occasioned by the recital of the sad fate of Catherine had subsided into a calm, the benediction was pronounced, and all the females ordered to leave the church. The doors were carefully fastened, and most of the lights extinguished only here and there a solitary lamp, just sufficient to enable you to see, though not very distinctly. Those who remained were principally young men and lads, from fourteen to eighteen years of age, with a few elderly persons. Several of the young scamps crept to the side altars, and there concealed themselves for a time; but a priest with a long wand soon drove them into the centre of the church. I inquired of my sweeping friend the cause of this proceeding. "Because," said he, "they avail themselves of the darkness to steal things off the altar!" The same priest, as master of the ceremonies, now made a flourish with his wand from the steps of the altar, and in a few seconds all the jackets and outer garments were stripped off, and the knotted cords prepared for action. The scene was altogether so strange and singular, that I felt some apprehension from being known to be a foreigner and Protestant, and inquired of a respectable tradesman, the only decent looking person in the congregation, who with myself were the only spectators of this part of the performance, if there was any danger in remaining where we were.—"Indeed, there is danger, Sir," said he, "for many of those boys fasten stones in the knot of their ropes, and they often escape during the flagellation, and others are wicked enough to fling them at random, without the fear of being seen in the dark." Acting under his advice, I took refuge in the confessional, closed the door, and stooping down so as not to be observed I was enabled to witness what followed.

One of the preachers now advanced to the front of the stage, and ringing a small bell, ordered all the penitents on their knees. He held a large black crucifix, with the image of the Saviour nailed to it, and two long wax candles cross ways in his right hand. After a flood of terrific denunciations, and sending all present to the regions below, he whisked the crucifix backwards and forwards with great velocity, extin-

guished the candles, thereby indicating the malediction of God and their utter and hopeless perdition. This wild proceeding gave a sort of infernal tone to the scene. An awful pause ensued. The people still on their knees, seemed abandoned to despair. Again the bell tinkled, and the flagellation commenced, all being exhorted to prove the sincerity of their repentance by the hardness of their blows. All struck in unison, and the hollow sound of the knotted rope on their backs, added to the gloom and stillness of the church, rendered it a most appalling scene. This lashing, mingled with audible groans from distant parts of the edifice, continued for about five minutes. Another exhortation succeeded and the flagellation was renewed. This was repeated three times by about two hundred penitents on their knees. At length this revolting mummery terminated and the people were dismissed. No gang of boys released from hard work in a factory seemed more delighted at their emancipation than did these deluded young people; and their noisy and riotous conduct in the street reminded one more of the emptying of a low theatre, than of a congregation of penitents leaving their place of worship.

At the Church of St. Joseph, attached to the monastery of that name, situated on the Chiaju the performance was conducted in the same order with one exception. When the excitement was at its height, a procession of monks issued from a distant part of the church, preceded by a large black crucifix, with the image of the dying Saviour attached to it. On the top of the cross was a large crown, or wreath of thorns and some few yards of rope loosely hanging about it. Each monk wore a crown of thorns, similar to the one on the cross, and had his head and shoulders profusely sprinkled with ashes. Each held a piece of knotted rope in his hand, and as they slowly and mournfully proceeded round the church, struck themselves over the shoulders but not sufficiently hard to be felt even by a child. When the procession reached the stage of the preacher, the monks halted, and the cross, with the expiring Saviour, was held close to the image of the Virgin. The preacher then expatiated on the glories of Mary, and her omnipotence to raise us from the jaws of hell to the very heights of bliss and happiness; that she loved poor sinners with a love unutterable; yea, so intense, that she yielded up her heart's whole treasure to a bloody immolation. Then pointing to the bleeding image on the cross—then to the Virgin who he said wept with agony at the tremendous sufferings of her Son—he wiped the tears supposed to trickle from her eyes, and, snatching the wreath of thorns from the cross, placed it on his own head, and the rope he put round his neck, crossing it on his chest, and, winding it round his waist, fastened it behind. The frenzy of the people and the preacher now rose to a fearful height. Seizing the "Discipline" in a hurried and frantic manner, he commenced flagellating himself with considerable violence.—One of the young Jesuits in attendance affected to prevent him from ill-using himself, but he gently pushed him aside, and continued to flog himself with renewed energy. The shouts and shrieks of the women were awful. This scene, worthy of Bedlam, was wound up by the usual brandishing of the cross and candles, which were extinguished in an extravagantly frantic manner.

Such are the opinions and such the practice of the Papal Church in the present day—authorised by Pope IX., and enforced with all the thunder of the Vatican: and such, too, the religious instruction of the Neapolitan populace, sunk to the lowest stage of mental degradation, rigorously upheld by the Government—nay, enforced at the point of the bayonet and the mouth of the cannon. For where is the man that will have the temerity to question the mummeries? Ruin and destruction, if not the loss of life, would be the inevitable consequence.—*Cor. of the London Chrs. Times.*

The Flash Preacher.

By a combination of some or all of the arts we mentioned last week, a man attains notoriety and becomes a "model preacher." Thousands

perhaps admire, and scores imitate him. To dispute his perfection would in their esteem indicate obliquity of vision or a perverse judgment. It would be a sin like that of old of refusing to bend the knee to the image on the plains of Dura, and the penalty would be more ignominious if less severe. Meanwhile the evil example does its work. A false taste is encouraged. Men go to church as they would to the theatre—to be amused. There is a growing disrelish for the simple gospel unless it is served up on a pictured platter, and spiced with wit or oddity.—Preachers who have shown sense enough not to go over to the new style, are accounted dull and old fashioned. Religion is valued merely for its concomitants, as if the jewel were worthless except for its setting, or as if the frame cut with the gingerbread skill of Chinese art, gave all its value to the portrait.

It is a poor mistaken policy to commend religion by such arts, and the result shows it.—This kind of preaching of which we speak may attract some, but it repels more. It reduces the eloquence of the sacred desk to the level of the lecture-room or the stump. It sends an audience away prepared to disrelish sermons that they may hear elsewhere, unless they amuse.—It creates a taste whose cravings tend downward toward the theatre. It bears about the same relation to "words of truth and soberness" that a novel does to the Essays of John Foster. Imagine Paul before Felix, or Luther before the Diet of Worms, absorbed in the purpose of entertaining their audience! Yet how could the effort for popularity in the pulpit by any other arts than those of plain and pungent exhibitions of truth be less impertinent, disgusting, offensive and out of place? The impression left behind is almost fatal to seriousness. A man carries off—not an arrow of conviction in his heart—but a witticism or oddity in his memory. He looks upon a preacher much as he would upon an actor. In a little while it would not be strange if he counted religion itself one of the "shams."

We cannot too severely rebuke these methods by which religion is dishonored, the pulpit disgraced, and thousands led to find the attractions of the church in the amusement or intellectual luxury afforded. To present the doctrines of the gospel in their simplicity and power, without these extraneous adornments to which they are so repugnant, affords ample scope for the most gifted intellect. In fact these adornments are oftener the disguises or masks than the frame of truth. In proportion as they are brought forward, religion itself is thrown into the background. On this subject, the experience of the German church at the commencement of the present century, may read us instructive lessons. "Where," says Kahnis, in his history of German Protestantism, "it was not feasible to select more convenient passages, than the traditional lessons and texts, a wide field was opened up by the art of transitions, applications, etc. . . In the Christmas lesson the manger furnished occasion for economical expositions. In the lesson for Easter, the early walk of the women to the grave gave a wished-for point of connection for exhortation to early rising, etc. . . . At first this mode of preaching might obtain the applause of the congregations; to the charm of the practical and clear, that of the novel, of opposition to the existing, was added. But when Rationalism stood there as victor, the churches emptied to the same extent that the theatres were filled. . . . The gift of fascinating by art and by the spirit of eloquence was not granted to every one; he who possessed it might hope to learn from the ancient orators. . . . And it was not only from the rhetoric of the ancients, but also from the poetry of the time then present, that the rationalistic sermon thought to be able to benefit. . . . How many morning dawns, starry lustres, full moons, flower seas, greetings of love and friendship, night and grave thoughts, etc., might at that time have filled the pulpits! As Kant says, they preached in prose run mad. . . . The apostle proclaimed the foolishness of the cross, not in the eloquent words of human wisdom; but of such preaching that of the present was the very opposite, so that in the language of the educated the preacher soon became a pulpit orator, the

congregation a public that gave or withheld its applause, according as the discourses had pleased or not pleased them."

There is deep significance and an instructive lesson in this historical sketch. These false arts which we have endeavored to expose, are the appropriate vestments of rationalism. They foreshadow the danger of its approach. They are the ready ward-robe that invite it to array itself in a garb fitting to it, and previous familiarity with which has warded off the danger of startling surprise. It would need but one step more than what has been taken already to land us on the brink of the precipice. That reverence for orthodox symbols which in certain quarters seems to be fast disappearing, may for a time prevent, but how long is this to be expected to resist, when the pulpit itself grows irreverent?

Let us not be thought in anything we have said to be advocates of pulpit dullness. We do not regard incompetence, or the lack of ability or of true eloquence, a merit. If any sphere demands the noblest powers of the soul exerted to their fullest capacity, it is the sacred desk.—But the logic, force, and earnestness of appeal by which it should be distinguished, should be pruned of all needless excrescence. The sword-blade should not be encumbered even by gold and jewels, much less should it be wrapped in silks, satins and brocade. Whatever interferes with the image of the truth in clear sharp outline, be it figures, illustrations, anecdotes or allusions, deserves the rebuke—"Get thee behind me Satan."—*N. Y. Observer.*

An Infidel Blacksmith.

SCENE I. THE PASTOR'S STUDY.

"Have you conversed with our infidel and scoffing friend, M. R.—, on the subject of religion, to-day?" said the venerable pastor to Mr. B.—, an aged neighbor.

"I have, and at great length, but was unable to make the least impression upon his mind.—You know that he is a man of extensive reading and is master of all the ablest infidel writers.—He regards the fortress in which he has intrenched himself as impregnable. You know his ready wit, and when he finds he cannot talk you down he will laugh you down. I can say no more to him. He made my errand the butt of ridicule for the whole company."

"Then you consider his case hopeless?"

"I do, indeed. I believe him to be given over of God to believe a lie; and I expect to see him fill up his cup of iniquity to the very brim without repentance, and die a hardened and self-ruined man."

"Shall nothing, and can nothing, more be done for him?" And the pastor arose and walked the floor of his study, under the influence of deep agitation.

It was now a solemn time in the congregation. The preaching of the pastor, for many Sabbaths, had been full of earnestness and power. The Church was greatly quickened. The spirit of prayer prevailed. Many were inquiring what they should do to be saved. Many, too, were rejoicing in hope, and the whole community were moved, as with one silent, but mighty impulse.

But unmoved, unconcerned, stood the infidel amid the many changes of heart and mind in those around him, proud of his position, and confident in his strength, and able, as he believed himself to be, to resist every influence, human and divine, which might be brought to bear upon him. The pastor had often approached him, and had as often been repulsed. As a last resort he had requested his able and skillful neighbor, a lawyer of piety and talents, to visit Mr. R.—, and endeavor to convince him. But it was like attempting to reason with the tempest or soothe the volcano.

SCENE II.—THE CHRISTIAN'S CLOSET.

There was a fire blazing upon the hearth in that little room. The wind was howling without; the snow was whirled in eddies, and was swept with violence against the casement. It was a cold night in January. In that secret and retired chamber, where none but God could hear, was poured out a voice from a burdened soul. The aged Christian was upon his knees.

His bosom heaved with emotion. His soul was in agony. That voice was continued through the livelong night. In that room was a wrestling like that of Jacob. There was prevailing like that of Israel. It was a pleading with the Most High for an unwonted display of his power and grace, with the confidence that nothing was too hard for the Almighty. It was a night of prayer, of intreaty, of importunity. It was a prayer as a man would pray for the life of a friend, who was on the eve of execution.

SCENE III.—THE PRAYER MEETING.

The meeting was still and solemn as eternity. The house was crowded to its utmost capacity. It was a cheerful evening, and the astrals threw their mellow light over the dense assembly.—Now the song of praise resounds from all parts of the room, and there is a heart in the utterance which belongs not to other times. Now the voice of one and another ascends in prayer, and such prayer is seldom heard except in the time of genuine revivals of religion. The silent tear steals down many a cheek. The almost inaudible sigh escapes from many a bosom. An intense interest on every countenance, and the voice of prayer is the voice of all. One after another arises, and tells the listening company what "the Lord has done for his soul." There stands Mr. R——, once the infidel, now the humble believer in Jesus. He is clothed in a new spirit. His face shines as did the face of Moses when he had seen God face to face. He is a new creature in Christ Jesus.

"I stand," said Mr. R——, "to tell you the story of my conversion." His lips trembled slightly as he spoke, and his bosom heaved with suppressed emotion. "I am as a brand plucked out of the burning. The change in me is an astonishment to myself; and all brought about by the grace of God, and that unanswerable argument.

"It was a cold morning in January, and I had just begun my labor at the anvil in my shop, when I looked out and saw Mr. B—— approaching. He dismounted quickly, and entered. As he drew near I saw he was agitated.—His look was full of earnestness. His eyes were bedimmed with tears. He took me by the hand. His breast heaved with emotion, and with indescribable tenderness he said, 'Mr. R——, I am greatly concerned for your salvation,' and he burst into tears. He stood with my hand grasped in his. He struggled to regain self-possession. He often essayed to speak, but not a word could he utter; and finding that he could say no more, he turned, went out of the shop, got on to his horse, and rode slowly away.

"Greatly concerned for my salvation," said I audibly, and I stood and forgot to bring my hammer down. There I stood with it upraised—"greatly concerned for my salvation." Here is a new argument for the truth of religion, which I never heard before, and which I know not how to answer. Had the aged man reasoned with me I could have confounded him; but there is no threadbare argument for the truth of religion. Religion must be true, or this man would not feel as he does. 'Greatly concerned for my salvation,' it rung through my ears like a thunder-clap in a clear sky. Greatly concerned I ought to be for my own salvation, said I—what shall I do?

"I went to my house. My poor, pious wife whom I had always ridiculed for her religion, exclaimed, 'Why, Mr. R——, what is the matter with you?' 'Matter enough,' said I filled with agony, and overwhelmed with a sense of sin. 'Old Mr. B—— has rode two miles this cold morning to tell me he was greatly concerned for my salvation. What shall I do; what shall I do?'

"I do not know what you can do," said my astonished wife; "I do not know what better you can do than to get on to your horse and go and see him. He can give you better counsel than I and tell you what you must do to be saved."

"I mounted my horse, and pursued after him. I found him alone in that same little room, where he had spent the night in prayer for my poor soul, where he had shed many tears over such a reprobate as I, and had besought God to have mercy on me.

"I am come," said I to him, "to tell you that

I am greatly concerned for my own salvation."

"Praised be God," said the aged man. "It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, even the chief; and he began at that same Scripture, and preached to me Jesus. On that same floor we kneeled, and together we prayed—and we did not separate that day till God spoke peace to my soul.

"I have often been requested to look at the evidence of the truth of religion, but, blessed be God! I have evidence for its truth here," laying his hand upon his heart, "which nothing can gainsay or resist. I have often been led to look at this and that argument for the truth of Christianity; but I could overturn, and, as I thought completely demolish and annihilate them all.—But I stand here to-night, thankful to acknowledge that God sent an argument to my conscience and heart, which could not be answered or resisted, when a weeping Christian came to tell me how greatly concerned he was for my salvation. God taught him that argument when he spent that night before him in prayer for my soul. Now, I can truly say, I am a happy man. My peace flows like a river. My consistent, uncomplaining wife, who so long bore with my impiety and unbelief, now rejoices with me, that by the grace of God, I am what I am—that whereas I was blind, now I see. And here, permit me to say, if you wish to reach the heart of such a poor sinner as I, you must get your qualifications where he did, in your closet and on your knees. So it shall be with me. I will endeavor to reach the hearts of my infidel friends through the closet and by prayer."

He sat down overcome with emotion amid the tears and the suppressed sobs of the assembly. All were touched; for all knew what he once was—all saw what he had now become.

"Time, on his noiseless wing, pursued his rapid flight." Years passed by, and the faithful old man was numbered with the dead. But the converted infidel still lived, an earnest, honest, faithful, humble Christian. — *Sketches from Life.*

Nazareth.

A distinguished German, who travelled for the purpose of seeking and examining manuscripts of the Holy Scriptures, has given us a very interesting record of impressions made upon his mind at Nazareth. It was difficult, he remarks, to find the most beautiful view of Nazareth, as it had from all parts a picturesque and beautiful effect. He delighted most, however, in wandering over the eastern heights opposite the city. "Two thousand years," he observes, "may possibly have changed much; but as much as I saw to-day must also have spread before the divine eye of the son of Joseph of Nazareth. How often may he not have wandered where I was now wandering, his sacred heart full of his great future work, full of the conception of his doctrine, which, from the narrow mountains of his little home, should fill all the mountains and all seas of the earth, and every land, and every heart!"

He goes on to inform us, that opposite to him, on the west, lay the crown of all the heights about Nazareth. From the Turkish Sepulchre upon it, it is called by the name of the Moslem saint or prophet (Neby) Ismael. Thither he went, knowing before hand what splendor awaited him there, especially as, that day, the sky was almost cloudless, and the atmosphere perfectly clear.

A few months before I stood upon the loftiest pyramid, with the desert, the Nile, and Cairo at my feet. I had since stood upon Sinai, the majestic mountain of the Lord, and had thence petitioned heaven itself, like a bosom friend. From the minaret at the summit of the Mount of Olives I had viewed at once the Holy City, with Bethlehem's heights and the mountains of Samaria, the wonderful sea of Sodom, and the mountains of Moab; yet to-day I felt as a child who had yet seen nothing but his own home, and knew nothing of the world. I was thus overwhelmed by the view from (Neby) Ismael, which crowns the heights of Nazareth. I looked towards Tabor, in the east; the lesser Hermon and Gil-

boa peered upwards in its vicinity, and guided me to the mountains of Samaria, in the south. Thence I looked towards the west, and beheld the forelands of Carmel, and, in the blue distance, Carmel itself. Amid all these mountain heights, the broad plains of Esdraelon reposed before me, as if encircled by eternal walls. But beyond Carmel, to its left, as well as to its right, lay, like a festal day in glittering beauty, the mirror of the Mediterranean. In the north a second extensive plain spread forth, with Cana, the little town of the marriage, and the "Horns of Hattin," where the army of Saladin trampled under foot all the conquests of the Crusaders. In the northeast, lastly shone down, like a divine eye, behind desert groups of mountains, the summit of the great Hermon, enveloped in its eternal snows; and withdrawing my gaze from those distant scenes, I looked down upon Nazareth, which clung like a darling child to the hill above which I stood.

What were the feelings of my soul during this survey? The admiration and devotion then felt have no words to express them; but a Psalm of the inspired David was rushing to the lips, to resound to the depths of the unfathomable ocean, and to ascend to the snowy summits of Hermon. What may this watch-tower have been to our Savior? A symbol of his kingdom upon earth, of the Gospel of redemption, as it embraced heaven, and earth, and seas, with the arms of maternal affection; as it compressed together both the past and the future, in the one great hour upon Golgotha. The snow of Hermon looks like the gray head of Time—like the past; the sea pregnant with mystery, like the future. Between both reposes the present, this dew-drop, reflecting infinitely rich images from the rays of the morning sun.

Cruel Builders.

At one time in Wallachia, the belief prevailed that the stability of an edifice was insured by building up a human being in its foundations. The wall was raised with massive stone, around a living man or woman; and, as the work went on, no "eloquence of tears" sufficed to purchase deliverance, for the victim of inexorable superstition.

Men read these things, and rejoice that the night of ignorance, in which such inhumanity could be perpetrated, has lifted its shadow from the face of society. But let us look around us here, in the high noon of American civilization, and see whether we have not builders, of a spirit as pitiless?

Mark that man yonder. He is busy, day after day, building up a fortune for himself, by the sale of strong drink. When his structure stands complete, and the masonry undergoes inspection, will no human victim be found enclosed in the cruel wall? Ah, the liquor-seller is a Wallachian builder—though he may not judge so of himself. He builds a fortune, not out of the property alone, but the body and soul of his brother-man!

Would God that one victim sufficed for this builder! But no—he may have a score.—Some, who do a special "good business," and are the envy of their rivals in that line, have a greater number still. And wealth, when it is won in this way, buys the praise, or at least the silence of men—of Christian men—for the iniquity of its winning.

The songs of Wallachia have embalmed a tradition, not devoid of instructive analogy in this connection. A workman, bound by solemn oath, to select as his victim the first comer on a certain day, built up in the wall on which he wrought his own "loved and loving" wife. A death, how horrible to endure—how much more horrible to inflict.

And does not the builder of his fortune, by traffic in ardent spirits, often act a part fully as tragic. Are there not instances in which his acquisition of property by this sale costs him, in fearful sacrifice—here the mother of his children—there the children of his loins! We mentioned some weeks ago the death of John Kellahan, at the age of ten, from congestion of the brain—the fruit of strong drink. It has come to our knowledge since that the father of this

unhappy stripling "kept a liquor store." That father was one of the builders whom we speak of now; and in his eagerness to build a fortune he walled in—his soul. Thousands, through our land, are working out the same result for their offspring. The end may not come so soon; but come it will—and in the darker form, perhaps, of dissolute abandonment and infinite shame, and death without hope of mercy beyond it.—*Rel. Herald.*

The Railroad Accident in Canada.

We copy from the Hamilton (C. W.) *Spectator Extra*, of the 13th inst, the following account of the recent frightful railroad disaster near that place:

"A national calamity may fairly be said to have befallen us. Men who have stood in the foremost rank—capitalists the most shrewd, speculators the most keen, merchants the most far-sighted, clergymen the most earnest—have at one fell swoop been taken from among us. The brain wanders, and the pen almost refuses to do its duty when attempting to describe the heart-rending scenes we have witnessed.

The train from Toronto, due in this city at a quarter before six P. M. yesterday, had come from Toronto as was usual, and was proceeding at a moderate rate of speed to pass the swing bridge across the Desjardins canal. Those residing at a distance may not know that a cutting has been made as an outlet to this canal through the Burlington's Heights, and that the railway crosses it by a swing bridge, sixty feet at least above the level of the canal. At this time, of course the water below is covered with ice, about two feet thick.

Just before the train reached the bridge, the engine ran off the track, owing it is supposed to some defect in the axle. This, however, is a mere surmise, founded only on the observation of some marks on the road for some distance on the other side of the spot where the accident occurred. The immense weight of the engine, cutting through the timber of the bridge, produced the effect naturally to be expected. The whole structure gave way, and with one frightful crash, the engine, tender, baggage car and two first class passenger cars broke through the severed frame work, and leaped, headlong, into the yawning abyss below. The engine and tender crushed at once through the ice. The baggage car, striking the corner of the tender in the act of falling, was thrown to one side, and fell some ten yards from the engine. The first passenger car rushed after, and turning as it descended, fell on its roof, breaking partly through the ice and was crushed to atoms, while the last car fell endways on the ice, and, strange to say, remained in that position.

The loss of life was of course frightful. There were ninety passengers on the train, and the list of those who have escaped only numbers about twenty. As far as we can learn, every one in the first car was killed; those who were not crushed being drowned by the water, which nearly filled the car. About thirty were in the last car, of whom ten were taken out dead, and most of the others were taken out fearfully mutilated. The conductor, Mr. Barret, the deputy superintendent of the line, Mr. Muir, and Mr. Jessop, one of the auditors, who were on the hind platform, jumped off and escaped. The express messenger, Mr. —, Mr. Richardson, a conductor on the road, and the mail conductor, were with the baggage man. The latter jumped over the baggage he had piled up, ready for delivery, and escaped with but slight injury, while the three others went down, but miraculously enough were not much hurt. The engineer and fireman went under the ice with the locomotive, and their bodies have not yet been recovered.

The excitement in the city, directly the news spread, was intense. Hundreds swarmed towards the Great Western depot, and streamed along the line to the fatal spot. There the scene presented was such as to baffle description. Large locomotive lamps were speedily brought. Fires were kindled, and a lurid glare was thrown over the shattered remnants. Special trains were dispatched to the bridge to bring home the wounded. It was no easy task to descend the

steep slope to the canal. Ropes were lowered, and ladders attached to them, on which the dead and wounded from the car which stood endways were first drawn up. Then the bottom of the car, which partly sunk through the ice, was hewn away with axes, and the unfortunate passengers, some sadly mutilated and even cut in pieces, and all saturated with water, were taken out.

As soon as the dead were drawn up the slope they were either put in the cars for conveyance to Hamilton, or were laid in a small house near the bridge. It is said that one family were in the cars consisting of a father, mother and four children. Only one of the children escaped. One of these little ones, a girl, about four years of age, was brought to the house alluded to when we were there. The poor little creature was smiling prettily, as if she had been sleeping and dreaming of sweet things when the accident occurred, and had been launched into the long sleep of death before the dream had vanished from her mind.



The Advent Herald.

BOSTON, MARCH 28, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

10. THE TWO DEBTORS.

"THERE was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"—Luke 7:41, 42.

This was spoken to justify the act of a woman, previously recorded, who was regarded as a sinner, (vs. 36-40.)

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind him weeping, and began to wash his feet with her tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now, when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on."

He then spoke this parable to illustrate that the past character of the woman, instead of being a reason for her not being permitted to manifest her gratitude and affection, was the cause of her loving so much—she having been forgiven much; for doubtless her understanding had been enlightened and she reclaimed from her past sins.

The interrogation following the parable: "Which of them will love him most?" Simon answered, by saying: "I suppose he to whom he forgave most." And then Christ replied, (vs. 43-45) "Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven."

The doctrine of the Parable is that he who has sinned much, and he who has sinned little, are equally helpless and at the disposal of God's sovereignty. That to each, the pardon of sin is the gift of God's grace. That both are alike justified when forgiven. And that the love of the pardoned

penitent will be proportioned to his sense of the degradation from which he has been recovered, and of the dignity to which he is to be exalted.

A CONVERSATION.

We do not think that a person is ever justified in making public the names of persons with whom he converses, or so to allude to them as to identify them in any way with remarks made in private conversation. And yet by re-producing actual conversations truth may often be illustrated and defended.

Meeting in a neighboring State two years since, an old acquaintance, who is now a member of the U. S. Senate, he said:

"Well, the last time I conversed with you, you were very confident that we were very near the end of the world: do you still hold the same opinion?"

I have had no cause to modify my faith in that respect.

"You still hold the same then?"

I do.

"Well, I will venture whatever you please that could you and I come back ten thousand years hence, we should find this earth still here, revolving on its old axis, with man upon it, with grass and trees covering it, and birds singing in their branches."

I am very happy to find that you and I so nearly agree in what you affirm. I doubt not that ten thousand years hence this earth will be just what you describe it. And I hope, ten thousand years hence, to be here and enjoy all this beauty that you describe, but I suppose you differ from me in any such expectation?

"It don't make any difference whether we are here in person, or the race is here to enjoy it."

It will make a great difference with you and I individually whether we participate in this inheritance, or it is possessed by others.

"I do not know that it need to, if we are equally well off."

If we are well off, we shall be in that state and place that the Scriptures give us hope to look for; and if we have some other hope, we shall certainly be disappointed. The Bible affirms that the saints "shall inherit the earth;" and to do so they must be raised from the dead, and the earth be fitted for their inheritance.

"I do not believe you can find a single text in the Old Testament that teaches the resurrection of the body."

I will make the attempt. You Sir are a lawyer, and I only ask you to interpret the evidence I present as you would like evidence to a jury. We read in the 12th of Daniel, that "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." That which sleeps in the dust of the earth must include the body, must it not? And is there not then here an explicit affirmation of the resurrection?

"You find that in the book of Daniel, you say. Now I can prove that that book was not written till some years after the time it purports to have been."

That is a departure from the question at issue; which is not when the book of Daniel was written, but whether I could adduce a single explicit affirmation of the resurrection in the Old Testament. You do not deny that Daniel comes within the limits of the Old Testament; nor will you I think that he makes the affirmation I have quoted. But as you call in question the authority of that book, I will meet you on that ground. Will you therefore give your reasons for the question you have raised respecting its date?

"I will. Daniel calls Cyrus by name; and it is not among the possibilities therefore that it could have been written within two hundred years of the time it purports to have been."

That does not follow. A man writing by inspiration might as well call a man by name two hundred years before the man existed as otherwise, if God indited the writing. Isaiah called Cyrus by name two hundred years before Cyrus lived, and yet no one rejects the book of Isaiah on that account. You won't, I presume question that book. But it is no marvel that Daniel should be able to call Cyrus by name; for he was the contemporary and prime minister of Cyrus. How does his calling him by name disprove the date of his book?

"Does not Daniel purport to have been written two hundred years before the time of Cyrus?"

By no means. As I have just remarked, Daniel was contemporary with Cyrus, and wrote in Cyrus' time.

"Then it must have been Isaiah that I was thinking of."

It is not unlikely: you appear to be better posted up in legal decisions, than in Biblical history. Do you waive that objection to Daniel?

"I waive that one; but I read a book some years since which brought forward a great many evidences against that book; but I forget now what they were."

No doubt you saw such; those objections are all as old as the time of Porphyry; but they have been all refuted over and over again, and refuted as easily as I have refuted your objection to his mentioning the name of Cyrus. As however you object to Daniel, I will go to Isaiah. He says: "Thy dead men shall live: together with my dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." There is no question as to the time in which Isaiah wrote; and does not he affirm the resurrection?

"I don't believe that means what you claim it does."

What then does it mean? But irrespective of its meaning, does it not affirm the resurrection?

"I don't believe we are capable of understanding such figurative language."

If a witness should thus testify to a jury, how should you understand it? If the language is figurative, what are the figures employed? I fail to discover any.

"O, well, the Old Testament was written so long ago that its language is not now easily comprehended."

You change your tactics do you? Daniel, you claimed, was not written early enough into a few hundred years, and now Isaiah was written a few hundred years too early, so as to be past our comprehension! But was not God as able to reveal Himself intelligibly in one age of the world as in another?

"Well I love to talk with any man that understands his subject, and that is the reason I always love to talk with you. When this way, always come and see me."

I thank you for the compliment, but excuse me, if I add that were you thoroughly posted up on this question you could converse much more intelligibly upon it, and in justice to yourself you should re-examine the objections you have made.

The conversation was thus abruptly closed by the interruption of other parties on business. B.

OBITUARY.

DIED, in Roxbury, Mass., March 18th, 1857, at the residence of Sylvester Bliss, his brother-in-law, Dr. HENRY SHERWOOD STEELE, late of Dixon, Ill. He was born at Hartford Ct., Sept. 5th 1828—the youngest child of Henry and Mary Sherwood Steele. He graduated at Yale College, New Haven, before he had completed his 19th year, in the Class of 1847; and studied Medicine in the office of Prof. Armsby, at Albany, N. Y.—attending the Lectures at the institution in which Dr. Armsby was Professor. In March 1852 he was taken sick with the disease of which he died—consumption—previous to his establishment of himself in Dixon, which was in the summer of that year. His gradually failing health, caused him to travel much for its improvement, and the winter preceding the last he spent in Florida, with unavailing effect. He purposed returning there the last autumn, but confinement to the house after about the middle of November frustrated that intention. He was not confined to his chamber till the 27th of February—the day after he had purposed to seek salvation through the blood of Christ. Previous to that he had hoped, by bowing submissively to the will of God and feeling that He does all things right, to find the consolation that his soul needed. But God kept off the crisis of the disease, till he was enabled to embrace Jesus as his only Saviour, and then its progress was rapid. Having settled his eternal interests, he next turned his attention to his temporal affairs, arranged them all to his mind, and then remarked, "I have now divested myself of this world." At his request he was permitted with his own hand to append his name—the last time it was ever written by himself—to a catalogue of a branch of the church militant. And on Sunday, March 15th, for the first and only time, in company with those most dear to him, he partook of the emblems of the dying love of Christ. About an hour subsequent to this, a marked change was manifest in him, he felt that he was going, and this was the conviction of all around—though the death struggle was not terminated till seventy-two hours later. He immediately, however, called those he loved to his bedside, and took his leave of them one by one,—administering words of counsel and consolation, and sending messages of love and affection to those absent, and of peace and good will to all towards whom he had ever indulged any alienation of feeling. He then dictated the following communication to be sent to his Class, whose anniversary, the tenth year after graduating, will be the coming August: "I had hoped to have lived long enough to at-

tend our Class anniversary at the next commencement; but God has ordered otherwise. May He shower upon you His choicest blessings. And when you stand as I now do, on the verge of eternity, may you hear that welcome: 'Enter thou into the joy of thy Lord.' That you may all have that unspeakable happiness, I testify to you that there is but 'One Name under heaven given among men whereby we must be saved.'"

This done he thought he could survive but a few hours, but the progress of dissolution was less rapid than he supposed. His peace of mind seemed to pass understanding and his joy was intense. It was the privilege of the writer to support his dying head for several hours, and to hear him converse with calmness as a Christian, as a philosopher, and as a physician, as he marked the onward progress of his symptoms. Said he:

"I am not on earth in the same sense that you are. I can see the angels. There is one in this room passing away with heaven full in view. I now realize as I never did before that I have a spirit as well as a body—the duality and unity of my being. I can feel the gradual disentanglement of my spirit from its mortal tenement, but I cannot describe it to you. Though my outer man perish, my inner will survive in all its integrity, and when I am absent from the body I shall be present with the Lord. All the words of all the languages in the world would not express what I feel. Worlds would not be an equivalent. O the extatic visions that dazzle my sight! I have no anxiety, but a great deal of curiosity. O I shall see my mother!"—with many other words of similar import.

Sending for his mother's picture, and for that of his father who died when he was in his second year, he gazed on them long and silently, looking alternately at the one and the other, and then he repeated the commencement of his favorite hymn:

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God I come!"

He continued to linger, and all Tuesday night his sufferings were intense, but laying fast hold on the arm of Christ he affirmed that he was happy. A short time previous to his closing breath, when all the outer avenues to his soul seemed closed, the writer, bending over him, heard his name enunciated in the faintest whisper—showing that his mind was still clear. His last words, as an effort was made to moisten his dying lips were: "It will do no good." At length, as quietly and almost as imperceptibly as the evaporation of dew, his spirit departed at half past one p.m. to be with Christ in Paradise—in the bosom of that Saviour in whom he had trusted, and to whom he committed his eternal interests.

His funeral, in obedience to his own arrangements, was attended at Hartford, March 20th, at 10 a.m., by his mother's pastor. The selections of scripture read, and the prayer offered were very appropriate,—the former commencing with: "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him," &c. And then the vacated tenement, still radiant with the smile of life, was committed to its kindred dust, there to rest till "the dead in Christ shall rise first."

Such is the triumphant death of one whose cultivated intellect, whose well stored memory, and classic wit, made him the soul of every social circle with which he mingled, endeared him to all who were favored with his intimacy, and caused his acquaintances as well as his friends to feel that they had lost a friend and a brother.

NOTES AND QUERIES.

Under this head, may be given from time to time, various interrogations respecting points on which information is solicited by readers of the *Herald*—either with replies, or without, when they are too difficult for immediate answer. Short observations pertinent to this department, which adduce facts and arguments, may be here inserted.

ON INTERPRETATION.

"MR. EDITOR:—I would like to call your attention to the following paraphrase of a very difficult passage of scripture. Is it not correct? If so will it not settle some questions which have caused much controversy heretofore? Matt. 10:28—"And fear not them which kill the body, [this life!] but are not able to kill the soul: [the future life!] but rather fear him which is able to destroy both soul and body [this life and the future life!] in hell."

Ans.—The above paraphrase is independent of any law of language. It has simply the affirma-

tion of the writer to sustain it. By such an ad captandum mode of interpretation, any error may be taught, or any truth avoided, whenever fancy or prejudice shall dictate.

ON THE SOUL.

"Is it to be understood when the soul departs from the person that there is no air in him? Some would have it the soul is nothing but the air we breathe in. Is it to be understood when men cease to breathe there is no air in them? Is not every cavity filled with air? If so is a part of the soul left in him? EZRA SHEPHERD."

ANS.—As you say in another note that you are just recovering from sickness, you may not have noticed an article on the soul and spirit in the *Herald* of Feb. 21st, which may meet the question as it lays in your mind.

TO CORRESPONDENTS.

D. B.—When a communication is evidently written with a design to teach, we feel under no obligation to say anything in reply; but when it is written with an evident design to learn, we are willing to do all we can to impart instruction, remove difficulties, and give information. In the article referred to, we supposed the former to be its design; and it would have required a long labor before there would have been any common understanding of terms, so as to have made progress in arriving at a common position.

LONGEVITY OF STUDENTS.—It is a popular error to suppose that scholars and literary men are shorter lived than other men. But the fact is, "on the contrary, quite the reverse." Consider, for a moment, that the class, compared with what are called the "professions," is a small one, and compared with the "trades," is very small indeed; and then mark the result. Hardly an eminent author of modern times but affords an example of longevity. Byron and Keats, it is true, died young—the latter by consumption; the former by irregularities that would have killed anybody. But Wordsworth, Southey, Tom Moore, and James Montgomery, lived to an advanced age. Rogers, at his decease, was above ninety-five, and DeQuincy, Walter Savage Landor, and Humboldt, are still alive and at work, at past threescore and ten. Our own country furnishes similar examples in Benton, Paulding, Irving, Halleck and Pierpont; all old men, but still strong in health and mental vigor. The truth is, men oftener rust out than wear out; and there is no doubt that habitual mental employment tends to keep the body young, in fact and in appearance. Students rarely suffer from study, but, in common with the rest of mankind, are not proof against physical laziness or excess.

IVY ON BUILDINGS.—It is a mistaken idea that ivy renders a structure damp, and hastens its decay. On the contrary, nothing so effectually keeps the building, as may be seen by examining beneath the ivy after a rain, where it will be found that the walls are dry, though all around is deluged with wet. Its exuberant and web-like roots, issuing as they do from every portion of the branches on which it grows, binds every thing together that comes within their reach, with such a firm and intricate lace-work, that not a single stone can be removed from its position without first tearing away its protecting safeguard. In proof of this, we refer to ruins of ancient castles and buildings; for while in those parts of the structure that have not the advantage of this protection, all have gone to utter decay, where the ivy has thrown its preserving mantle, everything is comparatively fresh and perfect, and oftentimes the very angles of the sculptured stone are found to be almost as sharp and entire as when they first came from the hands of the builder.—*American Agriculturist*.

I MUST ATTEND THE PRAYER MEETING.—1. Because the greatest and best of all my friends has appointed it as the place where I may have an interview with him.

2. Because I cannot think of a better place—a place of greater honor, profit, and safety for the times, than the prayer meeting.

3. Because my attendance on that prayer meeting was included in the vows I took upon me, when I pledged myself to be a servant of God.

4. Because my absence will be noticed with sadness by the faithful saints, and may greatly dishearten them.

5. Because my unnecessary absence will comfort Satan in the prospect of success in his next assault upon me.

6. Because impenitent sinners and backsliders will comfort themselves over my neglect, and follow my bad example.

7. Because my faithful attendance is one of the

links in that chain of influence which I need to bind me fast and firm to my divine Lord.

Therefore I must go to the prayer meeting. I wish to go. I shall be happy in going. I cannot be denied. No matter who fails, it must not, it shall not be me.

TEMPERATURE OF THE EARTH.—Scientific investigations have been made concerning the temperature of the interior of the earth. The existence of hot-water springs, and the recurrence of volcanic eruptions, have always pointed at a certain fact. Now it is well established that the effect of the sun's rays does not penetrate more than fifty feet. After that the temperature, which has been, so far, regularly diminishing, increases at the rate of about one degree, Fahr. for every fifteen yards of descent. Then water must be wholly converted into steam at the depth of two miles; lead must melt at a depth of six miles; gold at a depth of twenty miles; cast iron, at a depth of about twenty-five miles; and at a depth of less than fifty miles, the very rocks must be in a state of fusion, or like flowing lava. The solid crust of the earth, by this calculation, is only one-hundred and sixtieth part of its diameter; and bears about the same relation thereto, as the shell of an egg bears to its bulk!

DISCIPLINE IN CHILDHOOD.—Young people who have been habitually gratified in all their desires will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them; and consequently will, in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the practical habit of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And therefore, I am firmly persuaded that indulgence infallibly produces selfishness and hardness of heart and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffrey*.

DIVINE PROMISES FULFILLED.—Jehovah's promises to his spiritual Israel are all "yea and amen in Christ Jesus." No enchantment or divination of men or devils can ever frustrate them; but as certainly as that the children of Abraham were planted in the "land flowing with milk and honey," so certainly all the children of God, whose names are written in the Lamb's book of life, shall be brought home to the "better country"—the heavenly Canaan—and the ransomed, blood-washed throng with one heart and with one voice shall exclaim—"What hath God wrought!"—*Conc.*

OLD ENGLISH MANNERS.—In the reign of James I., men and women wore looking-glasses in public—the men as brooches, or ornaments in their hats, and the women at their girdles, on their bosoms, or sometimes, (like the ladies of our day,) in the centre of their fans, which were then made of feathers inserted into silver or ivory tubes.

At feasts, every guest brought his own knife, and a whetstone was placed behind the door upon which he sharpened his knife as he entered.

In 1664, a Dutchman named William Boonen, brought the first coach into England; and it is said that the sight of it put both horses and men into amazement. Some said that it was a crab shell brought from China; and some imagined it to be one of the Pagan temples in which the cannibals adored the Devil.

In Clarendon's papers is the following:

At Henley's upon the Thames, a woman, speaking against taxation imposed by Parliament, was ordered by the committee to have her tongue fastened by a nail to the copy on a tree by the wayside on a market day, which was accordingly done and a paper, in great letters, setting forth the heinousness of her crime.—*English Annals*.

COAL vs. GOLD.—The coal extracted from the mines of our State, during the last year, equals in value the sum of forty millions of dollars, which is well up to the yield of the gold mines in California. The true source of wealth to the country, lies emboweled in Pennsylvania. Little excitement may be created over our "black diamonds," in comparison to that which sets people crazy after California gold, but as a necessary of life, and an incentive to exertion in the manufacturing line our treasures far outweigh in value those of California. Afford our coal and iron adequate protection, no richer fields for investment and labor can be found, than exist in Pennsylvania.—*Miner's Journal*

ROMANISM IN GREAT BRITAIN.—The official journal of Rome publishes a statistical account of the condition of the Roman Church in Great Britain, from which it appears that there are in England 730 churches and chapels, and 164 in Scotland, being 45 more than last year. There are 23 religious communities for males in England, but none in Scotland; 100 religious communities for females in England, and 6 in Scotland. Last year there were only 13 male communities, and 91 female. The Romish hierarchy of the Empire is set down at one archbishop, and twelve bishops for England, four archbishops and twenty-six bishops for Ireland, and six archbishops and forty-six bishops for the colonies. Ten Romish colleges in England and one in Scotland are stated to be devoted to the education of youth, as well as upwards of forty schools for young ladies, chiefly directed by nuns. There are also Romish colleges for England and Scotland on the continent—the English college at Rome, founded in 1552 by Gregory XIII.; that founded by Pius IX., 1852; and the Scotch college; the English and Scotch colleges at Valladolid, the English college established at Lisbon in 1624, the Scotch college at Ratisbon, and the English college established at Douay in 1611. All Saints' College and the Roman Catholic University at Dublin are described, as well as the correctional schools at Hammersmith, and Mount St. Bernard, in Leicestershire, concluding with the various Romish charitable establishments in the country.—*Obs.*

SINGING AND GIVING.—A woman in Jamaica was very fond of singing at missionary meetings, with great apparent zeal and fervor.

"Fly abroad thou mighty Gospel!"

But whenever the plates went around for contributions, she always sung with her eyes fixed upon the ceiling. On one occasion, however, a negro touched her with the plate and said, "Sister, it is no use for you to sing 'Fly 'broad mighty Gospel,' wid your eyes fixed on the corner ob de ceiling; it no use to sing 'Fly 'broad' at all, unless you give something to make it 'fly.'"

LIFE'S IRRITABILITIES.—What's the use of it!—Don't worry yourself to death on account of what other people may say of you, as long as you know it is not true. Take care of the truth; that's your business. All falsehoods go to the bosom of their father the devil, and their framers soon follow.—So much as to falsehoods of you. As to falsehoods to you, and as to every tale the most remotely prejudicial to another, treat it and the narrator with the utmost possible indifference; until you hear the story of the other party; this only is just, and wise, and kind.

THE DIGNITY OF PRAYER.—Consider the dignity of this, to be admitted into so near converse with the highest majesty. Were there nothing to follow, no answer at all, prayer pays itself in the excellence of its nature, and the sweetness that the soul finds in it. Poor fallen man, to be admitted into heaven while he is on earth, and there to come and speak his mind freely to the Lord of heaven and earth as his friend, as his father! to empty all his complaints into his bosom, to refresh his soul in his God, wearied with the follies and miseries of the world. Where there is anything of His love, there is a privilege of the highest sweetness, for they that love find much delight to discourse together, and count all hours short, and think the day runs too fast, that is so spent: And they that are much in this exercise, the Lord doth impart his secrets much to them.—*Arch Bishop Leighton*.

THE PALM TREE OF SCRIPTURE is a tree remarkable for loftiness, straightness and productiveness, and hence made an emblem in scripture of uprightness, fruitfulness, and victory. Its fruit is the date, very sweet and nourishing, and a large portion of the inhabitants of Egypt, Arabia, and Persia, subsist almost entirely upon it. Camels are fond of the stone; the fruit is the size of an olive. Palm branches were signals of joy and triumph. The leaves are six to eight feet long, and proportionably broad when spread out, and are used to cover houses, and make couches, baskets, bags, fences, hats, etc. From the fibre of the branches are made thread, ropes, rigging, etc.—Indeed the natives celebrate, either in prose or verse, two hundred and sixty uses to which the trunk, branches, leaves, juice, and fruit, are applied. The palm tree attains maturity in thirty years from planting the seed, and continues in full strength for seventy or eighty years, bearing annually three or four hundred pounds of dates; and finally dies at about two hundred years old. From its sap palm wine is made, called by the natives araky. It is a beverage which easily intoxicates and is thought by Bishop Lowth to be the "strong

drink" mentioned by Isaiah. From the species of palm tree called Landon, growing wild in various parts of the East, the common sago is produced.—*Jewish Chronicle*.

MUMMIES.—Mummification is, without doubt the most extraordinary of all the known means of disposal of the dead. Ancient Egypt is peculiarly celebrated for this process. It was there determined by religious considerations. It was commenced at periods beyond the farthest verge of authentic history, and remained in vogue till the sixth century of the Christian era. Not only was the process of mummification applied in Egypt to man, but to animals, the varieties and the number of which thus preserved baffle all comprehension. The Grotto of Samoun contains a number of chambers which cannot be traversed in less than five hours, yet they are so filled with mummified animals, that they may not be inaptly regarded as a museum of Egyptian natural history. At Thebes, again, the mummified bodies of apes, serpents, and crocodiles mingle, thousands upon thousands, with the mortal remains, similarly preserved, of Egyptian Kings. At Touneh-el-Gebel, at the base of the Lybian range, there extends a subterranean town, the streets of which are cut out of the rock, and along which on either side, niches are excavated full of apes. There are also lateral chambers, containing millions of the ibis and ibis-eggs, deposited in enormous earthen pots, the mouth of each sealed with plaster.

LIFE.—The mere lapse of years is not life. To eat, drink and sleep; to be exposed to darkness and light; to pace around in the mill of habits, and turn the mill of wealth; to make reason our book-keeper, and thought an implement of trade—this is not life. In all this but a poor fraction of the unconsciousness of humanity is awakened; and the sanities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness faith alone can give vitality to the mechanism of existence; the laugh of mirth which vibrates through the heart; the tear which freshens the dry wastes within; the music that brings childhood back; the prayer that calls the future near; the death which startles us with mystery; the hardship which forces us to struggle; the anxiety that ends in trust—are the true nourishment that ends in being.—*Chalmers*.

WORDS.—The man who is without a comprehension of the words he uses, and a tolerably full vocabulary, is in no proper sense educated or formed. He can neither think deeply, nor express himself forcibly, nor converse accurately, nor appeal effectually to the reason of others, nor touch their feelings. For all this, correct and expressive language is absolutely necessary; even religion must be invested with true and powerful words to be duly apprehended; while all acknowledge its influence in enlarging, refining and elevating the language of those who have no other teacher, so that when roused by the occasion, the ignorant can be eloquent, and having learned sacred truths through divine words can apply those words with convincing force and propriety.—*Christian Remembrancer*.

When a native of Java has a child born he immediately plants a cocoa tree, which adding a circle every year to its bark indicates the age of the child. The child, in consequence, regards the tree with affection all the rest of its life.

MERIT.—The labor of a whole life directed to the object of establishing a merit of our own, will only widen our distance from peace; and we know of nothing that will send this visitant to our agitated bosoms, but a firm and simple reliance on the declarations of the gospel.—*Dr. Chalmers*.

AIR IN BEDROOMS.—It is said that a bird suspended near the top of a curtained bedstead in which people sleep, will generally be found dead in the morning from impure air. Small, close rooms, in habitations of the poor, are as ill-ventilated as the curtained bedstead.

The Green Mountain Farmer says that there are 5,159,641 pounds of maple sugar made annually in Vermont, being 2,973,293 pounds more than are made in all the rest of New England.

Dr. Franklin observes, "The eyes of others are the eyes that ruin us. If all but myself were blind, I should want neither house nor fine furniture."

The original "Uncle Tom" died in Indianapolis recently, at the advanced age of 110 years. His habitation had been known as Uncle Tom's Cabin long before Mrs. Stowe immortalized it.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM S. CHAPMAN.

BRO. HINES:—Since we separated from each other in the "forest," more than three years ago, I have (at your request) written rather more frequently for the columns of the *Herald* than I had formerly done, viz., (with one or two exceptions,) once in two and a half months, to a day. That being my custom, I enter upon the work now, on this, the Lord's day, having already attended to the duties of the sanctuary.

After writing you from Low Hampton, N. Y., Jan. 1st, I remained with that people some two weeks longer. Preached to respectable congregations sixteen times. The brethren frankly acknowledged that they were revived and comforted, and my own heart was cheered by hearing those who had been so highly favored with the labors of "Father Miller," and others, readily confess that they had received new light and instruction from the word, on several important points, relative to our faith and hope, particularly on the discrepancy in chronology, Tarrying of the Bridegroom, Spirit Manifestations, &c. Several prominent men and women who had never before sympathized with us, heartily embraced the faith, and confessed it openly. This was very cheering to the hearts of the brethren.

On the Sabbath, Jan. 11th, we attended to the Lord's supper. It was a memorable season, and we only regretted that brother Farrar, the pastor, should be absent on that occasion. He being yet engaged in the protracted effort at Mount Holly, where his labors were doubtless especially needed.

On my return to Connecticut, I stopped at Haydenville, Mass., and spent nearly a week with the infant church there, being shut in by desperate snow drifts. Found the young convert (reported in my last) and all the brethren steadfast in the faith, and active in their meetings of worship.

Returned to Hartford, Jan. 20th, and soon after I received a pressing call from brother S. H. Withington of Springwater, N. Y., entreating me to visit that section again as soon as possible, and then come with him to this place, (his former residence). Accordingly I abandoned the idea of seeing the brethren in Boston, Rhode Island, and several places in Connecticut, I had designed to visit; and finally left the Eastern States some two months earlier than I intended, but before leaving, I spent one Sabbath with brother and sister Pearson, mother Beckley, and other friends in Berlin. Our worship was not very public, but yet we trust acceptable to God, and mutually comforting to each other.

Spent the balance of the week and following Sabbath (Feb. 1st,) with the church in Wallingford. Preached five times, and on the Sabbath administered the Lord's supper; a season like this they had not enjoyed for a long time. All said, and seemed to feel, that this was a timely visit; and it being one of my earliest fields of labor, I confess I enjoyed it exceedingly. Returned to Hartford, and arranged for another tour West.

On the 6th of February took leave of my children, and other friends there, considering it quite doubtful whether we meet again on the shores of time. Stopped a day or two with my son, and other friends in New York. Then took the cars for Corning, where (at a public house) I spent a lonely Sabbath, and thence to Springwater, (450 miles from H.) Spent a week with the infant church in that section, viz., Springwater, Sparta, and Conesus. Preached five times, and visited every family. Am happy to say, I found them all in a prosperous state. Not even one had backslidden. On the Sabbath, (Feb. 15th) we celebrated the Lord's supper, and had a heavenly season. On one occasion, after preaching (in Conesus) from "Now we live if ye stand fast in the Lord," (1 Thess. 3:8) more than thirty rose and spoke freely. Services protracted till near midnight, a memorable season indeed. Some 6 or 8 have been converted since I left there in May last. Shall return to them (50 miles east) and baptize those converts before I go farther west. Came to this place in company with brother Withington, on Wednesday, the 18th ult. Found brother Daniel Libbey here, a solitary Adventist. Being a

consistent and devoted Christian, and a reader of the *Advent Herald*, find him a true yoke-fellow with us in our appropriate work. The people being notified, we had a respectable gathering at the Academy (or a commodious building for a select school) the next evening. Brother Withington having been a member of the church here, and on friendly terms with them still, he confidently expected their house would be readily opened to us, and we labor in harmony with the church for a revival of God's work in this community. But nothing being said to us about occupying the church desk, we continued our meetings at the same place from Thursday till Saturday evening; by this time our sanctuary was about full. The minister and most of his members met with us. The minister generally came in rather late. (It might be to avoid participating in the services). Quite an interest being now awakened, we began to hope much; but nothing being said or intimated to us about occupying the church, we, to show ourselves kind and courteous (contrary to the wishes of many), appointed to meet the friends in another neighborhood on the Sabbath, (where we enjoyed a refreshing season,) but returned to the village on Monday evening. The interest continued to increase, so that I returned to announce to the congregation that I would speak on Wednesday evening, on the time of the Lord's coming, (Dan. 8th, &c.) showing this to be the subject of prophecy as well as of the event itself. We had a good congregation. The minister being in that evening unusually early. I called on him for the introductory prayer. With some hesitancy he spoke briefly, and in the petition, speaking of the coming of the Lord, he said to God, "that event may occur to night, or to morrow, but it may be thousands of years in the future; prepare us for death," &c. Our figures being already placed on the black board, and the subject for the evening being understood by all, instead of being aided by the prayer, I was exceedingly embarrassed. But rising from my knees, and listening to an appropriate song of praise, I called the attention of my congregation to the figures before them, and said, "Now I have spread before you these 2300 prophetic day figures, by which I propose to show you that the coming of our beloved Lord is near, even at the doors. At any rate, I will venture to assert, that when I am through all will say, it cannot possibly be thousands of ages yet in the future, (which allowing 70 years for an age would amount to at least one hundred and forty thousand years.) Oh saddening thought to the just, to wait that length of time for their "recompense." (See Luke 14:14). It was not long before I recovered from all embarrassment. Had great liberty in speaking. I think we accomplished all we promised to do. A deep impression seemed to rest on the minds of many, but the minister and some of the leading members took offence at our allusion to the sentiment uttered in prayer, drew off from us, secretly appointing to meet at a private house, probably to confer with each other respecting their future course. Soon after the Congregational minister at Centerville was sent for to come and preach in the evening at the church. He apprehending no evil design on the part of others, readily complied. Being informed early by a friend of his, that a protracted effort was then in progress within a few rods of the church to save souls, he remarked to the church, (as we are informed) that "As there is a brother in the village lecturing on the prophecies, you should by all means take pains to hear him, and you would do well to open your church to him, he would do you no harm," &c. The congregation being small that evening (20 including the ministers) the exercises were short. At 8 o'clock both ministers and their congregation came to our sanctuary, and with some difficulty found room to be seated. Our subject for that evening was the "three woe trumpets," Rev. 8:13, and having but just entered upon the subject, I briefly reviewed, and had a free time in speaking. Think a favorable impression was produced on most of their minds. But having little or no sympathy from the minister, or principal members of his flock, and no prospect of help from that source, at the request of several prominent men, and citizens generally, we have continued our meetings in the village, not only evenings, but also on the Sabbath, with the above exception until now. Besides several conference and prayer meetings, we have had preaching 26 times, and notwithstanding the tide of opposition we had to stem, signal good has been accomplished, viz., several prominent members of the opposing church now sympathize with us, and are blest. Precious souls are truly converted to God, (among which are some hard cases) and a goodly number have heartily embraced the Advent faith, subscribed for the *Advent Herald*, (for which they send you \$10) and are "looking

and lifting up their heads, knowing that their redemption draweth nigh."—Luke 21:28. Last Sunday a consultation was held in the church, and contrary to the advice and wishes of several good brethren, it was decided that they immediately commence a protracted meeting. Accordingly it was announced from the desk, "There will be preaching here every evening this week, and it may be we shall meet in the day time after Monday, (but evenings only have sufficed till now.) If we have "provoked them unto love and good works," (Heb. 10:24) we are glad. But from appearances we have decided to think, and inquire but little about them, seeing that our congregations are large, solemn and attentive, and we have the assurance that the Lord is with us. Having recent calls to visit the Christian church, four miles south, also the Freewill Baptists three miles north, it is possible that I may spend a week or two more in this place before I return to Springwater.

I will now say to the friends in the "far West," I am on my way thither, but should it require as much time to be spent on the way going back, as I spent on my return home, (2 years) it is doubtful whether I arrive there before the Lord comes. Live, I beseech you constantly in a state of mind desiring to see Him more than any earthly friend, or object, and then you will be accepted of him at his appearing. The Lord bless you, and the entire household, and direct all my steps, is my earnest prayer. Amen.

My post-office address for the present is Springwater, Livingston county, N. Y., care of S. H. Withington; he will faithfully forward. Will the friends continue to write? Yours, expecting deliverance, and recompense soon, S. CHAPMAN.

Alabama, N. Y., March 15th, 1857.

"DO WE NEED MORE MINISTERS?"

An article in the *Herald* of Feb. 7th, with remarks appended, with the above caption, took my special attention, as I had thought much on the same subject there alluded to, and have thought much and asked many questions, as to the cause why so many ministers leave the field and engage in other employments. I too, have seen many leave the sacred office of the ministry for a seat in the State Legislature, or in various other departments of political economy, literary labor, agencies in R. R., and manufacturing companies, &c. But I do not so easily see how they are to be justified as does the writer of that article; and while the editor of the *Herald* has made some appropriate remarks, I wish to make a few more. There are many, perhaps hundreds of men in every State in New England, who have at some time preached, but who are now laboring at something else. Some of these have labored for the salvation of souls with great zeal, gone beyond their strength, broken their constitutions, or imbibed some disease of the body which drove them from their work. Some have been called by their brethren, who have flattered their gifts, and urged them to preach; they tried, and could not come up to the standard they wished, failed, and stopped. Some called themselves, not "bearing the marks of the dying of the Lord Jesus," not having grace to "fill up the measure of the sufferings of Christ," and the trials were too much, and the honor too little, the money too scarce, the work too hard,—they left it. Some have been called of God, but did not meet with success as they thought they ought, (for the idea is prevalent that ministers must see immediate conversions,) they become discouraged. Others, like one "Demas, who loved this world," soon find that more money can be obtained by other business, and turn aside from the work of the Lord. Some are rightly called, but soon become puffed up, and "fall into the condemnation of the devil." They want their own way and will, and preach not, unless they have it. Some find the most important portions of the gospel obnoxious to their hearers, they begin to preach smooth things, become interested in worldly schemes, are "rejected of the Lord, because they reject knowledge," become more acquainted with law than gospel, more notorious in politics than for godliness, are then elected to fill government offices. Some are factory made, and being mistaken in their calling, try to preach what they have learned in theological books, but not being moistened by the water of life, it is too dry for living children, the raw material is found not to compare with the "beaten gold," the interest oozes out, political lectures, Lyceum lectures, and other public speeches take the attention of some of these men demanding larger pay and less cross.

No doubt many of those who are manufactured in the schools for ministers, and try that work and then leave it for teaching other branches, editing papers, writing books, being railroad con-

ductors, holding clerks' offices in various branches of business, have now found their proper callings and are much more useful in their spheres than they would be in attempting to do what they are not fitted to do. If poverty drove some of those ministers mentioned by the *Presbyterian* to "write popular series of history and narratives for the young," to support themselves and families, then, when that admirable art produced an amount of \$50,000 profits, as a bounty for such self-sacrifice in leaving the pastoral office, as it has done in the case which is doubtless referred to, such a minister, if he felt "Woe is me if I preach not," would be able to return to the gospel field. Or suppose the "brother who is a most brilliant author, left the ministry for the same reason," would he not, after making from five to ten thousand per year, with his pen, for some years, return to the duties to which the Lord has called him, (if called to the ministry) instead of pursuing his lucrative business, and living in elegant style, at the greatest ease, at great expense? Let not the sin of "parsimony" be charged to the church for not hiring men to preach who will not suffer for Christ's sake, or who will not live in humble style to preach Christ's gospel, and watch for souls, because they can get rich, and be honored in other employments, nor because they do not encourage men to preach the gospel who are not called of God to do it, and whose abilities and developments clearly indicate that they are better adapted to other work which is of service to the world, and sometimes to the church also.

But there is sin in neglecting to sustain the humble minister of Christ. There are those, and always have been, who are ready to act a faithful part in the cause of Christ, to preach and exhort, to labor night and day, watching for souls, who spend all they have, exert all their energies, sacrifice comfort, homes, health and all, to save men. And yet the church often neglects to support such, and they suffer want in many respects: they are limited in their studies because they are poor, they stop preaching only when poverty drives them to other employment, and return to the duty when poverty ceases to cry. There is a class of such men shamefully neglected, and those who have not a great amount of fortitude by nature, as well as grace, are powerfully tempted to think that the Lord has not called them to the ministry, or they would not meet such difficulties. Some falter and abandon the field, after long and severe toils and trials, having spent their own property, their youthful energies, their more matured strength. But the church, which has an abundance of wealth must be responsible for this. God will hold them who are in this fault to a strict account. Let us all awake to duty.

I. C. WELLCOME.
Hallowell, Me., Feb. 1857.

LETTER FROM S. S. BREWER.

To the saints scattered abroad:—Through the mercy of God, amid the indiscriminate ravages of death, I yet live to enjoy his loving kindness, and share a part of the legacy recorded in John 16:38.

Although the church has had her calms, storms, tempests, racks, stakes, fire, and cruel tortures to endure while passing through her days of tribulation, washing her robes white in the blood of the Lamb, and loving not their lives unto death, in those scenes of blood and carnage. It is doubtful whether that period of her journey was fraught with as much danger to her avowal of the truth, openly, fairly, decidedly, in all its triumphant power to save from the love of the world and crucify the believer to the carnal propensities of the depraved desires and appetites of our fallen natures, as the present.

It does appear to me that there is a visible discrepancy in the lives, and conduct, and conversation of the body of those who are looking professing for the coming of the Just One, with very few exceptions. And while I mourn over my own infirmities, it drives me nearer to the source and fountain of light, life and strength, and the nearer I get by faith to the standard required in the word of God, the greater is my desire and the more fervent my prayer, that all may be brought to adopt and enjoy, and live with the sweetest assurance of faith every day, hour, and moment of their lives; in the blessed enjoyment of that knowledge expressed in the first epistle of John 3:1-3. There is knowledge above all that earth can give. There is a hope called by the apostle, one hope, that hath purifying faculties. Brother, sister, whoever you are, never, no never rest till you obtain and enjoy it. May God grant you a desire, yea, a longing, panting, hungering, thirsting spirit of fervent prayer and watchfulness, with a willingness to deny and crucify self.

Think, speak, live, act, eat, drink, and do all to the glory of God. These are evil days. Every species of iniquity abounds, the love of man y is

cold, scanned in the light of God's word. The great mass of society is a huge carcass of moral putrefaction. O ye expectants of the holy One arise. The evening shades are stretched around, creation in every department is portentous of a speedy change. At home, abroad, above, in the moral, political, the religious world, all is heaving with unwonted throes; the pangs of travail have got hold on everything. Crime raises a bold and more heaven-daring face than ever before. And Satan, after six thousand years of bold and cruel persecution, has found that does not answer fully his infernal purpose, now wraps up his artful devices, and proclaims the eternal laws of progression as the only truth and source of light that God has to save men, and prepare them for a holier and happier sphere.

Woe unto them that put darkness for light, and light for darkness; that make shutters to shut out the light, and try paths that lead to death. I remain more firm than ever, a lover of the gospel that has brought life and immortality to light, that teaches and enforces love, peace, purity, and desire for the coming of Jesus. Amen.

Your brother in Christ, S. S. BREWER.
Providence, R. I., March, 1857.

Letter from F. C. Withington.

BRO. HIMES:—Your weekly *Herald* is a welcome visitor in our family, ever bringing fresh intelligence of things pertaining to the soon coming King and kingdom. It being the only means we have of hearing the "good news," it is the more gladly received, and heartily perused. We love the precious truths it teaches, and admire the judicious management of it. That the Lord may continue to bless you and all in any wise connected with the *Herald* office is, we trust, the constant prayer of many of God's dear children.

I rejoice that your health is improving, and hope that your steps will be directed this way, that we, as a church may listen to your teaching.

Oh, that all may realize that we are but stewards of God's property, and use it in a way that will be well pleasing to him. If it is true that the last message is now being given to a fallen world, with what zeal and earnestness should each and every one labor to clear his skirts from the blood of all men.

As a church we have enjoyed no preaching since our dear brother Chapman left us last May till he came among us again some three weeks since. O how did our hearts rejoice to hear from his own lips the precious truth which we so dearly love. We enjoyed a precious season in commemorating the dying love of Jesus. He spent a week visiting from house to house, comforting the brethren and warning sinners to prepare for the judgment which is so soon to burst upon this world.

When I look at the state of the professed church, I am led to inquire, Are there many that will be saved? Surely they take the lead in the extravagance, fashion, and I had almost said iniquity of every kind.

My heart sometimes sickens and tires of life with its many trials, cares and perplexities, and I feel in view of the great wickedness of the inhabitants of this earth, that I wish time might soon be no longer. Yet I feel there are others that I want should see the truth and "love the appearing" of Christ. 2 Tim. 4:8. We have been enabled to sustain our weekly prayer and conference meetings, and have felt the fulfilment of the promise made by our Saviour in Matt. 18:20. Truly have we fallen into those perilous times predicted by the apostle Paul in 2 Tim. 3d.

How grateful should we be that we have the word of God by which we are enabled to discern the good from the evil! What a privilege that we have been accounted worthy to understand "the Scriptures, which are able to make us wise unto salvation through faith in Christ Jesus."—2 Tim. 3:15.

We crave an interest in the prayers of all our brethren and sisters that we may be kept from falling into the temptations which surround us on all sides. Yours, in hope of redemption, soon,

F. C. WITHINGTON.

Spring Water, N. Y., March 1st, 1857.

Christ is All.

WHILE we are impressed with the shortness of time, and the need of giving all diligence, we are in danger of losing sight of Christ as our Saviour, and of forgetting that he has said, "without me ye can do nothing," and, "I am the way, the truth, and the life." The work of Jesus as our atoning High priest is the only hope of poor sinners like ourselves. Jesus is the glorious Sun of righteousness, giving light and heat, and fruitfulness to all. "Ye are complete in him." "I can do all things through Christ who strengtheneth me." "This is the record, that God hath given

to us eternal life, and this life is in his Son;—he that hath the Son hath life; and he that hath not the Son of God hath not life." "Thanks be to God which giveth us the victory through our Lord Jesus Christ." "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Yes, it is through him we are enlightened, pardoned, purified, and saved forever. Christ then is all,—a Saviour just suited to our case. O then let us put our case into his hand; and while we look at the shortness of time, and the solemnities of eternity, let us do so, looking unto Jesus the author and finisher of our faith. "Sirs, we would see Jesus," should be the constant sentiment of our hearts; or as Simon Peter said, "Lord to whom shall we go? thou hast the words of eternal life."

"Could my tears for ever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save and thou alone:
In my hand no price I bring,
Simply to thy cross I cling."
R. HUTCHINSON.

On the Term Israel.

THAT the term Israel may be, and is used sometimes as a proper and specific name, is not denied; but that also it is used as a general term, to express a people is believed. "For they are not all Israel that are of Israel, neither because they are the seed of Abraham are they all children." Here in both instances the term "Israel" is used, I think, to express a people; the latter the seed of Abraham, (or Jewish nation) the former the children of Abraham, or true Israel.

As in John 8:37-40, "I know that ye are Abraham's seed: but ye seek to kill me: if ye were Abraham's children, ye would do the works of Abraham, but now ye seek to kill me; this did not Abraham." "Abraham believed God, and it was accounted unto him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham." "Now we, brethren, as Isaac was, are the children of promise; we are not of the bond-woman, born after the flesh: but of the free, by promise."—Gal. 4:31. Now it appears to me, if I do the works of Abraham, my father, and look above to Jerusalem my mother, I shall inherit the name of Israel, with Isaac my brother.

L. WILCOX.

Orwell, Vt., March 13th, 1857.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

Obituary.

DIED, in Nashua, N. H., Dec. 25th, 1856, Mrs. HANNAH J. WHEELER, wife of N. S. Wheeler, and daughter of brother Samuel Mitchell of Litchfield, Me., aged 23 years 4 months.

We are informed that the subject of this notice enjoyed the sweet consolations of the hope that her sins were forgiven through Jesus Christ, and was very joyous in death, with the prospect before her of eternal life at the resurrection of the just.

I. C. WELLCOME.

DIED, in Litchfield, Me., Feb. 17th, 1857, SUMNER MITCHELL, son of Samuel and Sally Mitchell, aged 21 years 2 months and 15 days.

This young man had disregarded the calls of mercy while in health, but while lingering sickness by a fatal disease, wasted his strength, he became alarmed about the interests of his soul, and cried to God for mercy, called for Christian company, who prayed with and for him, instructed him, and directed him to the Saviour of sinners. His parents and neighbors were greatly comforted to find his mourning turned to joy, his cries for mercy to thanksgiving and praise. His last days were joyous, and those attending have strong hope that he died in the Lord, in the enjoyment of the blessed hope of soon being brought up to immortal life in the resurrection day. Thus have brother and sister M. been called to lay away two of their dear children in a few months, who wasted away by consumption. But the Lord supports them by his grace in this severe bereavement, and the blessed hope of the soon coming of Christ to raise his people to eternal life and blessedness cheers their hearts, not only with the prospect that their sorrows will be ended, and eternal joys be their lot, with the Lord of life, but also with the comforting hope that their dear ones will be raised up among the saints, to reign in the kingdom of God with them. May this affliction be sanctified to the good of the brothers and sisters yet living, and lead them to Christ for mercy and salvation, that they too may be gathered into his coming kingdom.

Richmond, Me., March 7th, 1857. I. C. W.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Bolls, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

BOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1856.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it, and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN FERRIS.

Boston, 10th Oct., '56.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases. I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEST.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KILGORE.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER.

S. H. KENDALL.

SAMUEL MAY.

THOMAS C. AMORY.

march 8

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1856. Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarse voices, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Mass., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conkling, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 8d Jan., 1856: "I had a tedious influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri-

Consumption

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—*Phila. Ledger*.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrat-

ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, simulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

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Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR. LITCH'S

RESTORATIVE, PAIN-CURER, &c.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. P. Boyer, Harrisburg, Pa. J. D. and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

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Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 3 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp. Jan. 4—1 year

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(in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year in advance. \$1.13 do., or \$2.25 per year, at its close. If not paid in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, MARCH 28, 1857.

FOREIGN NEWS.

The news by the Alps at this port, from Liverpool, is quite important. The British Ministry have been defeated, a vote of censure for their conduct in opening hostilities with China having been passed on the motion of Mr. Cobden. The defeat was brought about by a combination of the Peelites and Conservatives, and this brings Lord John Russell again before the country as the leader of the opposition and "the coming man."

The defeat of the ministry must have been quite unexpected, for on previous divisions at this same session, they have triumphed by large majorities. But this vote must be regarded as a gratifying evidence that the unnecessary and unprovoked war with China, commenced upon the most frivolous pretext, meets with little favor in England.

The result of this vote in the House of Commons must either be the resignation of the Ministry or an appeal to the people. The latter was threatened by Lord Palmerston. The coalition which has defeated the Ministry possesses so little strength and cohesion, however, that he may be tempted to resign, and throw upon the opposition the responsibility of carrying on the government. In that case it is not improbable that they would utterly fail in organizing a Ministry, and would be forced to yield the reins again to the "inevitable" Palmerston.

The China news shows that the condition of affairs is growing worse and worse. The Cantonese manifest no disposition to yield, but on the contrary have succeeded in forcing Admiral Seymour to take up a position lower down the river. He can do no more than maintain his position until the arrival of reinforcements. In the meantime the troubles have extended to Hong Kong, another of the five open ports, where the foreigners have been obliged to take every precaution to secure themselves against attack. A wholesale attempt to poison the whole community, which had been detected, was believed to be instigated by the Chinese authorities. The Chinese have been prohibited from taking service with foreigners, and trade with the English, it is reported, had been prohibited by an Imperial edict. The effect of the news from China will be to stiffen the prices of teas, silks, &c.

The quarrel between Spain & Mexico seems to be approaching a crisis. Additional troops and vessels of war have been sent to Havana, and it is reported that a squadron of thirty vessels and a numerous army will be dispatched to the coast of Mexico. The Spanish government has addressed a circular to its representatives at the European courts explaining the trouble.

FAREWELL ADDRESS OF GOV. GEARY.—The farewell address of Gov. Geary to the citizens of Kansas Territory is published. After referring to the circumstances of his acceptance of the office, he says:

"I reached Kansas and entered upon the discharge of my official duties in the most gloomy hour of her history. Desolation and ruin reigned on every hand; homes and firesides were deserted; the smoke of burning dwellings darkened the atmosphere; women and children, driven from their habitations, wandered over the prairies and among the woodlands, or sought refuge and protection even among the Indian tribes. The highways were infested with numerous predatory bands, and the towns were fortified and garrisoned by armies of conflicting partisans, each excited almost to frenzy, and determined upon mutual extermination. Such was, without exaggeration, the condition of the Territory upon my arrival. Her treasury was bankrupt. There were no pecuniary resources within herself to meet the exigencies of the times. The Congressional appropriations, intended to defray the expenses of a year, were insufficient to meet the demands of a fortnight. The laws were null, the Courts virtually suspended, and the civil arm of the government almost entirely powerless. Action—prompt, decisive, energetic action—was necessary. I at once saw what was needed, and without hesitation gave myself to the work. For six months I have labored with unceas-

ing industry. The accustomed and needed hours for sleep have been employed in the public service. Night and day have official duties demanded unremitting attention. I had no proper moments for rest or recreation. My health has failed under the pressure. Nor is this all; to my own private purse, without assurance of reimbursement have I resorted, in every emergency, for the required funds. Whether these arduous services and willing sacrifices have been beneficial to Kansas and my country, you are abundantly qualified to determine."

ESCAPE FROM A CONVENT.—Mary E. B. Miller writes to the Louisville Journal, giving an account of her escape from a convent near Bardstown, Ky., where she was placed several years since by her brother, with positive instructions that he did not wish her educated in the Roman Catholic faith, leaving that discretion with herself. She says she was repeatedly confined in a room two, three, and five days at a time, and deprived of her allowance of food, because she would not go to confession. She was not allowed to communicate with her friends by letter.

EPIDEMIC.—The Oswego Times says that the extent of the new epidemic known by the name of "brain fever," is truly alarming throughout Madison and Onondaga counties N. Y.:

"A gentleman who has lately visited the former county, informs us that in some localities the people are leaving in alarm and dismay. Persons are attacked with the remarkable malady very suddenly, soon become insane and die in a few hours. We do not know that any have recovered when once attacked by the disease. Duane Brown and Richard Thomas, Esq., two prominent lawyers of Madison county, have fallen victims to it, and we are told that in some of the villages deaths occur daily. As yet there is no rational explanation of the disease."

SPIRITUALISTS BEAT BY THE HEATHEN.—A correspondent of the Portsmouth (N. H.) Journal calls attention to the fact that the heathen of Western Africa are in advance of our spiritualists in one particular, for they not only have mediums between the living and the dead, but they have mediums who communicate with the spirits of children who are not old enough to talk; so that by these mediums parents are made to know what the child is crying for, what are its wants, and what are its ailments.

SHOCKING.—The Buffalo Courier states that on the 16th inst., a man named Peter Hendershot, while at work with an ox team in the woods on Grand Island, was seized with a crazy fit caused by drunkenness, and killed one of his oxen with an axe, and badly mutilated another. Subsequently meeting a man named Mackintosh, he struck him with the axe, cutting a frightful gash through his skull some four inches long. He then flew at another man, but was secured before he could do any harm.

IN A TRANCE.—In Cincinnati, on the 6th inst., Miss Williams, a young lady of nineteen, was found lying to all appearances, dead, on the floor of her room. As she suffered from palpitation, it was supposed that she had died of a disease of the heart. The event was published in the papers, and in due time funeral services were held over her remains. While they were in progress, however, one of the company observed a flush come on the face of the occupant of the coffin. On feeling her heart no pulsation could be felt, but a warmth was perceived. The funeral was suspended, but up to the 11th inst., no change had taken place in the condition of the young lady. The flush and warmth were still perceptible, but in other respects the appearances are the usual ones of a corpse.

A GOOD REFERENCE.—A stranger said in a religious meeting, "If you don't believe I am religious, go and ask my wife. She'll tell you." This came out so bluntly, that it came near causing an explosion. But is it not a good reference? Many a man's boasts about his religion might be proved all vanity by just asking his wife, and getting an honest answer from her. How does his religion make him act at home? is the pungent inquiry—that is the grand test. See to it, reader, that this reference may be to your credit.

The Herald Office.

I wish to express a deep and painful conviction which for some weeks I have had on my mind. It is very evident that the crisis with the Advent Herald Office has fully come;—in other words the Organ which has ever been true to its high trust, must soon become fatally embarrassed unless a generous and timely aid shall be extended to it. And will such an event be allowed! The fall of a dynasty,

or the defeat of a presidential candidate is as the small dust of the balance, when compared with the extinction of a medium of religious information, and moral influence, like the Advent Herald. How then can the event be averted? That there is ample means among the friends of the Cause, I cannot doubt. But how can it be made available for the object in question? Should all be paid to the office that is due to it, it might be relieved; but that is not to be expected; for many of the subscribers have grown weary in well doing, and hence are deaf to the loud calls made upon them. It seems to me that a special effort, will therefore have to be made, including every friend of the Cause, to give something as the Lord has prospered him. But what plan should be adopted to raise the pecuniary means, I am not prepared to say. Will some one present a plan? Should no systematic effort be made prior to the annual Conference in May, I would suggest that all who attend be prepared to discuss the matter in the fear of God, and in view of the hastening judgment. It should be the great question of the Conference. O may it be met in a manner worthy of the great Cause in which by divine Providence we are engaged.

R. HUTCHINSON.

ELDER J. D. BOYER.—We have recently received a letter from sister B. (which is mislaid) in which it was stated that Elder Boyer's health is partially restored, so that he has been able to return home. But he is still weak and feeble, and will be for some time to come. We congratulate our brother on his returning health. May he be speedily restored to his field of labor.

We learn that brother Boyer is in need of all that is due him from the churches where he labors, and we hope all will promptly remember him and his family at this time.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " " " " " " " "	1.50.	.25.
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " " " " " " " " "	1.37.	.25.
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " " " " " " " " "	1.50.	.25.
" " " " " " " " " " " "	.70.	.12.
" " " " " " " " " " " "	1.25.	.21.
<i>The World's Jubilee, By Mrs.</i>		
<i>Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse (1st Series)</i>	.75.	.21.
" " " " (2d ")	.22.	.06.
" " <i>Seven Churches</i>	.21.	.05.
" <i>Daniel</i>	.20.	.05.
" <i>Genesis</i>	.16.	.04.
" <i>Exodus</i>	.18.	.05.
" <i>Leviticus</i>	.16.	.04.
" <i>Matthew</i>	.19.	.05.
" <i>Mark</i>	.14.	.04.
" <i>Luke</i>	.20.	.05.
" <i>John</i>	.20.	.05.
" <i>Miracles</i>	.19.	.04.
" <i>Parables</i>	.14.	.04.
<i>The Daily Life</i>	.14.	.04.
<i>Benedictions</i>	.15.	.04.
<i>Church before the Flood</i>	.17.	.05.
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<i>Tent and the Altar</i>	.16.	.04.
<i>Minor Works (1st series)</i>	.20.	.05.
" " (2d ")	.19.	.04.
" " (3d ")	.19.	.04.
<i>Evidences of Christianity</i>	.12.	.03.
<i>Signs of the Times</i>	.18.	.04.
<i>Family Prayers (1st series)</i>	.19.	.04.
" (2d series)	.18.	.04.
<i>Twelve Urgent Questions</i>	.18.	.04.
<i>The End</i>	.18.	.04.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.08.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	" "
3. <i>The Glory of God filling the Earth</i>	" "

4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"
<i>Advent Tracts, bound. Vol. 1</i>	.25.	.05.
" " " " " " " " " " " "	.23.	.07.
<i>Facts on Romanism</i>	.15.	.03.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.	
<i>The Bible a Sufficient Creed.</i> By Rev. Chas. Beecher	Price, \$2.50 per hundred; 4 cts. single.	
<i>The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.</i>	\$2.50 per hundred; 4 cts. single.	
<i>The Personal Coming of Christ at the Door—Are you Ready?</i>	Price, \$1.50 per 100, 3 cts. single.	
The postage on the above tracts is one cent each.		

"THE CHRISTIAN PREACHER, VOL. V. 1857. Kingston, N. C., and Richmond, Va. DR. JOHN T. WALSH, Editor."

The Christian Preacher is now in its fifth volume, is printed on good paper, and stitched with a neat cover, 32 pp. to the number, at \$1 per annum, cash payment. It is devoted to original Christianity, the union of Christians, and the perfection of the saints. We know no south, no north, no geographical or party lines. Truth, and truth only, is our object. All subscribers must begin with the January number. All the lovers of, and seekers after truth, are solicited to subscribe. Address Dr. John T. Walsh, Feb. 13th, 1857. mar 14 1m Kingston, N. C.

Appointments, &c.

If the Lord will, I will preach at Meredith Centre, Sabbath, March 22d; Alton West 29; Lake Village April 5; Manchester, No. 79 Elm st., 12; Meredith Neck 19th. OTIS G. SMITH.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Elisha Seabury—Have sent you back Nos. to Richmond, Vt. Will send in future as you direct.
Mark Tomlinson, Racine, Wis.—Rec'd \$1 from you the 9th of Jan., 1856. None since. What shall we do in reference to the lost dollar?
Anson Smith—Will send to Aurora, as you direct.
J. Linn—The expressman informs us that he does not send to Battersea, C. W. How shall we direct a bundle at some place where the express goes?
John Tittmore—We have put the \$3 you send to the cr. of John Tittmore, Swanton, Vt. (is that right?) it being the only place where your name is recorded on our books—though your letter is dated St. Armands.
Rev. C. R. Hendrickson—Your statement agrees with our books. We do not see h. w. the error occurred.
J. Perry—The money sent pays to Aug. 1, 1857.
I. C. Wellcome—Have forwarded that to Elder H.
J. V. Himes—Sent letters the 23d.
R. Harley—Rec'd.
M. M. Maxwell—Sent you draft the 24th.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrears, is prima facie evidence of fraud, and is a criminal offence.
NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.
Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. returns the paper of DAVID MARSHALL, Hudson, Summit Co., O., who owes \$6.68
The P. M. of Lockport, N. Y., says the Herald sent to M. GABLE is "not called for." He owes \$12.00
The P. M. of Norwich, Ct., stops the Herald sent to JOHN G. LOOMER, who owes \$2.50

RECEIPTS.

UP TO MARCH 24TH, 1857.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.—March 3d. Rec'd \$5 on the Bank of Syracuse, N. Y., in a letter dated Feb. 26, and signed "R. Joshua V. Himes," without giving his real name or P. O. address, but ordering his paper stopped—Was it not Z. Russell, of McGrawville, N. Y.?

Jona H Murray \$34 and G to 126, P C Himes \$27, A Fordney \$54, J S Brandenburg \$15, A Spaulding 1 copy to \$59, M J Clough \$52 and G to C L C, to 129, S N Smith \$54—each \$1.
Saml Fellows \$85, L Long \$72, E W Godey \$79, John Slade \$79, David Hoag \$79, John Barnard \$79, E Forbes \$79, J B Rollins \$52, Mrs Nancy Norton \$67, C P Dow on acct, J Stryker \$18—\$4 due, M M Pitkin \$93, L Perry \$45, see Business Notes, E P Guild \$67, H Eaton \$53, J Chapman \$22, A C White \$35, S Turner \$58, J H Merriam \$59, F Schellinger \$73, Geo Blake \$67, P Davis \$67—each \$2.
John Tittmore \$58, T T Smith \$67, W Chamberlain \$47, J Shepherd \$33, W Wilmont \$31—each \$3.
J T Lanning \$20, S A Green \$67, M McKenney \$72—each \$4.
H Sharp \$54 and G to 126—\$5.
J W Bailey for 2 Gs, 50 cts, Jacob Brown (9 cots.) \$54, \$7; H A Pearsall G to 129, 25 cts; L A Libbey (2 Gs to 129) 50 cts, D Woodard \$20—\$2.25—35 cts due; William Crook \$15—\$2.25.